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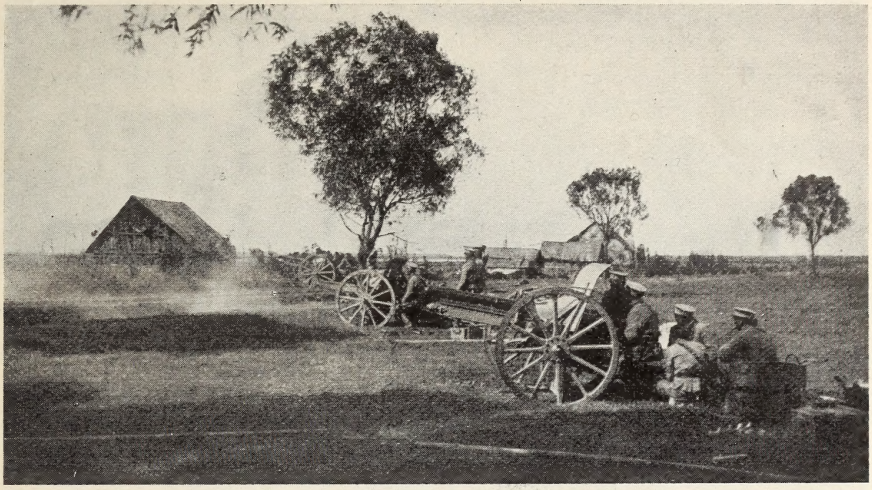
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Imperialist battery in action



Protecting foreign concessions in Hankow. All street entrances blocked up by sand-bags, guarded by soldiers and sailors from gun-boats of different nationalities







THE BURNING OF HANKOW BY THE IMPERIALISTS

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

R. JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

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THE PROGRESS OF THE KINGDOM

THE Church will be interested to hear of changes determined upon with regard to the future of THE SPIRIT OF MISSIONS, which with this issue begins its 77th volume. We have all appreciated the value to the Church of the work done by Mr. John W. Wood as its editor, in the improvement of the magazine's make-up and the efficiency of its service. For the two years last past the good work has been carried forward by the Rev. Hugh L. Burleson as acting editor. The Church is peculiarly fortunate in having on its staff at headquarters two men capable of doing efficient editorial work, for the supreme need of to-day is that the Church shall be informed about her Mission, and our greatest agency to this end is this magazine.

Future Conduct of This Magazine

Hereafter Mr. Wood and Mr. Burleson will be associated in the editorship of the magazine. This arrangement gives promise that THE SPIRIT OF MISSIONS will not only maintain, but make an advance upon, its previous high standard, and will deserve more fully than ever before the support and approval of the Church.

ARTHUR SELDEN LLOYD,
President.

AFTER twenty-two years of devoted service in the episcopate the Right Rev. John Mills Kendrick, D.D., Bishop of New Mexico, died in Pasadena, Cal., on December 16th, 1911. Last summer Bishop Kendrick and his family went to the simple cottage at Oceanside, Cal., where he was accustomed to spend a few weeks of each year. While there he was taken ill, was removed to Pasadena, and was never able to return to his district.

Death of Bishop Kendrick

He was born in Gambier, O., May 14th, 1836, and was educated at Marietta College. His first work in the ministry was as missionary-in-charge of a small congregation at Put-in-Bay, O. From there he went to Kansas and was successively rector of St. Andrew's, Fort Scott, and of St. Paul's, Leavenworth. Returning to Ohio, he became rector of the Church of the Good Shepherd in Columbus. His life there made so deep an impression upon the community that the present rector of one of the city parishes, writing recently of him, said that the people of Columbus still revere him as a hero and saint. The Columbus rectorship was followed by the position of superintendent of the Cincinnati City Mission, and this

was followed by several years of effective work as general missionary for the Diocese of Southern Ohio.

At a special meeting of the House of Bishops held in Washington in 1888 he was chosen to succeed Bishop Dunlop as Bishop of New Mexico and Arizona. His consecration took place in Trinity Church, Columbus, on January 18th, 1889, and a fortnight later he reached his field of work. He found that, so far as extent of territory was concerned, the Church had committed to his care an empire. The two territories between them contained 235,000 square miles, an area larger than either Germany or France. All of both New York and Pennsylvania could be included within the boundaries of either New Mexico or Arizona and still leave several thousand square miles. And then, as if this were not enough, the Church, a few years ago, added to his jurisdiction a bit of Western Texas as large as Maine.

Over this immense district Bishop Kendrick has diligently travelled these many years, gathering the scattered people, supplying the vacant churches with services and inspiring many to live as citizens of the Kingdom. Although a line from the eastern border of New Mexico to the western border of Arizona is almost as long as a line from New York City to Chicago, Bishop Kendrick rarely used a Pullman, even on night journeys. He preferred to put up with discomfort and fatigue in order that he might save money for the Church. One day he might be found preaching to and confirming some of the students in a New Mexico educational institution. A few days later he would be far away from civilization ministering to the Indians on the Navajo Reservation. Again he would be cheerfully carrying the heavy burdens placed upon him by the hundreds of health-seekers who flock to New Mexico and Arizona, often with pitifully inadequate resources. At another time he would be carrying the Church into a new mining camp. All the time he was working at the difficult task of finding and holding the clergy needed for the Church's growing work. His name was not often seen in Church papers. He was not a familiar figure at missionary meetings in the East. He rarely, if ever, left his district to make appeals for special help. Year after year he went steadily on his rounds as the herald of his Master, practising, as few do, the virtue of self-denial, about which so many talk.

When the General Convention of 1910 decided to give to Arizona and New Mexico bishops of their own, Bishop Kendrick elected New Mexico as his field. The 5 clergy of twenty-two years ago have become 19; the 7 congregations have multiplied to 31 parishes and missions; instead of 6 church buildings there are now 17, with 9 rectories and 3 parish houses. In 1889 there were less than 200 communicants; now there are nearly 2,000. The gifts of New Mexico congregations for their own work totalled last year $19,600.

China and Its Future

AT this writing it seems probable that the revolution in China has accomplished its purpose, and that at least a temporary peace is not far off. Whatever form of government is finally decided upon, the Manchu autocracy is at an end, and a new day has come for China.

Along with the modernization of China's government there will go a like movement in her commerce, society and religion. Doors whereby Western ideas may enter will stand wider open than ever before. And just in this proportion the opportunity for Christianity to leave its mark upon the new China will be enlarged.

It is significant that the storm-centre of the revolution, and the battle-field on which it has been fought, is the Yangtse Valley—the very door of the Empire—which is also the designated mission field of our Church. The progressive minds which will shape the policy of China in the future are largely to be found in this section; the new capital, if

Peking is abandoned, is likely to be one of the great cities of this valley—all of which means that God has set the American Church face to face with a marvellous opportunity, and laid upon her a corresponding responsibility. Shall we be ready to meet it?

We ought to double our force and triple our expenditure. Even this would not be adequate to the opportunity presented. The machinery with which to do the work has, in the providence of God, been established. A new bishopric has just been created and a tried man elected thereto. With proper re-enforcements and equipment a great work could immediately be done. The chance is not far in the future, and it is certain to come. Shall we be prepared for it?

Where are the young men and women who will enroll themselves in Christ's army to conquer China, and where the sinews for the war? We are not true to our obligations unless we are asking ourselves these questions and striving somehow to answer them.

Lightening the Load

ONE of the best evidences of a desire to help others is an increasing disposition toward self-help. It has again and again been demonstrated in the modern movement toward missionary education and missionary giving, that the parish which tries to do its duty by the world outside is thereby made better able to do its duty within its own borders. The familiar saying is thus proved, that "a rising tide lifts every boat."

This was brought to mind at the December meeting of the Board, when two dioceses preferred requests which meant the assumption of larger obligations. East Carolina voluntarily requested that its apportionment might be increased from $2,600 to $3,600. Of course it goes without saying that an apportionment thus voluntarily assumed will be duly met.

The Diocese of Los Angeles also suggested that the amount of money which the Board has for some years been granting for work within its borders should be reduced annually at the rate of $300 until at the end of four years the diocese would become independent of aid from the General Church so far as work among white people is concerned.

Both of these were cheering signs of progress, and indicate that the quickened consciousness of the Church is resulting, not only in better gifts to the work with which her General Board of Missions is charged, but, inevitably, in a more adequate meeting of local responsibilities.

Maine and New Hampshire took a like action last year, and undoubtedly other dioceses which are being aided will follow this lead as rapidly as possible, leaving the General Board freer to concentrate its energies and attention upon those marvellous opportunities which lie open before the Church.

A Notable Personality

IN the sudden death of the Rev. Arthur Lloyd on October 26th, at his home in Tokyo, the Church in Japan has lost a notable personality. Born in India and educated in England, Mr. Lloyd first came to Japan in 1884 as a self-supporting missionary in one of the S. P. G. stations. In 1890 he went to Canada, where he engaged in educational work as principal of Port Hope School and professor in Trinity College, Toronto. Returning to Japan three years later he joined the American Church Mission and in 1897 became president of St. Paul's College, Tokyo. By his unceasing industry for the next six years, his really remarkable versatility and his capacity for inspiring enthusiasm in his pupils, he laid the foundations for the present prosperity and power of St. Paul's. His fame and ability as a teacher attracted scores of young men, who would not otherwise have come to a Christian institution twelve years ago. About eight years ago Mr. Lloyd resigned from St. Paul's and severed his formal connection with our mission because of certain views he held with regard to the reunion of Christendom. He continued to work, however,

under the direction of Bishop McKim. One self-supporting Tokyo congregation and two vigorous missions in the suburbs owe their existence to Mr. Lloyd, while the students' church, of All Saints', Kanda, Tokyo, was greatly strengthened by him. While doing this Church work Mr. Lloyd supported himself by teaching in various government institutions. He succeeded the late Lafacadio Hearn as professor of English literature in the Imperial University, Tokyo, and had an important post in the naval supply college. In fact, during the whole time of his membership in our mission, he put back his salary into the work he was doing, and provided for his family from private means and by the income earned in outside teaching and writing. He was an authority upon Japanese life, religions and customs, and published two books, one on "Buddhism" and one on "Every-Day Japan," besides a mass of pamphlets and smaller volumes. It was generally recognized that no other foreigner, and few Japanese, knew so much of the history and teaching of Buddhism as he. Bishop McKim truly says: "The memory of this modest scholar, courteous Christian gentleman and zealous missionary will long be treasured by those who knew him."

The Board of Missions Breaks the Traditions of Ninety Years

NEVER yet has the administrative body now known as the general Board of Missions met elsewhere than in the city of New York. For several years, however, there has been a growing feeling among some of the members and officers of the Board, as well as in the Church generally, that the Board might be better able to discharge its duty as the servant of the whole Church in matters of Church extension if now and then it could meet outside of the familiar associations that surround it in New York City.

This feeling has been given practical expression by the decision of the Board to hold its next stated meeting in Chicago on February 13th. A meeting outside of the city of New York will help to make evident the fact, not always fully recognized, that the general Board of Missions is the agent of the national Church. It has been spoken of at times as "the New York Board," but it is really the Board of the whole Church, appointed by the General Convention to care for the general missionary work of the whole Church. Its long identification with New York is a mere accident. It belongs no more to New York than it does to Chicago or Omaha, Denver or San Francisco, Salt Lake or Seattle. The Board belongs to the smallest mission in the country just as much as it does to the largest parish in New York City. It will help us all to appreciate the bigness of the thing the Church has undertaken to do if we can make clear in our own minds this characteristic of nationalism in our Board of Missions.

It seems eminently proper that the first meeting of the Board outside of New York City should be held in the second largest city of the country, and the great metropolis of the Central West. Chicago typifies to the whole country the well-directed energy, the progressiveness, the determination and the hopefulness that a national Board of Missions, in these days of opening doors, unparalelled opportunities, and big tasks, needs to display. More than that, in coming to Chicago the Board of Missions will be coming into an atmosphere highly charged with the missionary spirit. The record made by some of the Chicago congregations during the last few years, under the leadership of Bishop Anderson and the clergy, and the excellent work done by the representative diocesan committee of laymen, have been among the most significant features of the Church's present Forward Movement. Although the Board of Missions necessarily sits with closed doors, it is certain that those closed doors cannot keep out the inspiring and subtle influences for which Chicago and the Church in Chicago stand to-day.

ILL HEALTH COMPELS BISHOP VAN BUREN'S RETIREMENT FROM PORTO RICO

THE Presiding Bishop announces receipt of the resignation of the Right Rev. James H. Van Buren, S.T.D., Bishop of Porto Rico. Arrangements are being made for a meeting of the House of Bishops to act upon the resignation, in accordance with the canons of the Church, and to deal with such other matters as may require attention. Bishop Van Buren, then rector of St. Stephen's Church, Lynn, Mass., went to Porto Rico in February, 1901, to take charge of the newly-formed congregation in San Juan, and to endeavor to extend the Church to other parts of the island. At a special meeting of the House of Bishops in the following year, the Rev. Mr. Van Buren was elected Bishop of Porto Rico, and was consecrated on June 24th, 1902. Eleven years of service in Porto Rico's semi-tropical climate have seriously undermined the bishop's health. He knew this to be the case for several years, but in spite of this endeavored to fulfill the obligation the Church had placed upon him in sending him to the island as its bishop. He was far from well when he returned to Porto Rico in November, 1910, after the last General Convention. Returning to this country for the meeting of the House last October, after eleven months of continuous residence in the island, his health was found to be so seriously impaired that his physician urgently advised him to seek relief. When Bishop Van Buren reached Porto Rico, the Church was established only in Ponce and San Juan. It now has evangelistic and school work at several other points. The most notable institutional work undertaken during Bishop Van Buren's episcopate was the organization and erection of St. Luke's Memorial Hospital in Ponce, with accommodations for nearly one hundred patients. This building, erected at a cost of about $75,000 is a witness to the bishop's desire to minister to the sick and helpless, and to his ability to enlist the co-operation of friends willing to join him in this work. Most of the money was given by a Churchwoman, whose husband was a classmate of Bishop Van Buren at Yale, and of whom the hospital is a memorial.

* * *

ELSEWHERE in this issue is emphasized the urgent need for immediate offerings, in order that the missionary treasury may not be seriously embarrassed. The hopeful feeling throughout the Church is most encouraging, and beyond doubt there is a determination to raise the full apportionment. But action in this matter should not be delayed. The work cannot be accomplished unless undertaken at once, and meanwhile the Church's work demands prompt action. Surely this great cause will not be permitted to take its chance after everything else has been provided. There was a day when this course was not unusual. That day must long ago have passed for all who are alive to the needs and emphasis of the present.

* * *

IN a telegram received as we go to press, Bishop Robinson announces the destruction by fire of the chapel and residence connected with the Church Mission on the Pyramid Lake, Nevada, Indian Reservation. There was no insurance. Bishop Robinson says that the work is so encouraging, and the Indians take the loss so much to heart, that he feels compelled to come East at once to secure the funds necessary for rebuilding. About $5,000 will be needed. Appointments for the bishop to preach and speak, on Sundays or weekdays, to congregations, men's clubs or branches of the Woman's Auxiliary, may be made with Mr. John W. Wood, 281 Fourth Avenue, New York.

THE SANCTUARY OF MISSIONS

GRANT us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose ribbed and edged with steel
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build, above the deep intent,
The deed, the deed!
—*John Drinkwater.*

THANKSGIVINGS

"We thank thee"—

For the continued safety of our missionaries in China.

For the growing number of those who desire to learn concerning the Church's Mission.

For the fruitage which has sprung from the lives sown at the headwaters of the Mississippi. (Page 24.)

For the good example and faithful service of thy servants, John Mills Kendrick, bishop, and Arthur Lloyd, priest.

For the planting of the Cross in Tsu, Japan, sacred city of the Goddess Ise. (Page 51.)

INTERCESSIONS

"That it may please thee"—

To give us wisdom and devotion, that we may make this New Year indeed a year of our Lord.

To strengthen all our missionaries for their work, especially those in China, giving them patience and faith, and a sure confidence in thee.

To rouse thy Church to lay hold upon the great opportunity presented by the revolution in China to influence the future of that nation, and so the future of the world.

To prosper the work of those Japanese Christians who, in their turn, are carrying the Message to the heathen in Formosa. (Page 40.)

To awaken the helpful sympathy of the world in behalf of the famine-stricken people of China.

To bless all members of mission study classes, and grant that as they grow in knowledge they may grow into wider service and truer devotion.

PRAYERS

FOR THE NEW YEAR

O ETERNAL GOD, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving thee is always present; may we give ourselves with a ready will to make thy way known upon earth, thy saving health among all nations. Teach us, our Father, by thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently, that the coming of thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg for Jesus Christ's sake. *Amen.*

IN TIME OF CIVIL WAR

¶ This prayer was authorized by the Bishop of Hankow on October 27th for use in his district. We print it exactly as written, suggesting that for use in this country the word "China" be substituted for "this nation."

O LORD, our Governor, Father of all men and Supreme Ruler of all the ages, whose will is manifested in the history of the nations: Show forth thy power, we beseech thee, in this nation, now in this time of trouble and of conflict. Inspire in the hearts of the people a right ideal, and move them to seek after it according to thy laws. Direct into the ways of thy truth the minds of all that are perplexed. Hear the right, O Lord, and consider the complaint of all that suffer wrong. Preserve the land from anarchy and from the horrors of unbridled war. In the midst of disorder, grant comfort to the suffering, and sustain thy Christian people in faithfulness and godliness; and in thine own time and thine own way, give peace. Through Jesus Christ our Lord. *Amen.*

THE EVERY-MEMBER CANVASS A SPIRITUAL OPPORTUNITY

By the Reverend Charles M. Addison, D. D.

This paper was read at the meeting of the council of the Department of New England at Portland, Maine, on October 25th.

WE are here, I take it, because we feel "the need of a world of men" for the good news of Jesus Christ, but there are lots of men who do not feel this way, and for them the most direct and effective method of conversion is that of the Every-Member Canvass. It is one man going to get his brother and bring him to Christ.

Pardon me if I seem to make the two things equivalent—belief in Christ and belief in the Christian's mission. There is no difference between them. I hate to say anything behind a man's back, but even if he were here before me—as I am sure he is not—I should still dare to say that a man who says he is a Christian and does not believe in Missions has pinned his faith to somebody who is not my Christ. I know no better way of converting him than by letting loose on him an Every-Member Canvass in his parish. The existence of a number of such men in a number of parishes shows the need of the canvass, and the canvass will, as I said, show those men not only their need of Christ, but their duty to others who need Him. The method by which that need, in its lowest and simplest form, may be supplied, is the weekly offering through the Duplex envelope.

Now while I may take it for granted that you all believe in Missions, I also believe that I would not be asked to speak to you on these two special methods—the Every-Member Canvass and the Weekly Offering—if you all believed in them as heartily as I do. So I proceed to tell you why I believe in them.

On the very lowest ground of mere business common sense and experience, the personal effort of the drummer is highly valued. Advertisements, circulars, appeals and samples of goods may be necessary, but the visit of "our Mr. So-and-So" is relied upon to effect the sale. The insurance man and the book agent would not be so ubiquitous if the Every-Member Canvass did not pay—in business. Therefore I claim that it would also pay in the business we have in hand. My own experience, which has been long and varied and not very successful, in reaching that innermost recess of a man's sacred personality where he generally keeps his pocketbook, has taught me that that place is seldom or never reached by a printed circular. For a good many years, in my present parish, I have sent out annually about 1,400 appeals and pledges, and have had as many as 150 replies. I think most parish treasurers will agree with me that it is the personal touch which counts and is effective.

And then the business world is always trying to simplify and make easy its processes. It pays to send me a stamped envelope for reply, and perhaps enclose a piece of cardboard punched to hold a quarter. That overcomes my inborn laziness, which would prevent my going to the post-office for a money order and addressing and stamping an envelope; and I wonder if you feel, with me, an extravagant desire to squeeze a quarter into that inviting hole and send it off? Now the Weekly Offering makes that extremely hard thing—"giving to the Lord" —easy. It provides a method which helps a man to give in small sums (the kind of sums he always has to begin with when he begins to "give to the Lord") with the least possible trouble to himself; it reduces the number of motions he has to make; it is a practical application of the modern doctrine of efficiency.

Why should not the work in which we are engaged make use of these legitimate methods, which conform, you see, the

first of them to the law of the power of personality, and the second to the law of least effort?

Then, to take a higher ground and argue from thence, I claim that the Every-Member Canvass is based on the true understanding of the measure of the layman's responsibility. The call to Missions is addressed to Christians, not to a section of them called the clergy. And while it is possible for the clergy, single-handed, to raise and constantly increase the offerings for Missions from their parishes, if they choose to do so (I have done it myself with no aid from a single man), I say that this is not the right way to do it. The work, as well as the giving, is as much the layman's as mine. The duty is a Christian one, and the Every-Member Canvass simply emphasizes the mission of every Christian, and sends them forth, as the seventy disciples of old, two by two into every place whither Christ Himself would come, and that means into the heart of every man who does not yet believe in Missions.

And then the Weekly Offering is the only plan which comes to us with the authority of Scripture. St. Paul's law, as set forth in 1 Cor. xvi. 2, is still a wise one for us to obey; not binding because he said it, perhaps, but well to follow until some one proposes a better. It is simple, and personal, and voluntary, while both practical and efficient. It combines motive and measure with method, and does not exempt the rich nor lay a burden on the poor. It associates giving with the Lord's Day, and its Lord. It sanctifies giving as a part of worship and makes it as regular as worship. The channels of giving become easily and quickly clogged, and by making them flow every Sunday they are kept free and wide open. Any one who makes many annual subscriptions to worthy objects will know how easy it is to forget when the payments are due. The package of appealing Duplex envelopes is a constant reminder every Sunday that you ought to go to church and deliver up one.

And here I come to my third and last argument: The Every-Member Canvass and the Weekly Offering in the Duplex envelope *works*. As far as I know, everybody who has tried one or both of these has found that they succeed. This is a practical age and men like to see results. Well, the methods I have at heart can stand any such test you may bring. Honestly tried, they not only succeed but they astonish and overwhelm you with their results.

Mr. Gardner, who asked me here, says I must tell of my own experience. It all came about from the conversion of St. John's Men's Club from a body which expected to be amused to a body which was bent on doing some useful work. Among the business undertaken by them was that of relieving me of the care of raising the parish's apportionment through the envelope system. A missionary committee of five of the best men in the parish did this very effectively by the old plan of a general circular, but when Mr. Gardner came last December he inspired us immediately to take up the Every-Member Canvass. So we postponed our fiscal year from January to April, to coincide with the parish's; the vestry caught a glimpse of the good work and begged to be allowed to hitch on, and unanimously adopted the Duplex envelope. We had a men's dinner last February, with three of the best speeches I ever heard—from Bishop Lloyd, Mr. Burton Mansfield and our own parish treasurer, Mr. Schuyler Merritt. So good that these discouraging facts which I presented—in fact, I had them placarded in large figures on the wall—did nothing but arouse the men to a determination to better them. I made them face these discouraging facts: that St. John's congregation, not counting the two chapel congregations, contained 380 men; of these 212 were communicants; of these only 82 were contributing last year to the support of the parish and only 27 were giving anything to Missions. Bishop Lloyd could have drawn the bottom dollar out of that recess in every man present, including

myself, but we asked only for sixteen men to canvass the parish, and we got them, and I added two boys to work among the younger communicants. About 300 names were given out to this committee, and the entire canvass was made between Lincoln's Birthday and George Washington's. Our meetings before and during that period were a revelation to me of the interest of the men, of their ignorance of Missions, and of their keen grasp of the way to overcome this ignorance in themselves and in those men they were to meet. In a week these sixteen men knew more about Missions and their management and needs, and also about their own parish's financial needs and methods, than they had ever known before. In meeting the men to whom they were sent their experiences were varied and some of the stories that were brought back to our meetings were mirthful.

One canvasser was told beforehand that he had better not go to a certain man, for he had announced that if Mr. B—— asked him for any money for Missions he would tell him to go to ——, a place that even the ministers seldom mention nowadays. Undeterred by this threat, Mr. B—— went to him and said: "I understand you said you were going to tell me to go to—— (where I said just now) if I asked you to subscribe for Missions. All right; now what will you give to Missions?" The man subscribed 25 cents a Sunday, and the canvasser is still with us.

Another man received a subscription from a New York business man of $1.20 for the year. He took this gentleman to dinner, and over the cigars told him the story of the needs, and the next day the gentleman sent a check for $100.

Sometimes five or six calls were necessary, and several personal notes, but hardly any man of the 300 escaped a visit. In less than two months all the reports and pledges were received, and I was able to announce in April, at another men's dinner, that there were still 380 men in the parish church, and still 212 communicants, and that now, of these, 195 men instead of 82 were giving to the support of the parish, and 145 instead of 27 to Missions.

The receipts through the envelope system for the parish, which supplements our pew rentals, were exactly doubled; while the receipts, owing to the change in the fiscal year, cannot yet be exactly figured for Missions, but they certainly also increased 100 per cent.

All this was very simply done, and by men who had never done it before. Do you wonder that we were both astonished and pleased, as well as humiliated, or that I come before you filled with enthusiasm and a great conviction of the value of the Every-Member Canvass? We had three fears, which all proved unfounded. We feared lest, the husbands giving so much, the money heretofore given by or through their wives would be lessened. The ladies, not often led by the men in church work, said that they wanted to make a canvass, too, and when they had finished we found that the women subscribers for Missions and parish both had increased from 100 to 160 each, an increase of 60 per cent. We feared that so many envelopes placed on the plate every Sunday would reduce the general offering in cash, but for the last six months this has resulted in a loss of only $10 over last year, while the amount received for Communion alms has slightly increased. We feared that the giving to Missions would reduce our parish income (I didn't, but the vestry did), and you know the result—both doubled. Now the only fear we have left is lest we sha'n't double our giving next year.

But the real results, deepest and truest, are not financial. This may not double any more, but there need be no end to the growth of fellowship, the sense of personal responsibility and the increase of the knowledge of Missions, their needs and their glory. Of these things we cannot have too much, and of these we can get all we want if we choose; and all these, besides money, the Every-Member Canvass gives, I am sure, to every parish that will try it.



CHURCH OF SAN PABLO, BOLONDRON

A VISIT TO THE CHURCH IN CUBA

By the Bishop of Springfield

II. TO SANTIAGO AND BACK

AGAIN I go on visitation with the bishop. He finds it better to start very early in the morning, for some of the places he visits, rather than go overnight and sleep there, as many of the small places have no hotels; this is wise.

My first day going eastward is to be with him, so I am at the station at 6 A.M. on Sunday. Some sixty miles brought us to Bolondron, where the priest, formerly a Roman Catholic, but not looking like one now, met us with some of his people.

The church here was built as a mission from the United States before the American intervention. Bishop Whitaker, of Pennsylvania, then had the oversight of the work. It is on simple lines, but all clean and in good order, with a large basement furnished for Sunday-school and other uses, a lending library and other good things. The churchyard, with palms and rich foliage plants, looks like a pretty bit of tropical jungle. There is no appearance of poverty here.

The rectory, a comfortable and pretty house, nicely furnished, adjoins, and beyond that is another house with a large room or social hall behind. Just the place for mission work. There is none like it in the island. When the congregation wake up to their opportunities and responsibility for the people around them they will rejoice in this splendid outfit, which at present they don't seem to know how to use.

I preached at the morning service, being interpreted by Father Moreno. About thirty nicely-dressed people made the congregation.

We enjoyed our breakfast and a pleasant talk afterward. It is worth noting that though it was Sunday the

blacksmith's shop was in full work, and carpenters and painters were working on a house nearby. I was told that all work stops at twelve on Sunday—in time for the cockfight.

In the afternoon we journeyed on to Cardenas, on the sea; a town, I think, of 15,000 people.

No church, the rooms in a large one-story house accommodating chapel, schoolroom for day-school, and two rooms for the priest, who takes his meals as we did, at a *fonda.* The chapel is well arranged and the altar good.

A crowded congregation, Mr. Frazer taking the service and preaching in Spanish, Bishop Knight confirming about twelve. The singing was hearty and all seemed glad to be there. All present were Cubans except one American gentleman and his wife, who formerly lived in Springfield.

The whole of the arrangements here were very simple and missionlike, but I managed to get a good night's rest and a walk round the town before we started. The children of the little day-school were pretty and bright, the teacher being a graceful Cuban lady with no English.

I have no space to describe our journey to Santiago, which we reached in two days—the island is 700 miles long—stopping for one night at Camaguey, a town well worth seeing, founded in 1615 and for many years known as the city of Santa Maria de Puerto Principe. At least four great churches, some of them with stories to tell—La Merced dating back to 1628—but all locked, except one, which seemed the largest, though not, I think, the most interesting. This was large, stately and gorgeous, but quite modern, having recently been rebuilt after a fire. There were many people coming and going and a goodly number kneeling at prayer.

The streets are narrow and often crooked, looking very old and quaint; far more picturesque than Havana. Instead of iron bars many of the houses had wooden gratings or grilles of pretty design.

The children are really very jolly. Passing a public school about 10 A.M., as the children streamed out to breakfast, I raised my hand and camera. They "caught on" at once and I brought away the brightest possible group of laughing faces. As we passed the end of another street some of them saw us and in a moment the street was alive with a hundred children bearing down upon us, full sail, for the chance of getting into another picture; about forty pretty faces remain with me.

Passing a school in an ordinary house we stopped to look and the master invited us in. We found that we had dropped upon a Methodist mission. There were about forty well-dressed children who looked at us with some amusement. All was in good order and good work seemed to be done. We learned that, while there is a response, the work of the mission grows slowly, and I think I understood that the interest is not so keen as at first.

By some oversight I did not inquire and was not told that the Church has a



"I brought away a bright group of laughing faces"

mission here, so I did not see the Mission of the Holy Apostles.

The town was full of bills about a *funcion monstruosa* in honor of Independence Day. The celebration was a great cockfight on El Sabado (Saturday) and El Domingo (Sunday).

On the journey I learned a good deal about the people whom the Church is trying to help. In the cars we saw a great mixture of persons, the six nations in Cuba being represented:

(1) The Cubans, who are of course originally Spanish, with probably some blood of the Siboneyes (aborigines of the Island) intermingled.

(2) The Spanish, who are here in considerable numbers, especially young men in stores and offices.

(3) Cuban Negroes, descendants of former slaves, all speaking Spanish; a great many of these.

(4) Jamaican Negroes, who came in large numbers after the Kingston earthquake, and who still come. These speak English and make the best servants, I think, in Cuba.

(5) Americans, of whom 1,000 are in and near Havana, and many others scattered over the Island.

(6) Chinese, who are good citizens; very largely market gardeners, with some laundrymen.

There are some Japs and some English, but I think not in numbers enough to note.

All seem to live in harmony, but I have been told there is a good deal of race feeling between Cubans and Spaniards, and between Spaniards and Negroes. None of it came under my eyes—but then, I did not understand what was said. It would be hard to draw color lines here, where all except fair women are brown, and the shades down to the deepest black are infinitesimal.

The Spanish Negroes, however, do form a class or tribe by themselves. They retain African superstitions and are under *brujos* or witch-doctors, with great belief in *fetiches*. There is among them a society called *nanigos*, which, though forbidden by law, still exists. It is a mixture of witchcraft and Catholic rites, and the orgies and dances are said to be of the most indecent and horrible character, including at times sacrifices of stolen white children. They practise all sorts of charm, being in this like the Obeah of other West Indian Islands. Some think that they practise a form of mesmerism.

Here is a specimen charm in sickness: One pair of half-burned candles, seven grains of corn, seven copper pennies, seven clean pebbles, one head of a black cock, seven pieces of glass; wrap in a red cloth, wrap again in a black cloth. Then wrap in a large white handkerchief and lay the package on the high-road and wait. The person who picks it up will carry your disease with him and you will get well.

The people in the villages we passed to-day seemed fairly comfortable and happy. I saw no ragged ones, nor any beggars, except one woman who went through the train with a card, and to whom almost every man in the third-class car gave something. We saw many cottages with flowers around them and neatly laid-out gardens also. In some places the women were in the gardens, but in more I think they only peeped at the train from behind their curtained bars, which cover the windows in the country as well as in the city. Every village had its places for the sale of "Billettes de Loteria."

Santiago seemed much quieter than Havana, and the beauty of its site and surroundings is wonderful, though I may not take space to describe it.

Mr. Ackley, our priest here, and Mr. Frazer, the priest from Ensenada, met us, and on the next morning took us to see the sights and battlefields. On our way we passed through a beautiful garden with an Indian gateway. This was planned for a Raja Yogi school, never built. The school kept in Santiago by that extraordinary delusion was closed some time since by authority, so I was told. Poor Cuba seems to have been regarded as a happy hunting ground by



Santa Maria Mission, Santiago

many sects and queer people; however, things are settling down now, and I think the Cubans are, for the most part, keeping their heads.

But we returned to see what the American Church is doing in this fair city.

There is no church for English-speaking people. The American colony is small; not one hundred, I believe, but there are many visitors, and it would seem that if we are to put the Anglican Church before the people we should put a really beautiful building here. The Baptists and Methodists have great buildings, with schools and large congregations. All over the island they prosper. Is it because having given up the Roman Catholic faith the people have swung over to the extremes of Protestantism?

But we have some good work. The Academia Inglesa is a school of about sixty girls established by Bishop Knight and taught by four American ladies, with other teachers who come in daily. Almost all the girls are Cubans, and about half know no English. This half continued their arithmetic while I talked to the others. On one Sunday in the month service is held in the schoolroom in English; at this service I preached to a congregation of about thirty.

I made several visits to the ladies to talk about the States, and cheer them up in a rather lonely life. However, being very busy they may not have time to feel the loneliness, yet it was hard for one of the ladies to hear that her mother had entered into rest far away in New York, she herself not being able to be present at the end nor to attend the burial. She kept up her work bravely.

The chaplain of the school, the Rev. C. B. Ackley, and his wife showed me great kindness. He has the care of eight or ten country missions, which take all his time, but he gives one Sunday in the month for the service at the school, and looks after visitors to the city as far as he is able.

There is besides, the mission of Santa Maria under the care of a Cuban priest, the Rev. J. B. Mancebo. There is no church, the front rooms of a rather large dwelling house being fitted up as a chapel, the others being inhabited by the priest and family. He has a wife well-educated in the States, who teaches, and a daughter who carries on a mission school on the outskirts of the city.

There are two congregations that use this building, Cuban Negroes and Jamaica Negroes, to both of whom Mr. Mancebo ministers in Spanish and English. I had the privilege of celebrating at this altar, and also of twice preaching to the Jamaica Negroes.

There is good and earnest work here,



Rev. J. B. Mancebo and family

but it seems a pity that we have no church in a city of 75,000 people. This chapel, though well-arranged and perfectly clean, cannot really set forth the Church's worship; besides it is in a cobble-stone side street, and the odors that fill it from neighboring gutters are not those of sanctity.

Mr. Ackley kindly drove me out to Miss Mancebo's mission school, where the children sang me some Cuban hymns and also the Cuban national anthem, a pretty composition with a lilt in the music that makes it very attractive.

On Ash-Wednesday there were services in the Roman cathedral, but the day did not seem especially kept—certainly not by the Americans. I took a service this morning at the school, with but very few present. It seemed a great pity, and not right, that some of our Church people had gone to a ball to be given to-night at the naval station; the greater pity because we as Americans and Episcopalians are very much under the watching eyes of Cubans—both Romans and others.

It is not in Cuba only that English-speaking people seem to leave their Christian life and obligations behind them. In another country I was asked if there were two sorts of Christians—those who keep Sunday and those who do not. The second class seem to abound in Cuba.

In other ways also we are not helping those to whom we go. A friend told me that in six years he had never seen a drunken Cuban, and the only man I saw who had lost his self-control was an Irish-American. A friend understanding Spanish told me a story which, while it may provoke a smile, has a side to it that makes us think. Standing in the street he saw two men come out of a *café* quite unable to walk straight. Two Cuban boys were watching them. Said one, "Those men are Italians, I think." "Yes," said the other, "they are Italians; but they walk like Americans." The Cubans drink Spanish and California light wines freely, but they never exceed.

I was sorry not to be able to visit Guantanamo, of which I heard much from a lady who used to work in the schools supported by the sugar planters. The presence of the naval station makes it an important place. There are many communicants, and the industrial schools, of which I have seen pictures, are doing good work.

From Santiago I went to Ensenada de Mora by steamer. Bishop Knight had kindly written for me to friends, and I found Mr. Boote, the manager of the Cape Cruz Sugar Company, ready with a cordial welcome to his house.

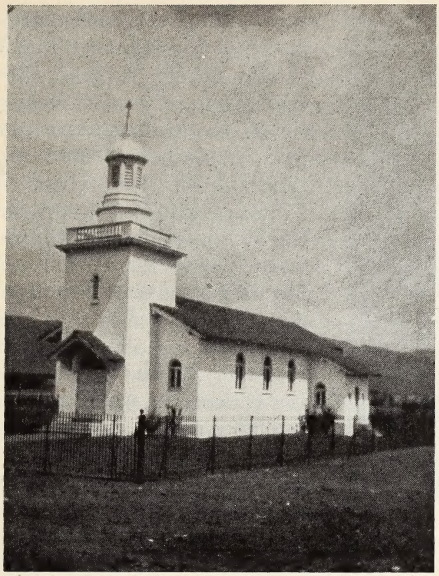
The landing was very interesting; Americans, Cubans, Jamaicans on the wharf, the great mill close by and the hotel, and beyond the houses of employees of every grade—everything the property of the Cape Cruz Sugar Company.

As we came up, the canefields and pastures seemed just a little strip of green between the hills and the sea, and on landing it was strange to find that the foot of the nearest hill was a mile and a quarter away.

It was refreshing to see, as we came near, a pretty little white church and know that it was *ours*. In every other Cuban village I have seen, the Roman Church is naturally the most conspicuous, here it is a small chapel half hidden among the trees. I learned later that the church was built by Mr. Harrison, of Philadelphia, one of the founders of the company. He has also built a rectory and provides the salary of a resident priest. There are thus regular services, while the Roman priest comes about once in three months. I preached on Sunday morning to a congregation of forty-five, of whom the large proportion were Jamaican Negroes. In Lent there is also service on Wednesdays and Fridays.

There are twelve American families resident here, the heads holding responsible positions in the works, but several of these are of other communions.

The school for Cuban employees' chil-



OUR CHURCH AT ENSENADA

dren is but small, for though there are many children here the parents take little interest in education.

In the school for Americans and some higher grade Spanish, there are fifteen children under a very pleasant-faced young lady from Louisiana. We enjoyed a very happy hour over African beast tales and other stories. A few of the children could not enter into them for want of language.

The dark Jamaica boy who on one occasion was driving me was quite amusing in his contempt for the Cubans. As we passed a delightful group of little brown bodies revelling in the dust he said, "See how these Cubans bring up their children." The same boy told me he had been made a Baptist in Jamaica and never went near cockfights. Like most of the others, he came away after the Kingston earthquake.

Sunday is everywhere the day for cockfights and other sports. The Cubans have a saying, "The devil is loose on Sundays." There seems to be no rule about Sunday work. Here the mill runs to 10 A.M. on Sunday, after which it is closed for cleaning and repairs. I was told that the Cuban laborers would consider they were defrauded of their rights if they were not allowed to cut cane and earn money on Sunday morning.

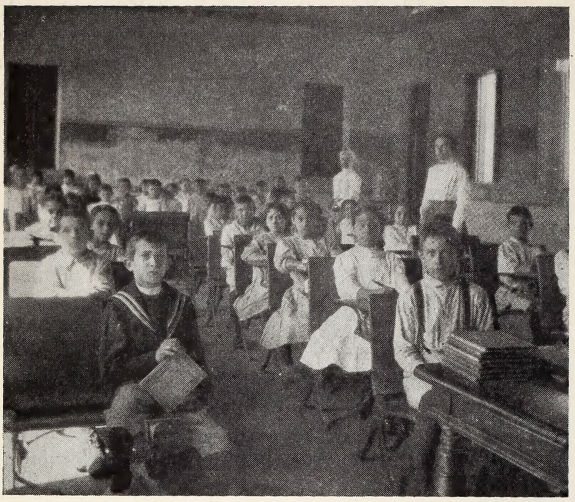
It was interesting to come in contact with a phase of life hitherto known only in books—*bandits!*

There is a band of these now in the island whom the police cannot, or will not, suppress. A week before I came a letter was received at Ensenada demanding $5,000, refusal to be followed by the burning of cane and other injuries, including the murder of the Americans. Such a letter could not but cause anxiety. The watchmen who always watch the cane for fear of fires, accidental or incendiary, were doubled; one man during the day and two at night watched Mr. Boote's house lest it should be fired, or an attempt made to steal the children for ransom. A dummy package of money was put out with armed men hidden near, but it was not claimed, and so far no harm has been done. It was, however, no idle threat, for a similar one was made to a plantation beyond the hills and the cane fired in six places at once.

From this delightful visit I passed on, again by steamer, to Cienfuegos, seeing much of the beautiful coast line on the way. Father Morell and his wife kindly met me, with a gentleman from the Colonial Sugar Company, to whose plantation, called Constancia, I am bound. The river steamer carried me up the Damuji at 6 A.M., and Mr. Childs, the manager, gave me hearty welcome. Ten days spent here seemed very short, but I cannot tell all I saw.

There is a good school here of sixty children taught by two American ladies, which has superseded the Government school. In this school all is bright and keen, the teaching being in English and Spanish. The children read to me and sang prettily, and said Spanish pieces.

In the grounds close to the house is a building used as a chapel and furnished with a simple altar. It was Sunday morning when I arrived, but we



THE SCHOOL AT CONSTANCIA

could not have service, for all the English-speaking people had gone to spend the day at Cienfuegos, not knowing of my coming. But we made up for it by a service on Monday night and on the following Sunday. The priest from Sagua la Grande comes over once a week for a Spanish service, and I think once a month for the Americans. There are no other ministrations, the Roman Church having no care for the 3,000 people gathered together here. There is no Sunday work in the mill except necessary repairs.

My congregations were interesting, some twenty strong men with about six ladies, the Cuban wives coming with their husbands, though all could not understand what was said. I was glad to be at such services.

The mission here began by a visit from Bishop Knight, who heard there were some communicants of the Church here, and ran up for two hours to see. The good fellows at the house kept him all night, and before he left a work was planned as I have described.

I was much impressed both at Ensenada and here with the care taken for the welfare of the working people. Here the social life of the few English-speaking people seemed especially friendly and family-like. It is the great desire of the manager that it should be so. I cannot refrain from a word of thanks for all the kindness shown to me. While here, I made two trips down the river to Cienfuegos to get letters, see the town and our Church work there. As elsewhere, I found for a church only a dwelling house or corner store, clean and neatly arranged. All the services are for Cubans, the priest knowing no English. A Sunday-school of about forty and a congregation of about twenty adults have been gathered, all, I believe, of the humbler classes. Like the other Cuban clergy, Father Morell was very hopeful for the future of the work—more so than I found the American clergy.

Here, as elsewhere, others are ahead of us, the Baptists in the lead. Miss Washington, a teacher at Constancia, told me that spending a Sunday in Cienfuegos with a Methodist friend she was taken to see three Sunday-schools—Methodist, Presbyterian and Baptist. While the first two were good she was impressed by the excellence of the Baptist school. Attendance, appliances, order, teachers and teaching, all were of a high order; she knew none better.

There are several other places it would have been a pleasure to visit. What I saw convinced me that there is a place and work for the American Church. But I doubt if we appreciate this. How little we are doing in comparison with other religious bodies! We need to pour in much more money for buildings, and to let the people see by the churches we build that we are in earnest and have come to stay. They cannot believe in our sincerity when in the two principal cities our mission work and schools are carried on in mere dwelling houses in narrow streets. The bishop should be enabled to build several churches at once.

The influence of the Anglo-Catholic Church as represented by our missions is not yet great, but it would have a better outlook if we were intrenched in better buildings, where the Church worship could be carried on worthily, and the Catholic character of the Church be shown in worship, teaching and life. Surely our men who go out to hard work should be backed up with means for their work and other tokens of generous love.

Another want seemed to me to be Church teachers. In more than one of our best schools the ladies who are doing excellent educational work are not communicants of the Church. This is not right, nor should it be necessary. Surely out of our many Church schools have come the qualified teachers who, if they knew of the need, would go to the bishop's assistance.

One is asked about the Roman Church. One hears that it is losing its hold on the people, but I could not help questioning whether this is really so. The doubt arises when you see the schools; not old or shabby, but large, new buildings, and full of children. The expulsion of religious orders from Spain has without doubt given a great impulse to education in Cuba. The new Jesuit school and college at Cienfuegos is a very fine building on a magnificent site. Sisters and nuns are everywhere and their schools seem full. The present generation have fallen away without doubt—I never heard a priest spoken of without contempt—and the Protestant bodies are gathering in a good number, but if the teaching and influence of these schools is worth anything there must be a reaction some day, so one would think.

There is this, also, that is true. The Roman Church can still control the emotions and the fears of many who have left them. For instance, in one place where we had a Cuban Sunday-school of fifty, two Jesuits came for a week. They entirely destroyed our work, but they put nothing in its place, no priest coming near the people for over three months, the man who eventually came commanding for himself no personal respect.

Here, also, is a pretty picture: On my last Sunday afternoon I crossed over to Regla, having with me on the ferryboat—though I did not know it—the Bishop of Havana. The crowd at the landing and the little girls with baskets of flowers told me something was happening, and I soon understood when the good bishop's carriage went forward and the children covered it with flowers, even throwing them in at the windows on the bishop himself. He had come to open a new hospital, and as the little procession went on I thought that it was a pretty way to welcome a bishop. It reminded me of days when as a plain mission priest the children in India decorated me with garlands, and sprinkled me with rose-leaves and rose-water. We are not so poetical in the United States.

That last Sunday morning found me taking the early celebration at the cathedral. Later I preached to a congregation of about eighty attentive Americans. On Monday I dined with the headmaster of the Cathedral School and so brought my visit to a happy end.



San Pablo Mission, Cienfuegos

CHURCH EDUCATION AT THE HEAD-WATERS OF THE MISSISSIPPI

By the Reverend Anthon T. Gesner

I. Early Days

ON the 24th day of June, 1850, when the forests and prairies of the Northwest were in full leaf and flower, in the early morning a canoe put forth upon the Mississippi River from the Wisconsin shore and was paddled rapidly across the current to the Minnesota side. Four men stepped out and climbed a bluff. Beneath the shadow of a stately elm they reared a rustic cross. A flat slab of stone which one had brought with him from the boat was set in place, and there before this simple altar, a priest of our holy Church, vested in cassock, surplice and stole, celebrated the memorial sacrifice of the Body and Blood of Christ. Of this little group the leading spirit was the Rev. James Lloyd Breck, born in Philadelphia, educated for the ministry in New York, one of the founders in 1841 of the Nashotah Theological Seminary, and a missionary for nine years in the territory of Wisconsin. With Breck at the service were three others—the Rev. Timothy Wilcoxson, of Connecticut, the Rev. J. Austin Merrick, of Philadelphia, and Theodore Holcomb, a student preparing for the sacred ministry.

At that day there were but a few scattered villages of people in Minnesota, mostly along the Mississippi and Minnesota Rivers. There were a few houses at St. Anthony Falls, the head of steamboat navigation; a settlement at Fort Snelling, and a growing town of about 1,200 or 1,500 people of many nationalities at St. Paul. There were over 20,000 Indians on the near frontier, but settlers were pouring in upon the prairies where land could be obtained often for $1.25 an acre. Little inland hamlets were springing up, and these far-seeing men whom we have described knew that very soon the new land would need pastors and teachers to shepherd and instruct the scattered flock. Breck and his "associates" were determined that the Church should not arrive here "fifty years too late."

As we tell the story of our Church Schools near the sources of the Mississippi, we must not forget these early standard-bearers of the Cross who had a place on their programme of missionary work for Christian Education. They realized what many of our day are slow to realize—the importance of Christian education as a basis of character. In nearly every parish which the early clergy of Minnesota established, there was also established a "mission" or parish school, and many whose names are honored in the West to-day sat as children before these early clerical schoolmasters.

Breck's plan included a theological college. The Mission House had scarcely been built in St. Paul in 1851, when the "college" opened with young Holcomb as its only student. The faculty consisted of the Rev. Mr. Breck and the Rev. Mr. Merrick, but they met with regularity and drew up rules and regulations for the student body in a serious and solemn way. They lived with their vision always before them. The awakening bell was rung at five, prayers were said at six, breakfast was eaten at seven, study and recitations followed till noon, then manual work or errands were performed, and study followed at night. In a few months two more students entered the "college." But the regular order suffered many interruptions. How could it have been otherwise, when we read that at the end of two years the members of the "Associate Mission" had held service in seventeen different towns,

and in doing so had travelled on foot or in boat over 6,000 miles?

The plan for a theological seminary and a boys' and a girls' school was finally worked out, not in St. Paul, but in Faribault; and this is how it came about.

The missionary work begun so auspiciously in 1852 by Mr. Breck among the Chippewa Indians at Gull Lake and elsewhere, resulting in the baptism and confirmation of many, was in 1857 brought to a temporary and unexpected conclusion by the hostility of a wily heathen Indian chief named Hole-in-the-Day. He was a treacherous man, very different from some of the other Indian chiefs who had asked for Christian instruction.

Breck returned from the St. Columba Mission disappointed but not discouraged, and prepared to take up the educational side of the work, which at Bishop Kemper's request he had temporarily suspended to minister to the settlers and Indians.

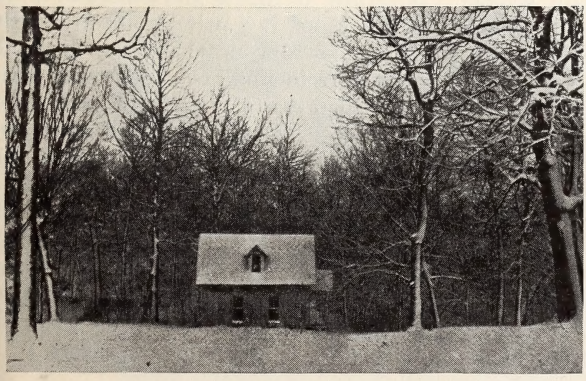
Several sites for the establishing of a "university" were in Breck's mind, when, together with the Rev. E. Steele Peake, a missionary among the Indians, and the Rev. Solon Manney, U. S. Chaplain at Fort Ripley, he paid a visit to the growing and centrally located village at Faribault, fifty miles southwest of St. Paul. The three walked over the wooded bluffs which rise at the east of the city, and were so impressed with the beauty of the situation that within a few weeks the "Mission" was established there, backed up by some gifts of land from the people.

The wisdom of this choice was evidenced almost immediately. The growth of the school which Breck started was phenomenal. In August, 1858, an Anniversary Day was observed, in which the whole town took part. Speeches were made and the roll of 161 students was read, of whom over 100 were present.

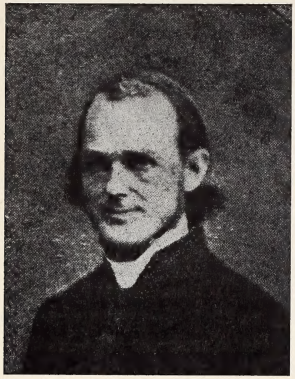
The first teachers of this "Faribault Episcopal Institute of the Seabury University," as some were pleased to call it, were: The Rev. David P. Sanford, of Brooklyn (who suggested the name of Seabury), Miss Mary T. Mills, graduate of Miss Willard's School, Troy, and Miss Mary Leigh (who later became the wife of the Rev. George Whipple), all of whom Mr. Breck had secured during a visit to the East in the winter of 1857. These, with Mr. Breck, composed the first faculty. The first school building was a plain wooden structure with peaked roof and sides built of upright boards, which for a time served both as school-house and church.

The support for this work came from the small contributions sent in from day to day and week to week by loving friends both East and West. The school continued to grow, and within ten years Bishop Whipple was able to write that it had "given over seventy-five teachers to the public schools of the State."

In 1859 the "High School" department was organized, of which George C. Tanner, a graduate of Brown College



The first building of the Seabury Foundation



JAMES LLOYD BRECK

and then a divinity student, was made headmaster, and James Dobbin, also a divinity student, appointed an instructor. Both are still alive. The former is a much beloved and revered professor of theology in the Seabury Divinity-school, and the latter for over forty years has been the rector of Shattuck School for Boys.

Dr. Tanner, one of the first students, humorously tells us that "in those first early days our breakfast was dependent very often on the daily mail." The clergy were all missionaries, and the members of the faculty were no exception. On Sundays they travelled long distances to hold services in halls and prairie school-houses, or in the homes of the people. Dr. Breck usually walked with a divinity student trudging along with a bag of prayer books by his side. He was a devoted missionary and priest, "observing every feast and fast of the Church," says Bishop Whipple in his autobiography, "saying the daily offices of the Church and celebrating weekly the Holy Communion." Neither Dr. Breck nor Dr. Manney were proficient, however, in singing, so they must have been amused when, after a service in which they had endeavored to render the Gloria in Excelsis, an aged Englishman who had not heard a Church service in twenty years came up to them and said, "It was so good! It reminded me of the Cathedral services at 'ome."

II. The Coming of the Bishop

The Diocese of Minnesota has furnished the Church with some great men, but the most noted of them all was Henry Benjamin Whipple, whose name, while he lived, was almost as familiar to Churchmen in England as it was among his countrymen at home. He was born in Adams, a small town in northern New York. Sixteen of his kinsfolk were officers in the Colonial and Revolutionary Wars. In 1859 he attracted attention by his conspicuous success while rector of the Parish of the Holy Communion in Chicago. That year the Convention of the Diocese of Minnesota unanimously elected him their bishop. He was consecrated in October, and reached Faribault in February, 1860. The whole town turned out to receive him. They pledged him money for a residence and assistance to build his schools. These offers were accepted, and the handsome buildings which crown the bluff and overlook the city to-day are a part of the result.

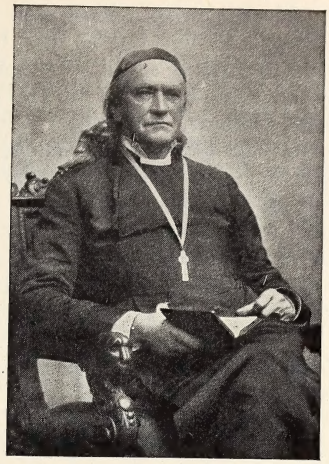
Breck was a man of vision, but it required a Whipple to make his dream come true. The power of his personality, which wrung justice to the Indian from this Government, wrung also the purses of the rich men and women at home and abroad in the interests of Christian education. His arguments were unanswerable, and he put them so fearlessly and faithfully to hearts and consciences that men counted it a privilege to give. But the money did not all come from the East or from England. Before his death the bishop was able to say that the men and women of Minnesota had given over $150,000 toward the upbuilding of this work. But Seabury Divinity-school, Shattuck Military School and St. Mary's School for Girls would not have been what they are to-day if Henry Benjamin Whipple had not held them close to his heart, and made them the objects of his thought and prayers.

III. Seabury Divinity-school

Dr. Breck's plan of a theological seminary to train Western young men

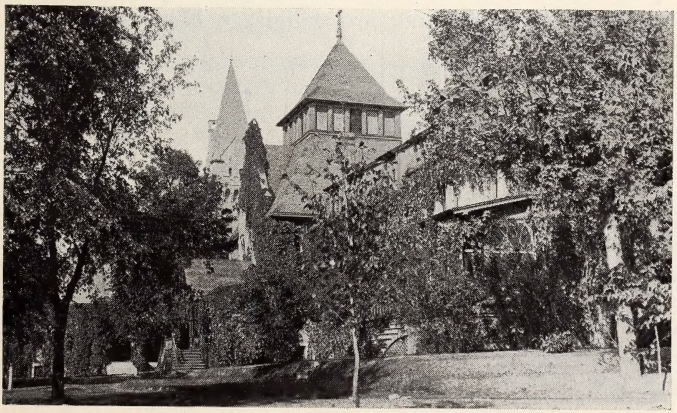
for the missionary work of the Church was the great purpose which led to the founding of Seabury Hall. After several years of patient toil, the number of candidates for the ministry had so increased that a permanent building for the education of divinity students was a positive necessity for further progress. The little frame building which stands to-day in dilapidated condition on the present Seabury grounds was for a while the only lodging place the students had. In it, until 1862, the students who could not be accommodated elsewhere were crowded, not a few of them being Indians. In 1862, by the help of generous contributions from many friends, Bishop Whipple was able to lay the corner-stone of a new divinity-hall. Fathers and mothers who had witnessed the zeal and sacrifice of men like Dr. Manney, who in 1859 had resigned his chaplaincy in the army, where he received a salary of $2,000, to accept a professorship in the seminary with $500 as his pay, were moved by the heroism of these gifted men, and gladly dedicated their sons to God's service.

When the Divinity-hall was completed the Rev. Elisha S. Thomas, a graduate of Yale, and of the Berkeley Divinity-school, was elected warden (1864-66). About him and his successor were soon gathered a group of teachers whose talents and gifts would have been a credit to a larger seat of learning. Gifts flowed in. Bishop Whipple secured the library of Kemper College, St. Louis, which had met with financial reverses. Oxford professors sent books of divinity, and the Emperor of Russia made a rich gift.



HENRY BENJAMIN WHIPPLE
First Bishop of Minnesota

But trials of faith were not over. On Thanksgiving Day, 1872, while the student body were attending service in the cathedral, breathless and hatless a young man rushed into the church and announced that Seabury Hall was in flames. The congregation was dismissed, but the divinity-school was soon a heap



SEABURY DIVINITY SCHOOL

of smouldering ruins. Most men would have despaired, but not so the bishop. Half a mile further south on a beautiful stretch of ground marked by the graves of Sioux Indians, Alexander Faribault, the Indian trader from whom the town received its name, had given some land to Seabury Mission, and there, among the native oaks which had stood the storms of centuries, within a year another and greater Seabury Divinity-hall was erected. Ever since, Thanksgiving Day has been commemorated by service and feast to which every Seabury graduate finds welcome.

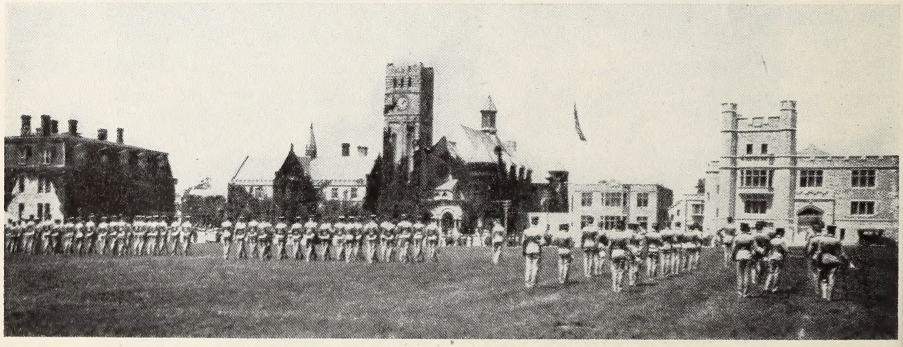
Over 200 clergymen of our Church have pursued their theological studies and graduated from this institution, and to-day these servants of their fellowmen and Divine Master are to be found not only in thriving towns and great cities, but on the frontiers of our civilization. In the spirit of Breck and Wilcoxson, Hinman and Manney and Peake, of Gilbert and Kemper and Whipple, they preach and teach wherever the scattered sheep are found.

IV. Shattuck and St. Mary's Hall

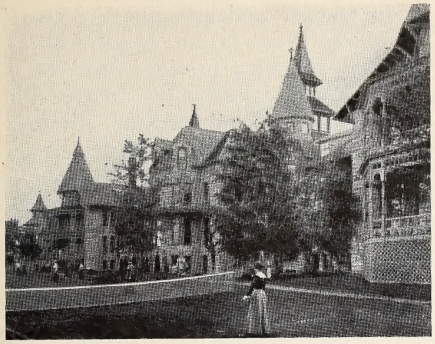
Few schools in this country enjoy either the reputation or favored situation of Shattuck School for Boys. From its small beginning as an Episcopal Academy in the sixties, it has graduated over 500 young men who have entered the learned professions or given themselves to business careers. A score or more have made their first preparation here for the Sacred Ministry, some later to be consecrated bishops. Over 100 have been officers of the nation's army. A considerable number have become professors and instructors of youth, and many have entered other walks of life. Besides those on the alumni list, several hundred who were unable to complete their full course studied at Shattuck and became useful men.

The location of the school on an elevation above the town of Faribault and valley give it a commanding view of the country, securing to it pure water, good drainage and bracing air. Its grounds are laid in a natural park of 200 acres of forest and dell. Of the sixteen buildings several, in beauty and completeness of equipment, are all that art and science can make them. Nearly 200 boys drawn from homes in nearly every section of our country are being here trained and developed in body, mind and soul under the charge of a score of instructors. An officer of the regular army is detailed by the Government to instruct them in military tactics, although the military department does not dominate the educational work. Over this institution the Rev. Dr. James Dobbin has presided since the year (1867) when Dr. Breck departed from Faribault to plant a new seat of learning at Benicia on the Pacific coast.

Through the years, by many benefactions and bequests, a splendid group of buildings has been erected. The first



SHATTUCK SCHOOL FOR BOYS



ST. MARY'S SCHOOL FOR GIRLS

building and the school itself were named for Dr. George C. Shattuck, of Boston. Mrs. Shumway, a parishioner of Bishop Whipple when he was a priest in Chicago, gave the beautiful chapel, which has windows from England and carved marble from Italy, and which has been considered the choicest piece of ecclesiastical architecture in the West. The same donor left in her will a very considerable endowment for the schools. Other generous gifts have been made; but, fine as the present buildings are, there is great need of another dormitory to accommodate the increasing number of students who annually seek admission.

The chief object is the preparation of boys for college, but other courses are offered which anticipate a business career.

Recognizing the value of a knowledge of the Holy Scriptures and the importance of religion as a basis for moral life, the curriculum provides a graded course of instruction in the history and contents of the Bible, and in the Life and Teaching of Christ, besides a course in Church History and Evidences for the Christian Faith.

It is not too much to say that if a boy, after such privileges and opportunities, fails of making a success in life, it will be no fault of Shattuck School.

St. Mary's Hall

The school for girls was always especially dear to Bishop Whipple's heart. It had its beginning in his own home in 1866. That year an addition was built to the bishop's house, and Miss Sarah Darlington, of Philadelphia, daughter of the noted botanist, was appointed the principal of the new school. Miss Darlington was a scholarly woman of unusual gifts, possessing rare wisdom and devotion, who had come West to regain her health. She survived only a few years, but accomplished a noble work. She lived to see built one of the finest structures on the hill overlooking the town, where her beloved pupils made their school home. Her brush decorated many of the walls and windows in oils, leaving there in twining flowers and holy mottoes the memory of her pious life.

The school has been much enlarged since her day, and has as its principal Miss Caroline Eells, a former pupil at St. Agnes's School, Albany, who has the distinction of being one of the first women to pass the B.A. degree examinations of Oxford University. It is said that there is not a branch of learning in the school which she could not creditably teach, and her "talks" effect more than would a dozen sermons.

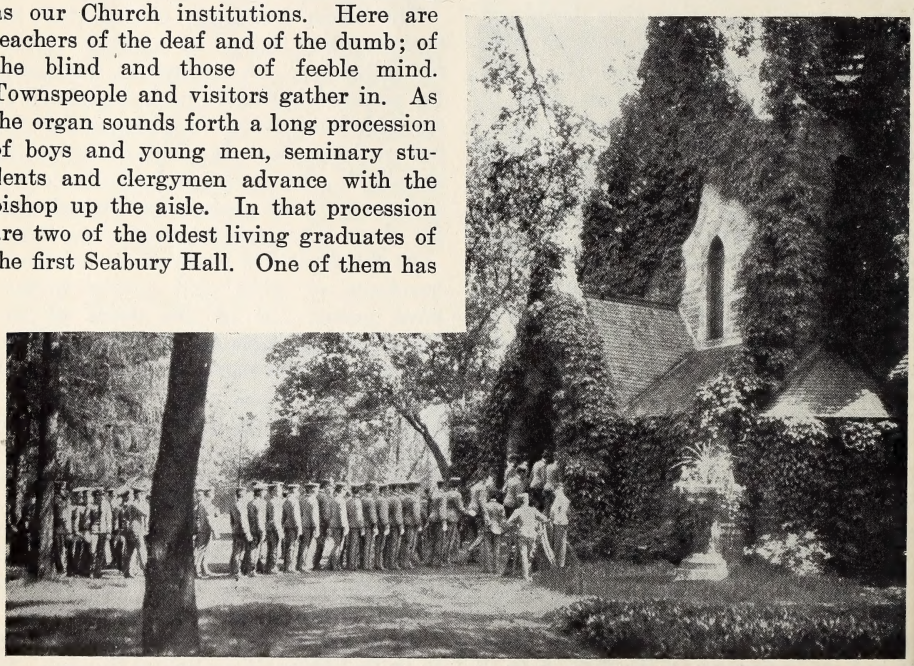
The main building, ornamented by turrets, when lighted at night is visible for miles over the country to westward. Its pictured halls and parlors make it a veritable home whose influence is felt the moment the foot is placed across its threshold. Its walks and tennis courts and private park make it a favored spot for those who receive instruction there.

In the forty-five years of its existence hundreds of girls and young women have passed out of the doors of St. Mary's Hall, some to become mothers, some to become teachers, but nearly all disciples of Jesus Christ. In unnumbered hamlets, villages and towns are Church workers who learned their lessons of love and service in St. Mary's Hall. Many are teaching in Sunday-schools, working in guilds, and founding missions throughout our broad West. What a tribute this is to the value of a Christian school!

It may be our good fortune some day to be in Faribault on School Sunday. If

so, we may see an illustration of the wonderful growth which has resulted from the vision and the faith and the planting of good and great men. This, too, is a day of June, like that of the first service in the wilderness. The shaded streets of Faribault seem to make it a New England town. The little chapel and mission house where the missionaries once taught have long since disappeared. But if we lift our eyes to the hills which rise to the east and south we shall see the high towers and cupolas of great buildings from whose halls thousands of young men and women have gone forth, and made the world better for their coming. As the chimes peal forth from the high cathedral tower raised in memory of Minnesota's great apostle, we enter in to pray. While the bells ring on, the girls of St. Mary's Hall come quietly in and fill one hundred seats. Then march in 250 young men and boys in uniform from Shattuck and St. James's Schools. Many others follow; men and women professors and teachers of our Church schools, and of three great schools of the State which stand on the same hill-top as our Church institutions. Here are teachers of the deaf and of the dumb; of the blind and those of feeble mind. Townspeople and visitors gather in. As the organ sounds forth a long procession of boys and young men, seminary students and clergymen advance with the bishop up the aisle. In that procession are two of the oldest living graduates of the first Seabury Hall. One of them has been a teacher and missionary for over fifty years. Next to him is one who for over forty years has presided over one of America's greatest schools. In that line are other professors of the divinity-school who sat at the feet of Breck and Sanborn and Manney and Whipple in years gone by. The dean, once warden of the Divinity-school, is also an old Seabury boy. Many in the church whose hair is now streaked with grey grew to manhood and womanhood in the Faribault schools. Several of the vestry and of those that take the offering, prominent now in business life, are graduates of Shattuck School. The brass tablet on the wall reminds us that Breck has gone a day's journey nearer home, while beneath the altar Bishop Whipple's body is resting in its tomb. We lift our heads, we lift our hearts, and sing:

"Thou wast their Rock, their Fortress and their Might,
Thou, Lord, their Captain in the well-fought fight.
Alleluia!"





"SHIPS THAT PASS IN THE NIGHT"

BY STAGES

By the Bishop of Wyoming

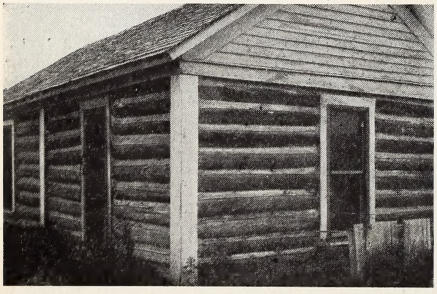
I LIKE to do most of my staging in the summer. Then it is dry and hot, but less disagreeable than when it is cold and the wind sharp. So I arranged to make my July visitations at some of those mission stations removed from the railroad.

On July 9th I accompanied Dean Bode to the cross-roads post-office of Mandel. I had never been there; in fact, no one had ever been there save those who had ranches in the vicinity. I had been told that a respectable mail was sent out to this post-office, but not until Dean Bode undertook to investigate the situation had services ever been held in this neighborhood. The result was a class of sixteen for confirmation, so we started services in the commodious ranch house of Mr. Philip Bath. The nearest ranch is, I should judge, about a mile distant, but sixty people gathered and the service was most enjoyable. Mrs. Bath thought nothing of spreading her table with forty covers; and then with as many more when forty hungry persons had finished, though I suspect the second table was not as full as the first. Then came the Sunday-school and after that the confirmation service. This confirmation led me to see that the possibilities of increase, for the next few years at least, may lie in the development of our country districts. Mandel is only sixteen miles from Laramie and the dean expects to hold services there Sunday afternoons regularly, at least during the summer.

On July 14th I started for the Little Snake River district. The old way of entering this district was by the stage from Rawlins, a tortuous and sandy road of about seventy miles. A better road has now been constructed from Waumsutter. It was necessary to remain over night at Waumsutter in order to get the early stage for Baggs, or, if we were more fortunate, an automobile. We were fortunate.

While we waited for the machine I met a woman, who in her way was typical of our western life, now almost gone. The first I saw of her was a pair of heels thrust from beneath an automobile. She emerged presently, very hot and very greasy, but with a look of determination which spoke volumes of what she intended to do. After having been introduced to her, I asked her whence she had come, and she said from Baggs. I asked her whither she was going and she told me to her ranch on the Sweetwater. As the nearest point on the Sweetwater was 100 miles away, I expressed my surprise. The machine was a small one-seated affair and looked to me rather rickety. By her side was a little three-year-old child. The men were commenting upon her pluck, but I was considerably worried lest she really undertake the trip, which would not have been safe for a well-trained machinist with all the appliances for a series of breakdowns. I tried to dissuade her, but she insisted, and we parted; she to go to the Sweetwater, I to Baggs. More of her later.

About two o'clock we reached Baggs, having had only one puncture. The archdeacon accompanied me. For nearly a year he has not only been attending to his duties as archdeacon of the district, but has been father, mother, cook and nurse at the orphanage, and I was of the opinion that he needed a rest. I knew it would be useless to put it in that way, so I reminded him of his duty to the Little Snake River district, and thus persuaded him to accompany me. On



"THE TOOLE BOX"



ST. PAUL'S CHURCH, DIXON

reaching Baggs we were met by the Rev. William Toole.

The next day we drove to Dixon behind Mr. Toole's bronchos. Mrs. Toole wanted to entertain us in the "Toole Box," but we thought it sufficiently filled with little Tooles, so determined to go to the hotel. I held service at Dixon in the evening and confirmed four persons, but to me one of the most wonderful features of the trip was the congregation we had at the school-house on the Savery, about ten miles from Dixon. Fully 125 persons were present. When one considers that the nearest ranch to the Savery is a mile and that the congregation lived on ranches from one to thirty miles distant, its size was the more remarkable. Mr. Toole tells me that his congregation on the Savery is the largest in his district. This experience impressed upon me still further the necessity of energetically pressing the country work.

When first I visited the Savery it was at the home of Mrs. R——. Fortunately I stumbled upon a barn dance. I had never seen one, and wondered what it was like. Mrs. R—— had invited all the cowboys and their lassies for one hundred miles around. They came in such



A SNOW LAKE IN THE SIERRA MADRE RANGE

numbers that I wondered how they were to be accommodated. I soon found out—they were not accommodated. They danced all night and went home in the morning. Many of them, however, were packed away in some commodious corner only to depart in the afternoon or evening. I understand that it is Mrs. R——'s yearly practice to thoroughly clean the hay-mow before the new year's hay is put in, and to give this dance to the ranch folk. So successful and happy was the occasion that she determined to have what she called a "singing fest," with the result that some thirty or forty people gather occasionally to sing hymns. Now the "singing fest" is usually held on Saturday night before the Sunday when Mr. Toole holds services, so that many of them stay over and sing at the service the hymns which they have practised the night before.

On Monday, Mr. Toole took us to visit the ranch folk, and we drove in his wagon about ninety miles before we returned to Dixon. There was riding, fishing, and shooting sage chickens during the day, and the excitement of dislodging a cat and some fifteen kittens in the evening, for my bunk happened to be the home of Mrs. Tabby and her brood, and she insisted on bringing her children to their home on repeated occasions, though I tried my best to persuade her that the cot belonged to me. The archdeacon and Mr. Toole slept in a tent. I succeeded before the early morning hours, in convincing the kittens that they had better visit the archdeacon.

The next day we drove to a ranch across the mesa which leads down to Bat-



"The Laird of Slater" and three companions



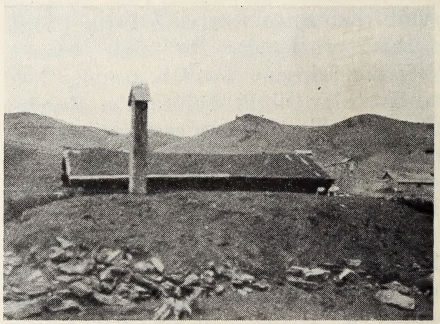
"Such interesting people as we meet!"

tle Creek, and returning stopped at Slater. The laird of Slater, upon whom we called, is Robert McIntosh, one of the early proprietors of Hahn's Peak. He always attends church when the bishop comes and commends himself to the children, as well as others, by his generous distribution of oranges to all those who are discriminating enough to pay their respects to the bishop.

Familiar as Mr. Toole is with the region round about, he had never been down the road leading from the mesa to the Blackmore sheep camp. We therefore proceeded to get lost on the upper reaches of Battle Creek. Anyone knows that you have but to follow a creek in the direction of the ranch located upon it to find it in due season, but the difficulty was to follow that creek. Cañons are bothersome, especially when the mesa above is nearly a thousand feet, and one will try desperate chances to avoid such climbs. It would have been bad enough in the daytime, but it was almost dark when we were fully fifteen miles from the Salisbury ranch. But I need not dwell further upon the journey. We reached our destination before all the folks had gone to bed and Mrs. Salisbury was good enough to get a special meal for us.

The next morning we left for the "Toole Box," after having completed a journey of about ninety miles and stopped at all the ranches on the way. It was a delight to me to see how deep was the affection all the ranch people seemed to manifest for Mr. Toole and his devoted work.

We were not fortunate enough to get an automobile out of Baggs, so we took the stage. After a long, weary journey of sixty miles, we arrived at Waumsutter in time for supper. The archdeacon left for Laramie immediately after and I awaited my train for Evanston, which was scheduled to leave a little before ten o'clock. At the hotel I found the intrepid ranch-woman, whom, a week before, I had seen just starting for her ranch on the Sweetwater. She certainly looked the worse for wear and I naturally asked her how it came that she was back so soon at Waumsutter. She replied that she had made the trip and found on reaching her ranch that her horses had been disposed of, and as she wanted some horses and could not use her machine in the sand, she determined to drive it back to Waumsutter and get the horses. I asked her what sort of trip she had had and she said some things which I need not repeat. She made the trip alone; had nearly fainted once or twice, and to escape the sun had gotten down under the machine, where she completely fainted and only came to after some little time had elapsed. I asked her if she had found the horses and she said no, there were none to be had, but that she intended to start back on a farm horse, which was the only beast strong enough to take her the 100



VEGETABLE AND MILK HOUSE

"Quaint contrivances for making harsh conditions less harsh"

5/121

miles in one day. I must confess I had prodigious admiration for such determination and force, though I questioned its wisdom. Would that we all might exhibit such strength and vigor in the cause which we represent!

The next morning I was at Evanston, where I preached morning and evening and confirmed a class of fourteen persons. The next day I went in an automobile to Kemmerer. We have never had a clergyman in Kemmerer, so when a month before I had received word from the Rev. George Davidson, the rector of St. Luke's Church, Marietta, O., that he would give me his month's vacation for missionary work in Wyoming, I seized the offer with avidity and sent him to Kemmerer to spy out the land. The story of his experience there was told by himself in the September SPIRIT OF MISSIONS: Forty baptized, 21 communicants discovered and 21 more presented for confirmation. A bishop's committee was appointed and a guild organized. It is hoped that some clergyman may be forthcoming in the near future to take up this vigorous and hopeful work. May it be Mr. Davidson himself!

The next morning Mr. Davidson and I started across the State for Cheyenne, where I spent two days catching up with my correspondence.

On July 29th, I took the train for Lander, a journey which took me from 7 o'clock in the morning until 10 o'clock at night; such are the distances in Wyoming. From Evanston to Lander *via* Cheyenne the distance is almost as great as from Cheyenne to Chicago. On Sunday I preached at Lander both morning and evening, and in the afternoon drove with Doctor Schepp to a mission at Milford. On Monday we started by a special conveyance for Atlantic City, a mining town about forty miles south of Lander. We had a glorious climb of about 3,000 feet, passing through the Red Cañon where the rattlesnakes are reported to hold their conventions, above which the view of the Wind River range is wonderful indeed. Though it was intensely hot, there had been a rain the night before which meant snow on the mountains, so that the Wind River range, as far as eye could see, was capped in white.



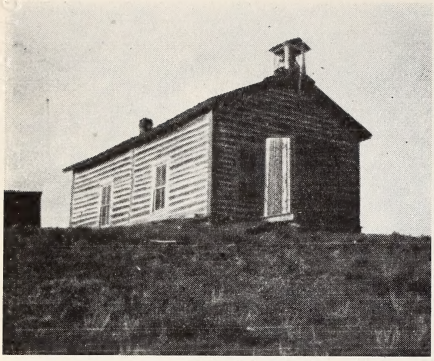
"The charm of the woods where the eagles dwell"—A baby eagle on its nest; photographed June, 1911



One of our confirmation candidates visiting her old neighbor

We reached Atlantic City in time for supper and held service in the evening. The school-house was packed. No one had ever been here until Doctor Schepp came a year ago. Since then his ministrations have been constant and his congregations remarkable. A class of two was presented for confirmation.

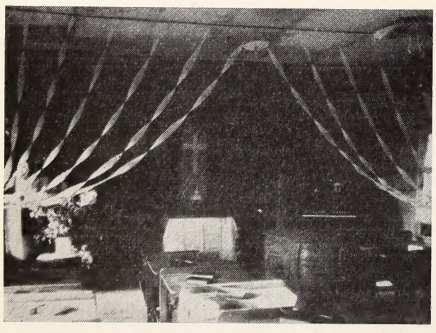
Atlantic City is one of the most interesting and historic spots in Wyoming. It is close by South Pass, over which passed the great body of early immigrants to Oregon and California. Fremont had made this trail popular in 1842, and over it went far more immigrant wagons than



The schoolhouse on the hill, where sixteen were confirmed

through any other pass in the country. Gold has always been found at Atlantic City, and consequently a sturdy body of miners, hopeful of the future and steadfast in their determination to remain until their fortunes were made, have continued their prospecting. The interesting mountain cabins, the charm of the woods where the eagles dwell, the quaint contrivances for making harsh conditions less harsh, the picturesque stamp mills and the charming people we meet, make Atlantic City a place like the Fountain of Trevi, for return at the earliest possible moment.

The next day we returned to Lander, and, much to our delight, found awaiting us the Rev. William Scarlett, select preacher at St. George's, New York, and his brother, with the Rev. Malbone Birckhead, master at Groton School, Groton, Mass. They are to take our Church wagon on an 800-mile trip over the mountains to Atlantic City, South Pass, Pinedale, up the Grosventre River, over Union Pass into Jackson's Hole, and back to Lander by way of the Snake River, Black Rock Pass, the Military Road and the Wind River. An account of their missionary journeying should make good reading, for they will pass through places hitherto unreported and will meet conditions new in our missionary work. It is hoped that they may lay the foundations for several missions.

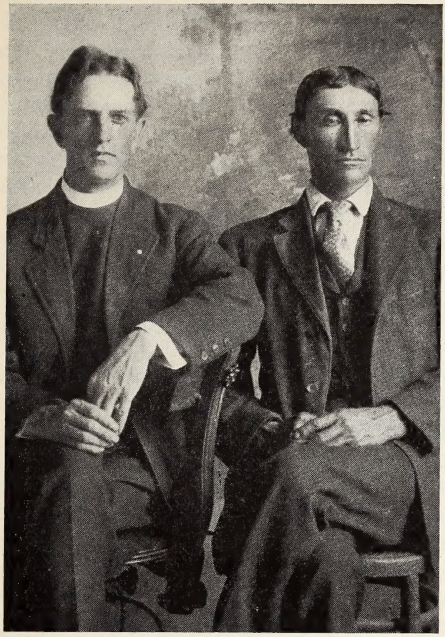


Interior of the schoolhouse, prepared for the bishop's visit

After outfitting their wagon and seeing the party off, Mr. David Roberts drove me to the Reservation, where I spent three most interesting and profitable days supervising our work amongst the Shoshone and Araphoe Indians. Mr. Smith and his catechist, Mr. Herbert Welsh, are doing good work among the Arapahoes. I confirmed four men near Yellow Calf's camp and had nearly a hundred Indians at the service. It was an impressive sight and one long to be remembered. Mr. Welsh acted as my interpreter, and from the attention of the Arapahoes I should judge he interpreted exceedingly well. I was the guest of Miss Briggs and Miss Ross and enjoyed my stay in their hospitable home immensely. All seemed to be deeply interested, and the result of such enthusiasm and devotion is certain.

On Monday we drove from the reservation to Riverton. Here I held service in the evening for the Rev. John Roberts. Through his efforts, a lot has been given us in Riverton, not far from the church, and on this lot I have erected a portable house which will serve very well as a home for a single man.

Moneta, from which I drove to Mr. John Love's ranch, lies about eighteen miles to the southward. It was here that the Rev. Theodore Sedgwick met the Phi Beta Kappa bride a year ago. Unfortunately, the bride was making a visit near Atlantic City, so I did not meet her; but I had the pleasure of meeting her husband. That night I returned to Shoshoni and in the morning took the



THE REV. LEONARD K. SMITH AND HIS CATECHIST, HERBERT WELSH
Our workers on the Shoshone and Arapahoe reservation

stage for Thermopolis, Basin and Greybull, where the Rev. M. Belknap Nash has been laying the foundations of our work. I found the church in Thermopolis almost completed and the people most enthusiastic. In the evening I preached to an excellent congregation in the little hall which formerly was the town house. When I return to Thermopolis in a month or two I hope to be able to consecrate the church. The chancel and the vestryroom will be added at a later period, when the money is in hand.

At Greybull there seems to be much interest and a large congregation gathered in the Presbyterian church. We hope to build a hall to be used for secular purposes and on Sundays for services. Such a hall is much needed in Greybull. The hall desired can be built for about $800 and will be adequate for all present needs, besides supplying a want very much felt in the town.

From Greybull I returned to Cheyenne by way of the newly completed C. B. & Q. road to Billings, and from there by way of Alliance and Sidney to Cheyenne. During this trip I travelled 430 miles by stage and about 2,500 miles by rail. The work is so varied that it is almost a continuous holiday. May the workers come to Wyoming in increasing numbers to enjoy this holiday!

REFUGEEING ON THE YANGTSE:

EXTRACTS FROM LETTERS WRITTEN BY SOME OF OUR WOMEN MISSIONARIES

HANKOW, OCTOBER 15TH, 1911.

WELL! If four weeks ago when I went across the river to Wuchang I could have seen myself coming back in a native boat with four foreign ladies and fourscore Chinese, with no absolute assurance that I would ever see again any of my possessions except what I wore or carried in my hand-bag—if I had known it, my heart would have gone into my boots I'm sure. When the occasion came it wasn't there at all. We weren't "fleeing for our lives"; the people along the streets were perfectly friendly as the motley procession went out, and even the soldiers at the gate, though they waved their swords and looked fierce, had no desire to injure us or the Chinese with us. A Manchu who tried to slip out after us was killed at once. This, of course, I didn't see.

There are lots of funny things in refugeeing. Don't you think an article in *The Ladies' Home Journal* would sound well—"How to Refugee in Style—Directions for Dressing and Packing"?

Directions had been given that we were to bring only what we personally could carry, and we followed that absolutely. Lots of people had more, and as a matter of fact we did get our servants out with us without difficulty. We left steamer trunks, which they are getting out now as the men go back and forth. Other things are in our drawers or out in the locked house. So long as the Government doesn't come and bombard, the compound is all right. . . . Deaconess Phelps is a good companion for refugeeing—sensible, level-headed, sees the funny side, is optimistic. We don't like it; only a school-boy could *like* it, but it is interesting, mighty interesting. You can't do anything except obey orders and be cheerful and keep calm, and determinedly not look beyond the present moment. I always knew the Psalms were full of deliverance from our enemies, but a night of fusillading over the hill, and a few more in expectation of riots, are wonderfully effective in making the Psalms poignant. Read Psalm 68; it belongs to the 13th morning, but I read it at night when a coolie riot was feared in the concession, and it seemed to have been written just for that night.

I wish I knew what was in the American papers. One thing I know: if there are disquieting reports many, many people are praying, and we are safe in God's hands.

October 10th, 1911.

In a week we have learned to take the most alarming rumors calmly. I'm not sorry to have had a city shelled over my head. A gunboat did throw a shell or so into Wuchang as we were coming out along the bund Thursday; not being used to shelling none of us were alarmed. During the bombardment a bullet came into Deaconess Phelps's bedroom. She carries it in her pocket as a souvenir. The wooden shutter was splintered where it came through. . . . The children were so good—little sheep, but good little sheep. We took out fifty in procession, two and two. No girl got panicky, or fussed or lost her place. Each carried her *ba-fu,* her neat square bundle, and her Bible, and they all looked so neat and well cared-for. We are carrying the last seven with us to leave in Wuhu, and they are all in front of me as I write, wrapped in steamer rugs, for we insisted on their getting fresh air, and their clothes aren't warm enough in this wind. . . . The revolutionaries have certainly been friendly to the Sen Kwang Hwei. "You are an American," say the soldiers to Father Wood, who is staying on the compound, "Americans our brothers." We hear that several Boone boys went to General Li and remonstrated because a Manchu was killed on the edge of the Hankow concession, and told him that that wasn't the way to treat a prisoner of war in modern times. It is said also that in consequence the next Manchu taken was escorted to prsion. I hope it is true. . . . We feel personally safe, for there seems no anti-foreign feeling, and the army is just now keeping good order. But you never know in China. I've always wondered if I would be courageous in case of danger, but, like other things, the calmness comes with need, not before.

October 17th, 1911.

. . . On board the *Belgravia*—not as grand as its name, being a German freighter offered to the refugees if they bring their own food and bedding. We have a servant, besides, and can at least get hot water, and you should have seen our tiffin set on a canvas cot on deck—baked beans, and tomatoes, cocoa, canned peaches and bread and butter. Doing pretty well for refugees. But what will we look like when we get to Shanghai? We sleep on deck and of course can't undress. Our only retiring-room is the huge space between decks, where cargo is usually stored. Then there are a motley crowd of women and children and our own Chinese girls with us. All our water must be carried in our own pitchers by the boy. Shanghai wont be pleased to see us. You know most of them down there think we up here people rather crazy, and all of us *know* we

wouldn't live anywhere else. I never expected to be so smitten with any place in three weeks as I am with the Wuchang Compound and our house. It looked so nice and homelike just before we left it. But Mrs. Roots put things in a new light last night when we were leaving. We went in to say good-by and her farewell was "You will be so glad of this some day." We aren't suffering for our faith or our race, but we are given a chance to suffer *with* the Chinese, and I believe we will be glad some day.

October 18th, 1911.

We are refugees for sure! Going steerage passage on a freight steamer to Shanghai. For how long, we cannot tell. The Government may fall this time. Opinions are on both sides. Surely, a rebellion was never planned so surely and carried out, to start with, so successfully and easily, as this time, in China. The central and most western and southern provinces all turned over to the revolutionists at once, and of course it is more than the Government can cope with at first. I think there are great hopes of victory for the revolutionists, and that the war may be long and bitter. Perhaps we may have to leave China entirely. You needn't worry about us, if need arises, we will be sent to Japan. Our work is all broken up—our schools scattered and families fled miles into the country. It will mean the loss of this term's work, however decisive a battle might be fought at once. They say about eight-tenths of the population of Hankow have gone, and from the crowded condition of the boats for almost the past week, it may be true, not to mention trains and small launches, rowboats and overland wheelbarrows, etc. . . . The poor Chinese people are dreadfully frightened. Times of such violence are dreadful for their women and girls. It makes one's heart ache to think of the condition of China—floods, famine, pestilence and war—all within a year. But this may be God's hand, and I've tried to tell my women that all nations have had to go through a time of war and hardship in order to gain their present condition of good government. I think there is a general hope, both among the Chinese and foreigners resident in China, that this may be the real struggle for liberty. What a problem it will be for the people to meet, if they do win, and if they have leaders wise enough to establish what they gain. We all need to pray for China as a nation and for our Christians that they may be steadfast in trial and be a light for their heathen neighbors.

Shanghai, November 5th, 1911.

Oh, the horrors we could never have dreamed of that are being enacted in Hankow! The whole native city is destroyed by fire. The fighting has raged there for a full week. Our people still stick to their posts. Deaconess Phelps has written of some of the awful things. As she stood at the London Mission hospital door, an old woman, right by her side, had her arm blown off by a shell, and Deaconess Phelps held the arm while the doctors completed the amputation. They could give no ether. The smell of burning bodies on the battlefield was stifling. The cathedral has in it over seventy wounded soldiers. The whole city was a furnace, and no one knows whether anything between escaped or not. Foreigners are forbidden to go outside the limits of the concession. No one is in the post-office except Mr. Hyland; and the missionaries and business people go there between shots and more pressing things to sort mail. The shots have whizzed around the compound and all over the concession.

If you were here, I know you would be in Hankow helping. Here am I, dreadfully unhappy to be treated as if I were a baby and sent away. Sometimes I think I must go back at my own risk, but everyone here thinks I must obey and stay because I was sent. It is the hardest thing I have ever done. After the worst is over we shall need some people, whose nerves have not been shattered, to take up the work.



FORMOSA AND ITS PEOPLE

FEW people realize that the Island of Formosa became a part of the Japanese Empire as a result of the war between China and Japan in 1895.

Formosa is now inhabited by three races—the native savage people, Formosa people originally Chinese, and the Japanese.

The savage tribes are well-known head-hunters. They live in the mountains and are said to number over 200,000.

A few years after Formosa passed into the hands of the Japanese, the savages came down from the mountains and killed many people. A Japanese officer, anxious to find out the number of those murdered, put up a notice to the effect that he would give a pig for every head that was brought to him. He then provided a large number of pigs and the savages came, each bearing in his hand a human head. But there were not enough pigs to go around.

The accompanying picture was taken at this time, and shows about twenty men, each one holding his dreadful trophy in his hand.

The present policy of the government toward these savages is to restrict them to certain mountainous districts, placing police guardians on the boundary, and if the savages come too near this limit they are to be shot and killed.

It is interesting and cheering to learn that the native Church of Japan—the Nippon Sei Ko Kwai—has recognized its missionary obligation to the inhabitants of Formosa. This church has its missionary society, maintained by contributions from the native churches and missions of the six districts, English and American. This society has now two missionaries working in Formosa, the Rev. Mr. Kitagawa, a priest at Taihoku, and Mr. Murata, a catechist at Tainan. Mr. Murata is assisted by the Rev. Mr. Yates, who is working at his own charges. It is hoped that the Church at Taihoku will before long become self-supporting.

But the missionary society is anxious to take up work among the savage head-hunters. There is already one village of civilized Christians among them, converted by an English Presbyterian Mission. The police guard is not required for this village.

The Rev. Mr. Hayakawa, rector of St. John's Church, Osaka, writes: "These head-hunters are also children of God, and if the Gospel is preached with patience surely they will become good Christian people. I received a letter from a Christian young man whom I know well, saying that he had determined to offer himself for mission work among these head-hunters because his father was killed by them." So far no means have been found to send out this earnest young man, but it is believed that the time is coming when the missionary society of the Nippon Sei Ko Kwai will be able to begin work among these poor savages.

THE MOUNTAIN WOMAN

By Miss C. L. Davis

I HAVE been working for the past four years among the mountain women in the Blue Ridge. Of course, as a teacher, my first interest is in the children, and my first duty is to them; but the women have always seemed to me a most pathetic class, and as time has passed they have appealed more and more to my sympathies. They are so uncomplaining, so patient under conditions that spell unbroken drudgery, and they are so industrious.

The mountain code is that to the man falls mainly the food question, in supplying the staples; but the wife must clothe herself and the large family of children. She generally works along with him in the fields at all seasons of putting in and gathering the scanty crops, but this brings no money returns to her. To lay up a little store to buy clothes, she sells all the butter, eggs and chickens possible; gathers and dries every apple, gathers blackberries and dries them; picks up chestnuts and cracks walnuts and sells these; and all these things must be carried by them to the nearest store on their shoulders.

I have never forgotten one scene. In a little cabin with two rooms, I was ushered into the company room. There was a pile of walnut kernels on paper upon the floor, which seemed to me the most astounding size, for there must have been nearly two bushels. The family consisted of an old man of ninety, whose hands were crippled with rheumatism, a wife of seventy and an adopted daughter not very strong; yet these had gathered and cracked out these kernels, at night after the duties of the day. In speaking of it the old woman said in a most pathetically patient way, "And oh, Miss Davis, I didn't git to the store, and I let them *fall* on me." The store in question was four miles off, but the falling of the price was the tragic part to her—and, indeed, it seemed so to me.

Married often at fourteen, these girls enter a life of drudgery, so absolutely shut in that at twenty-five they look almost any age, and worn and haggard at that. Yet it is strange to me to see their spring and eagerness for some change and pleasure. They will walk miles, carrying a heavy baby, to see a teacher's house; and it gives them distinct pleasure to go over it and see any improvements, however simple, that we may have contrived. After sitting several hours, they trudge away declaring: "It sure did me a sight of good!"

Of course, we always try to have some magazines, books or papers to give away, and as to quilt-pieces, in these we can always be sure we can give untold pleasure. The covering of the mountain beds

is almost entirely of quilts made by the women, and it is a distinct hygienic gain to encourage their renewal. But more than that even, their chief idea of pleasure lies in "piecing a quilt." To get a number of them around a big box of scraps is to see a happy, often merry crowd, whereas usually they are disposed to be almost dumb. Silk quilts and plush ones (as they call velvet), are treasured and slowly made for years, and handed down to their children as heirlooms.

I am sure it would be a great surprise to most people, as it was to me, to find how thickly settled the mountain region is. In Franklin county, Va., on the east slope of the Blue Ridge, where we are, every spring has a house hard by, and often two. Two hundred children could easily be gathered in within a radius of two miles of our school-house. We have 136 on the roll in one year, and this leaves out the many forbidden to us by that queer sect—the "old," "hard-shell" or "primitive" Baptists, who consider that to teach a child anything from the Bible is wicked. I know by name many children who are not allowed to come to us.

Civilization, in many ways, is filtering in; but it is often the smears, it seems to me. Pasteboard shoes, gauze hats, shoddy materials and, worst of all, patent medicines. One woman asked me if she might be allowed to leave her baby on the teacher's bed while she went over to the school-house to the second-hand clothing bureau sale. I objected that the house would be locked up. "Oh," said she, "I don' give it its laudanum." "Laudanum!" I echoed, in horror. "Yes," she replied, "I couldn't git no time to do my work 'thout laudanum for my babies." Better far the mountain teas, though these have implanted such a horror of "tea" that I never offered it to our Auxiliary branch but once.

THE FAMINE IN CHINA

By the Reverend A. M. Sherman

THE famine in central China, to which has now been added the horrors of war, has produced a situation appalling in the extreme. Millions of people will be facing starvation and pestilence this coming winter, unless help is forthcoming. The terrible prospect of the worst winter known for forty years was already before the country, when there came the news of the cruel burning of Hankow by soldiery and the looting of Tsingkiangpu and other cities. War and floods have combined to render millions of people shelterless and desperate with hunger.

Much of this suffering can be relieved, and in the famine district much can be done to prevent its repetition. The devastation has been wrought by the rivers breaking their dykes and overflowing the cultivated lands, producing widespread destruction of property and loss of life. The summer crops have been destroyed, and as the areas submerged have all been regions where agriculture is the mainstay of the people, they will die in great numbers unless relieved.

Regions Affected

Roughly speaking, there are three great regions facing serious famine conditions. First, there is the region comprising the northern part of the two adjacent provinces of Anhwei and Kiangsu. This area, commonly known as the Hwai Valley, has had only one good year since 1906, passing through two severe famines in 1907 and 1910. The missionaries in northern Kiangsu and in parts of northern Anhwei report that the present conditions point to a worse famine this year than the great famine of 1907. The combined summer and winter crops have been less than one-third of the normal yield, and there is no reserve from



Begging for food

former years to fall back upon. The country was already greatly crippled by the succession of years of flood and famine, and the havoc wrought this year by another flood has created a condition indescribably serious. A section of land approximately 100 miles wide by 300 miles long, is the famine area here. Last year the distress became so acute that not only were the people obliged to sell their children, but after reaching a price so low as 40 cents (Mexican) for boys and $2.20 (Mexican) for daughters sold to a life of vice, they ended by giving them away or exposing them. A missionary reports from southern Shantung that children were left by the score almost at the gate of the mission compound.

The second great region affected is the district around Wuhu, in the Yangtsze Valley. When the river was at its highest point, a great lake was formed, 250 miles from the sea, eighty to 100 miles in length and from thirty-five to forty miles wide, submerging rich land and destroying the property upon it. It is not expected, however, that the suffering here will be anything like as great as in northern Kiangsu. There are normal years to fall back upon, and as the waters subside there will be good land to which the refugees can return. But there will be thousands of people with little or no reserve grain, who will have to depend on precarious chances of finding employment during the winter months, or starving. The Wuhu Sub-Committee estimate that there will be about 100,000 people who will be needing relief in the form of work.

In Hunan there has also been a year of prolonged and disastrous flood, with the water standing several feet deep over the plains. The Rev. T. J. Preston, of the Presbyterian Mission of Changteh, writes under date of October 9th as follows: "In my telegram I said 80,000 people were homeless. That is the very least estimate; 100,000 would be more correct. The homes of at least 20,000 have been completely washed away, and the water still floods the farms. One large section, about thirty miles square, with a population of about 10,000, is completely flooded and ruined. The dyke which protected it is riddled and it will be some years, if ever, before it is again populated."

These are but instances of the reports that come to the Famine Committee. One missionary writes from Zangzok in central Kiangsu that 130,000 people have no means of sustenance this winter. Between Hankow and Ichang similar conditions are reported. Families tried to save their live stock by driving them to higher places, until these, too, were sub-



Only leaves to eat

merged, or provender failed and the animals also perished.

Programme of Relief

It is to meet these conditions that the Central China Famine Relief Committee, of which Bishop Graves is the chairman, has been organized to issue an appeal to the Christian public for aid, and to distribute such aid when it arrives. They propose to give the relief in payment for constructive work done. They desire to make the relief permanent by real improvement wrought in their own sections by the people themselves.

In northern Anhwei and Kiangsu the greatest cause of famine is the flooding of the Hwai River. The committee realizes it cannot touch this problem with the funds that will be available, but it looks forward to nothing less than getting the Government to undertake this, as the ultimate end of its work. The Red Cross Society has already made an important contribution in this direction by sending Mr. C. D. Jameson to investigate the causes of these frequent disastrous floods and to indicate a practical method by which the Hwai can be controlled. The Central China Famine Relief Committee will use its influence to induce the Government of China to begin such works. Once the Government can be aroused to the great necessity of these engineering works, and will take them seriously in hand, there is good ground for hope that there will be not only a permanent relief of widespread suffering and the miserable consequences of frequent famines, but that great tracts of land, now of little use, will be thrown open to rich agricultural development.

The disturbed political conditions of China are greatly intensifying the suffering. Thousands of people have been thrown out of settled employment. Robber bands are improving the opportunity to terrorize and plunder, looting large cities, as well as defenceless villages. This is especially true in North Kiangsu and other famine districts, where the people have been rendered desperate by years of distress. The devastation wrought in Hankow by the burning of the city has been appalling. Hundreds of thousands of people have been rendered homeless. Rich and poor alike have been hopelessly ruined and, as hostilities cease, will be flocking back to the ashes of their former homes, vainly seeking work and food. Business throughout the Empire has been paralyzed by the rebellion, and relief for China's destitute people must be looked for from outside. Rich Chinese have generously responded with aid in times past, and the committee expect help from some of them this year; but many of them are powerless to render assistance in the present financial crisis. Pressing appeals have come to the Famine Committee in Shanghai from Hankow, and it has undertaken the task of relieving those made destitute by the war, in addition to its difficult work of famine relief. Outside help is needed more than ever before, and the committee urgently solicits help from the philanthropic public throughout the world.

We are confident that when China's desperate need is realized and the aims of the committee are known, a generous response will be forthcoming. We ask you to do your part. Fifteen dollars gold, the committee estimate, will support one family in the flooded districts until the barley harvests in the month of May; and this $15 will represent 10,000 cubic feet of earth removed, in digging irrigation ditches, widening mouths of rivers, etc. It will both save life and save land upon which life may be nourished in years to come. We may never have known what it is to be hungry and to have no prospect of satisfying its pangs; but thousands in China to-night are lying down on the bare, cold earth, facing the merciless winter without food, without clothing and without work, living on herbs or roots and the bark of trees until these fail; selling or killing their children and then themselves lying down to die. And the thousands will be millions by the time this appeal reaches our home lands.

MISSIONARIES AND WAR

The Rev. Dudley Tyng, who, with other members of our mission, has remained throughout the war in the city of Wuchang, calls attention to the influences which Christian missions have upon the conditions now prevailing.

THE comparatively civilized way in which this war has been conducted is really a tribute to the work of Christian missions, to those who have come here shod with the preparation of the Gospel of Peace. As a naval officer, who had been very skeptical as to the results of missions, said to me, "This is quite different from Boxer year. Keep on, and you may civilize these people yet."

Another way in which missionaries made themselves useful was in the saving of the lives of Manchus. In Ichang, for instance, Bishop-elect Huntington made representations to the Republican commander which resulted in the sparing of twelve Manchu women and children. In Wuchang the sexton of the Boone College Chapel made a daring rescue of a Manchu lady who was a teacher in Miss Byerly's school for Mandarin girls, conducting her from a street where the bodies of Manchu men, women, and even children lay scattered, across the city to Boone University. In the long procession of missionaries which the American Consul escorted out of Wuchang, together with Chinese workers, school girls and school boys, was the family of a Manchu student of Boone disguised as poor Chinese. They finally got to Shanghai, and the boy in gratitude wrote back that he would never in his life go to any other school than Boone. The Manchu woman whom I mentioned above was also smuggled safely out, though only the prompt interference of missionaries saved a Chinese school girl from being bayoneted as a Manchu.

Certain Chinese gentlemen proposed the formation of a Red Cross Society to take care of the wounded. This was evidently a good thing for the missionaries to go into both for philanthropic and missionary reasons. Hence this proposition was accepted, and Dr. MacWillie became the president, with two other missionary doctors and two prominent Chinese as vice-presidents. So far this society has looked after nearly a thousand wounded taken from both sides, and will undoubtedly take care of many hundred more. For the two armies have everything wherewith to kill, but very little wherewith to cure. Thus is the symbol of the Christian Church and its meaning brought home to many in the evangelistic work which is going on in connection with the hospitals. Many of the soldiers say that they are going to join the Church as soon as the war is over. This in many cases, of course, does not mean very much, still we may take it as representative of the attitude of a considerable section of the Chinese nation in the near future. The Gospel of Peace is still doing valuable missionary work in wartime when all the regular means of propagation are at a standstill. "In this sign thou shalt conquer."

THE OUTLOOK OF JAPANESE BUDDHISM

A JAPANESE professor has just published an estimate of Japanese Buddhism in a magazine called *Shin Bukkyo*. This translation of parts of the article is taken from *The Mission Field,* of the S. P. G.

"When all allowances have been made for possible accretions, from the point of view of doctrine Buddhism to our thinking surpasses Christianity and, as victory ultimately rests with the truth, we may so far regard Buddhism in its conflict with Christianity not without a certain amount of optimism.

"Unfortunately, however, the actual state of Buddhism in our country is far from encouraging. The law cannot propagate itself; there must be men to propagate it. Our friends in Europe who

are given to calculations in comparing the respective number of adherents of Christianity and Buddhism are greatly impressed by the overwhelming majority of the latter. In their statistics the number of Buddhists in Japan is represented as 50,000,000. But what remnant would be left of that 50,000,000 if you were able to reckon up only the *true* Buddhists—those, I mean, who have tasted the doctrines of the Law and follow it? If the Christians are not very numerous their faith is at least a reality to them. The professed Buddhists on the other hand have, except in a very few cases, no connection with or interest in Buddhism beyond the fact that their names are inscribed somewhere on temple registers.

"Then, again, the names of the thirteen great sects of Buddhism sound sonorously impressive; but in reality what are they all doing? Where are the works they are carrying on? Where are the fruits of their faith?

"Let it not be supposed that I take any satisfaction in drawing a dark picture of the condition of Buddhism at the present time. I do nothing of the kind, but I am unwilling none the less to rank among those self-deceiving optimists who will not face plain adverse facts. At the central temple of every sect energies are mainly devoted to maintain that temple in existence, and at every subordinate temple the same struggle to maintain itself is going on. Buddhist priests are not unfrequently represented as men who have nothing to do, who are comfortably clothed and have plenty to eat. The reverse picture is the truer one: Buddhist priests, especially in country places, lead a very hard life. They have not even the means to give their young scholars a proper education; they have not, in other words, the means to keep up their very schools. That they are driven as a consequence to neglect their proper spiritual work in order to raise funds is not to be wondered at. If they can do no other work they can only neglect school work to their peril, for no sect can perpetuate itself unless it trains disciples in its particular tenets. But, as I have stated above, the very funds for their schools are failing them. How then can their proper work of spreading the teachings of their religion and of imparting a knowledge of the law to the world outside be going on?

"One may say further that the Buddhist faithful have lost all sense of duty in contributing to the propagation of their religion. They will give for repairs of a temple, they will give for the building of a portico, but toward the actual work of spreading their religion and ministering through it to the poor they will not give a cent."

As the opinion of a man whose sympathies are decidedly with Buddhism, the above extract is peculiarly significant, in the evidence which it gives of the comparative vitality of that religion and Christianity as they meet on the religious battle-ground of Japan. It is worth while to have had the Professor's admission that "if the Christians are not very numerous, their faith is at least a reality to them."

The quotation is also suggestive of the inevitable consequences to any religion which permits itself to become non-missionary. The picture which he draws of a Buddhist temple concentrating its attention upon its own existence is a warning to that spirit of parochialism which we regret to say is not confined to the Buddhists or to Japan. Nearer home may be found temples of that Teacher whose last command was that His followers should go into all the world and preach His Gospel to every creature, wherein are gathered men whose only serious religious purpose is confined to the worthy maintenance and continued success of their own parochial organizations. Let these take a lesson from the mouth of the Buddhist, and remember that even he conceives it to be "the proper work" of the priests of his faith to "spread the teachings of their religion and to impart a knowledge of the law to the world outside."

NEWS AND NOTES

THE annual Children's Number of THE SPIRIT OF MISSIONS is already in the press and will reach all its patrons by the first day of Lent. Any who have not already sent their orders should do so at once. We can confidently claim that it will be the most attractive number yet issued. Last year with the aid of the children of the Sunday-schools 150,000 were sold, and a goodly amount added to the Children's Lenten Offering, the children selling the copies of the magazine for ten cents, remitting five cents to us through the superintendent, or other person appointed for such purpose, and putting the other five cents in their mite-boxes. The same offer holds good for this year. Three copies will be sent to one or separate addresses for twenty-five cents. Address The Children's Number, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

¶

THE Rev. H. Percy Silver, secretary of the Department of the Southwest, has addressed a letter to the clergy and laymen of that department which is a strong plea for systematized missionary effort along the lines of the Forward Movement. "If we can ever bring our people to recognize their individual obligation to co-operate in the larger work of the Church," says Mr. Silver, "we will be able to give far in excess of the amount asked for by the apportionment." Roughly speaking that amount is $39,000. If each of the 44,000 communicants in the Seventh Department could and would give five cents a week, and each Sunday-school pupil the same amount monthly, the gifts would amount to three times the apportionment. Mr. Silver urges mission study classes for men and women in all congregations, and the appointment of missionary committees in all parishes and missions. "Our aim must be to employ all; to challenge everyone to do something, and that something should be worthy of the cause."

DECEMBER 8th marked the thirty-first anniversary of the consecration of the Rev. Leigh Richmond Brewer as Bishop of Montana, which had just been set off as a separate missionary jurisdiction. The bishop and his field have therefore grown up together. These thirty-one years of faithful service have borne abundant fruit. Montana is now a diocese with many self-supporting parishes and plans for further extension are under way. The Rev. C. W. MacWilliams has been appointed general missionary with headquarters at Dillon, and the duplex envelope system is being introduced throughout the diocese by Archdeacon Hooker.

¶

The following official notice was put forth on November 10th by the Bishop of Shanghai:

OWING to the fact that the Government of the Manchu Dynasty has been superseded in this part of China, it is inappropriate for us to continue using the prayer for the Emperor and officials in Morning and Evening Prayer. The clergy are hereby authorized to omit this prayer and to use instead a special prayer in the time of civil war, which has been condensed from the similar form authorized for use in the District of Hankow and of which you will receive copies by this mail.

¶

THE Rev. Dr. Manning, Rector of Trinity Parish, announced to the Board of Missions at its December meeting that plans had been made for using the duplex envelopes in Trinity Church and all its chapels.

¶

THE Council of the Missionary Department of the Southwest will meet at Austin, Tex., on January 16th, 17th and 18th, 1912, instead of January 17th, 18th and 19th, as formerly announced.

THE series of Lenten Lessons for Sunday-schools issued for the past two years by the Rev. William E. Gardner, editor of the Sunday-school Department of THE SPIRIT OF MISSIONS, will be continued this year, the subject being the work among the Indians. A wonderfully attractive little book has been prepared, plentifully illustrated from photographs and pen and ink drawings, the latter by the Rev. Phillips E. Osgood. These lessons are intended for use on the first five Sundays in Lent. All the material needed for one course can be secured for fifteen cents. Address The Educational Secretary, Church Missions House, 281 Fourth Avenue, New York.

¶

THE revised Hymnal put forth by the Presbyterian Board of Publication is most creditable. It is well arranged, following the Apostles' Creed and the Christian Year, and as a whole may be highly commended. The varied needs which a Hymnal must supply, both in public and private devotion, are met in this volume. At this time when there is a demand for a smaller Hymnal, it is interesting to note that this new publication contains over seven hundred hymns. The work of the printer and binder is excellent.

¶

FOLLOWING upon the "World in Boston" and the "Orient in Providence" we now hear of "America in Yonkers." This represents the effort of the Missionary Education Movement to bring the impulse and inspiration of the missionary exposition into a greater number of centres. It was by the Woman's Home Missionary Association of Yonkers that this home missionary exposition was successfully carried out in that city in November. It produced a lasting impression. The several Christian bodies took different parts of the work, our own Church being responsible for presenting the cause of the immigrant. Our general missionary for the Swedish work, the Rev. G. Hammarsköld, was upon the programme of speakers.

¶

AT a conference attended by nearly all the clergy of South Dakota, both white and Indian, recently held in St. Mark's Church, Aberdeen, Church Unity, the Men and Religion Forward Movement, the obligation of the Church for Social Service, and the division of the white and Indian fields were discussed. The last-named topic engaged the attention of the meeting at great length. It was at last decided that the refusal of the House of Bishops to make separate jurisdictions of the white and Indian fields was a wise one. Many of the clergy had approved the plan for an Indian episcopate, but the Rev. Philip Deloria, the son of a Sioux chief, who has a large influence among his people, dissented from this view and succeeded in converting his white and Indian brethren. It was the opinion of many that a suffragan bishop for the Indians was the solution of the problem.

A committee consisting of the Rev. Robert Doherty, the Rev. E. Ashley and the Rev. B. S. McKenzie, appointed to canvass the possibility of erecting South Dakota into a diocese, was asked to report to the next convocation.

¶

IN response to the invitation of the Laymen's Missionary Committee of Massachusetts, 260 men, of whom a majority were laymen, met at dinner in the City Club, Boston, on the evening of December 14th. Mr. Huntington Saville, chairman of the committee, presided and addresses by the bishop of the diocese, the Rev. Hugh L. Burleson, secretary of the Board of Missions and Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, were heard. A discussion of practical questions on the general topic of the relation of the layman to the Church's Mission brought to a close a particularly interesting and inspiring occasion.

A MIXED-UP CHRISTMAS

By the Reverend John W. Chapman

BY good rights Christmas should be either a very happy or a very wretched season. It is therefore with a sensation something like surprise that we discover the existence of a third kind—the mixed-up variety.

Our Christmas at Anvik, in the year of grace 1910, was of this type. The sensations began a month beforehand, when the proposal to raise $50 as our share of the apportionment was brought to public session. The temperature at that time was but slightly below freezing. The air was soft and balmy. Nature itself seemed favorable to our hopes. There is a kind of ritual which prescribes the answer to such a proposal, in this community: "Huh!" (Silence.) "What for?" . . . "A-a-ah!" The latter expresses neither approval nor disapproval. Between the last two exclamations you have been busy explaining the nature of a contribution. The session concludes with, "Dunno! See what the rest think." Private monitions and public exhortations all end in the same way, and at the end of two weeks the thermometer registers 12 below zero.

Advent is to be signalized by a journey to the Chageluk; you will surely get some encouragement there. You go up on a fine day; the trail is good, the temperature is just right, the lunch that has been so kindly prepared for you at home is delicious, and you ride nearly all the way. Moreover, you have friends on the Chageluk. There is a warm welcome awaiting you from the schoolteacher, whose wife is glad to have you see the baby that has lately come to fill the home with delight. The prospector also opens his heart and his cabin. Surely, the Chageluk is a good place.

It is understood in the village that something is going on; a fire is made in the kashime (council house) and at six o'clock there is public session again. The grievance committee have the floor first on local matters. Then comes the subject of the contribution. "Huh!" (You explain.) "A-a-ah! The bishop! A-a-ah!" They are favorable. A committee of two is appointed to work the matter up.

You go back to the prospector, and tell him about it. He is sympathetic. "Here is—No; have you got any silver? That's right; give me one and you keep the rest. If I should give them the whole of it when they come around, they would think that the white men were going to do it all. I'll give them only one, for a starter."

The next day is Sunday and the schoolroom is well filled. In the afternoon there is to be a service in a village a mile farther down the river. They have already heard of the proposal and the symptoms are not reassuring. There is a different spirit here, or else it manifests itself in a different and most disagreeable way, by irreverence at the service that calls for a pointed rebuke to the principal offender; you hope that it is effectual. You feel some assurance that it is so when you hear the next day that that man is not much of a favorite anyway.

You hope that you will have more encouragement at the village six miles down the river; some of your old scholars are there. You will haul your sleeping bag and provisions on a small sled that the prospector has lent you, for there is a good trail. But it is cold; thirty-seven degrees below zero; and just as you are starting the chairman of the committee for stirring up things waylays you to say that he thinks that it is no use trying to do anything.

How shall I tell of the wretched disappointments of the next two days?

Men who had sought my services for the marriage ceremony and for the baptism of their children turned their backs when I approached, or gave me a surly greeting. Some personal kindness was shown me but I received a welcome nowhere. The news of the proposal had preceded me and the decision had already been made. On the afternoon of the second day there was a council and I received a flat refusal. There was an explanation: most of the men of the village had been to a feast on the Yukon, given by a man who has the reputation of being a medicine man. The matter had been discussed there and the sense of the meeting had been dominated by two or three hostile spirits. The rest would have been disposed to help make up the offering; times have been good, and several would have been willing to give a day's work at cutting and piling wood which could be sold in the summer. It would have been easy to raise the $15 that I asked of them, but those who were willing were too weak to resist the clamor of the rest. Sickened by the outcome of the conference, I made my preparations to go back to my friend's cabin by moonlight, but so much concern was expressed for my personal safety, on account of the cold, that I accepted an invitation to pass the night in the village. Nevertheless I neither ate nor drank in that place.

On my return to Anvik, two days later, I found that the village had been disturbed by a public brawl in which two of our communicants had taken part. Truly the outlook for Christmas was gloomy enough. Most of the men of the village were fifty miles away at a feast, and I doubted whether we would even have a congregation. Nevertheless our preparation went on. Mrs. Evans made great store of sandwiches, cookies and pies and Miss Graves and Celia worked heroically at the decorations, and late on Christmas Eve all was ready.

Long before dawn on Christmas morning came a note of good cheer. Our thanks are due to the friends at home, and especially to the ladies of the Eighth Department, for the great abundance of Christmas gifts with which we were supplied. A surplus indeed overflowed to the school-house on the Chageluk. The children were never so well remembered, and we were glad of this, because their conduct has been so good. They have worked well with us to sustain the mission. After the excitement had subsided a little the church-bell was rung, but before the early service the custom of singing carols had been observed, though rather scantily.

A service of Holy Communion was held later in the morning in the village, for the sake of the infirm. Another note of gladness came with the reconciliation of a brother who has been delinquent. Half an hour before the public morning service the trail from the village was filled with people. Nearly all who were in the village appeared at the service. When the contribution was taken a new kind of music was heard in the church; it was the sound of silver in native hands. The cash contribution was $37.25, of which $21.25 came from natives. This was the first time that the native contribution had exceeded that of the whites. Besides this beaded work was contributed to the value of $11, making the total of the native contribution $32.25, and the grand total $48.25. The amount is not large, but the deadlock is broken, and already notes of penitence have begun to come in from the Chageluk.

After the service full justice was done to the entertaiment that Mrs. Evans had provided, and on the next day there was again a general attendance at the Christmas tree. Santa Claus appeared in person to grace this function, and later led the Virginia reel. One of the prettiest sights that it has ever been my good fortune to see at any Christmas celebration was the rush of the children to shake hands with the tall figure in the long, scarlet cloak with pointed hood, trimmed with white fur, beneath which shone the well-known features of the children's friend.

Truly, it was a mixed-up Christmas.



ST. JAMES'S CHURCH, PARISH HOUSE AND JAPANESE RECTORY

THE CROSS AT THE SHRINE OF ISE

MANY readers of THE SPIRIT OF MISSIONS saw and heard the Rev. Dr. Correll, when, in 1909, he was on furlough in this country. He was trying most earnestly to secure a proper equipment with which to carry on the Church's work in Tsu, where for many years he had been struggling along with only a hired house as church, school-house, parish house and residence. Through the generosity of the Church at home he carried back with him the amount for which he asked. It happened, however, that during the period of his furlough the prices of material and labor had greatly advanced in Japan, so that the gifts were not quite sufficient to complete the work, and $1,350 more would be needed to clear the property.

Dr. Correll speaks of the location chosen for the new buildings as the finest in Tsu. On two sides the property faces public buildings and on the two others the old moat and the castle walls, so nothing can crowd in. In this public place in the sacred city of the Goddess Ise these cross-crowned buildings proclaim the Christian message. The mission residence is in a high and healthful location, about fifteen minutes' walk from the church.

The nave of the church is 36x48 feet, with transepts 12x12, chancel and choir 21x24, and a vesting-room 15x18 feet. The seating capacity is 350 persons, and already it has been taxed. The parish house is 36x54 feet, and provides a large assembly room, class and kindergarten rooms; also rooms for a men's club and Woman's Auxiliary. These can, upon occasion, be thrown into the main room, making it possible to accommodate 800 to 1,000 people. It is hoped to take care here of Sunday-school, night school, kindergarten, clubs, etc.

On June 24th, St. John the Baptist's Day, the church was consecrated by Bishop McKim. It was necessary to hold the service on Saturday morning, which is not a favorable time for at-



INTERIOR ST. JAMES'S CHURCH

tendance, yet a crowded congregation was present. The sermon was preached by Dr. Motoda, of St. Paul's College, Tokyo.

"Two things," says Dr. Correll, "are now essential—more workers, and funds for utilizing the plant. We earnestly hope that the friends who have assisted us so far will continue their help so that not only the debt of $1,350 on the mission residence may be cancelled, but that we may carry forward the work which the new buildings make possible. If properly supported now I am confident that the day is not far distant when we shall have a self-supporting parish in Tsu. The buildings have deeply impressed the people of the place, and they are expecting great things of us. Above all, do not cease to pray for us."



THE MISSION RESIDENCE

OUR LETTER BOX

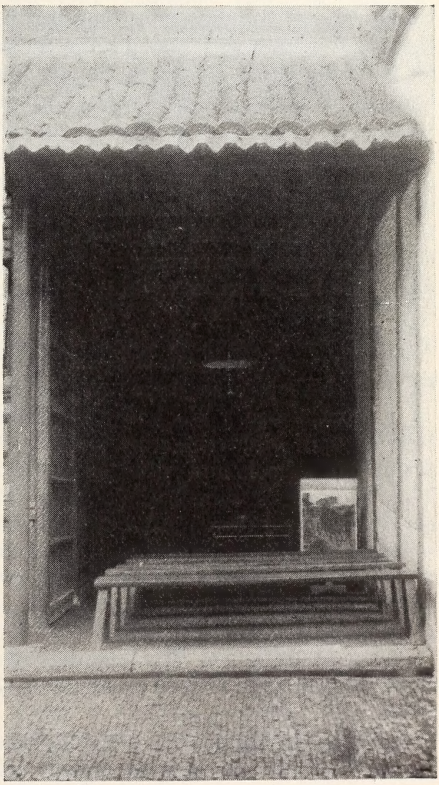
Intimate and Informal Messages from the Field

Under date of November 14th, 1911, Bishop Roots sends additional information of conditions in China:

MR. WOOD and Mr. Tyng remained in Wuchang when the rest of the foreign staff left on October 12th. When it seemed possible that Wuchang might be bombarded, I consulted with them and also with Dr. Merrins, all of whom agreed that even in case of bombardment they would stay in Wuchang. This was primarily because they had work with the Red Cross Society—a hospital having been established just opposite the compound. On October 27th Admiral Sah gave notice of intended bombardment of Wuchang and Hanyang the next day at 3 P.M. Captain Knepper, of the United States steamship *Helena,* and our Consul-General Greene made provision for the women and children on board the *Helena* at 11 A.M. the next day, and a guard from the boat was left at the concession. Dr. Merrins, Mr. Wood and Mr. Tyng wished to stay in Wuchang, even though the city should be bombarded. Assurances were given by the leaders of the military operations of both sides that they would respect the Red Cross work and workers as far as possible. Dr. Merrins stated that he considered the risk of staying as one of those things which his profession required and that wild horses would not drag him out of Wuchang. The bombardment did not take place, and that evening the ladies returned to Hankow. Dr. Merrins, Mr. Wood and Mr. Tyng had 120 wounded soldiers under their care. It was a great relief to me—although at the same time they caused no little anxiety—that they themselves felt so strongly that they ought to stay. I have no heart to forbid them to do so. I cannot see that any other attitude toward the question would be right on my part, but my main feeling is one of gratitude to God for the courage and constancy of these three men, and I think you will share all this with me.

Nanking will perhaps be the capital of new China. The accompanying picture shows our present equipment there for evangelistic work—the preaching hall in a rented Chinese dwelling. An opportunity offers to purchase property at a very low price, and the opening for work is considered most promising—but the price is not in hand. Our missionary, the Rev. J. M. B. Gill, writes as follows:

THIS picture shows a small preaching hall which has been made by using the hallway of my Chinese dwelling. Here, while we are looking around for a suitable place for our permanent work, we are endeavoring, as far as we can, to spread the knowledge of Christ and His Gospel; and to make friends with our neighbors. On Wednesday and Friday nights we "chiang tao li," "explain the doctrine," to any who may come in. Our listeners vary in number from fifteen to fifty, and their quietness and attention are very encouraging. The cate-



chist, Mr. Lieo, labors very earnestly, preaching for nearly two hours at a stretch, his only relief being the few matter. I fear that a prevalent concepminutes in which the foreigner, being myself, tries to put to some practical use the little Chinese he has been able to learn. After the preaching is over any who seem really interested are invited into my study, where they satisfy their curiosity as to the foreigner and his belongings, and we try to get into closer touch with them. To the left of the preaching hall is a large room which has been fitted up and makes quite an attractive little chapel, quite large enough to accommodate our present church members. Here we celebrate the Holy Communion every Sunday morning and have the regular services of the Church.

With the kind assistance of two foreigners teaching in the Provincial College just across the road we have organized a Bible-class among the students, which meets Sunday mornings in the chapel; we hope this may be the means of bringing some of these young men into the Church, or, at least, of giving them some idea of Christianity and its teachings. Thus our Church has taken its place in this famous old Southern Capital, which is the translation of the name "Nanking," and we pray that by God's grace we may accomplish the work which He has given us to do in this city.

¶

The Rev. Nathan Matthews writes from Cape Mount, Liberia, under date of November 13th:

THE bishop was here about two months ago. We had a confirmation class of eighteen—nine boys, eight from the school, and nine girls from Miss Ridgeley's school. We have the cloisters around the church quite finished now, only waiting for the roof. We are at present at work on the infirmary, getting stone, etc. The masons have begun putting up the building; we hope to get it finished in about six months; you know things that take a week at home to do, take months here.

Am glad to say we have the lighting system in all the houses except the church. We have no fixtures for that. I had to do all the plumbing myself with the big boys, and so far it is quite satisfactory.

Have had a lot of sick people on my hands lately—a woman with cancer of the breast, two men badly shot, had to cut off the finger of another, etc., etc.

The boys are doing well, except that, as usual, we have had a good many with bad sores during the rains. It comes, I think, largely from inherited bad blood.

I was feeling a bit run down after several doses of fever during the long rainy season, and made, a week or two ago, a short trip up in the Gola country. We have several Gola boys at the station. The trip was very interesting; took my medicine case along, and, I think, relieved a lot of suffering. Of course, there were a great many things I could not do, never having studied medicine. Had to sleep in mud-houses, often on a mud floor with only a mat under me, and lived off native food, which consisted chiefly of rice and palm oil. I took along my gun, as there is a large forest up there, and got lots of game. The trip did me much good, and now I feel quite well and strong.

¶

The principal of St. Athanasius's, our Negro school at Brunswick, Ga., writes:

WHATEVER work is done here for my people should be done, it seems to me, with the ultimate view of their being reliable, responsible, self-supporting citizens. We may exhibit the results of our labors here and elsewhere in many different ways and with pleasing effects, but this desired goal will not be reached unless our whole attention is centred upon good character-building. This, I believe, is the whole root of the tion of character is to conduct one's self so as to keep the body from falling victim to the officers of the law. To my mind, character is necessarily the sum total of all we do and all we leave undone, our constraining and our restraining powers, our contributions and our indebtedness to society.

I feel more and more the necessity of dealing with the Negro as a real citizen of our country, and in his youth of giv-

ing him the attention and training required in the making of any model citizen. Because he has not centuries of culture, training and responsibility behind him, I think he needs more than ordinary care in his education, so that he may not be forever a ward of our great Nation and an impediment in its onward progress. I do not think that it is any special kind of education that he needs, *except education;* and that means any kind and all kinds which will produce in him reliability, a sense of responsibility and pride in supporting himself, as well as a way to do it.

¶

The Rev. Kishiro Hayakawa, rector of St. John's Church, Osaka, Japan, who is at present in this country endeavoring to interest the Church in his important work, writes as follows concerning the opportunity and urgent need in that great city of the Island Empire:

OSAKA is the second city in Japan, having a population of 1,250,000 souls. In commercial importance and manufacturing interest it stands first, and is the centre of the business world. Japanese trade with China, India and Eastern countries is carried on mostly through this city. The material things are always accompanied by invisible influence. You will see, therefore, how important a position is held by the city of Osaka.

There are seven Episcopal churches in this city. Three of these—Christ Church, St. Paul's and St. John's—belong to the American Church, and four others to the English Church. It gives me pleasure to say that all these three American churches and two of the English churches are self-supporting; that is, the congregations are maintaining their rectors and paying their own parochial expenses, besides giving their apportionment to sustain our own missionary society for Formosa.

Our church, St. John's, became a self-supporting church four years ago. We have ninety-seven actual communicants and 237 baptized members. It is the second largest congregation in the Kyoto district and the seventh in the whole Nippon Sei Ko Kwai. We have four candidates for Holy Orders and three Bible-women from this parish. One of these candidates was ordained deacon on the second Sunday of October and is now the rector of Christ Church at Takata, in the Kyoto district. This church is also self-supporting.

There is no adequate church building in Osaka. The present Church of St. John was built nine years ago with old timbers. It cost only $250, and contains but eighty-six seats. It was not intended to be used above two or three years. We need a much larger and a more suitable church building, containing seats for 350 persons. This is necessary, not only that we may worship God with an appropriate and dignified service, but for its missionary influence.

All three of our churches are small and inadequate. Every time when we have a special preaching meeting for unbelievers our church is crowded, even all aisles and passages and the chancel. Christians, even ladies, have to go out to give their seats to unbelievers, standing outside two hours on cold nights.

When Bishop Lloyd came to Osaka he said to me that it is a disgrace to our Church in the United States to be represented by such poor buildings in so important a city as Osaka. When I heard this, I felt very much ashamed, for I know that it was not because the Church in the United States had no interest in the Osaka mission, but because we did not make known to you the present condition of our churches and you had no chance to help us.

Our work in Osaka is very little known to this country, because all the ministers who are taking charge of the churches in Osaka are natives. If there were American missionaries in charge they would have appealed many years ago, and we should now have beautiful churches in our city.

For many years we have put forth our best efforts to support ourselves and to erect a suitable church. We have $5,500 for the new building. But we need $7,000 more to do properly what ought to be done.

THE EDUCATIONAL DEPARTMENT

Rev. Arthur R. Gray, Secretary

THERE has been a considerable amount of criticism in regard to the fact that this department charges for postage or carriage on books sold. Two explanations can be offered. The first that such is the regular habit of all publishers, who seldom include postage in the advertised price of a book. The second, that in our case we sell books so near to cost price that if we undertook to deliver them post-free, there would be a loss incurred. Now in so far as we have failed to state in all our advertisements and circulars that postage would be extra, we have, without doubt, made a mistake. In the future this will be corrected and the cost of postage will always be stated along with the cost of the book.

* * *

AN interesting volume has just been brought out by the Missionary Education Movement, Wilson's "The Church in the Open Country." Dealing as it does with such living problems as "Rural Decay and Repair," "Rural Morality and Recreation," "Co-operation and Federation," and dealing with these matters in a sympathetic and expert manner, it should prove a valuable addition to the bibliography of missions. The fact of the matter is that half of the objections which one hears against missions are based upon the conviction that the Church, in order to preach the Gospel to them that are far off, utterly neglects them that are near—the man in the rural community. Now that we as Church people do not propose to do this should be evidenced by the fact that we have refused to differentiate between domestic and foreign missions. They are for us co-ordinate and co-equal obligations. So far as this Educational Department is concerned, it demonstrates its interest in the home work by commencing its reorganized existence with a text-book treating only of the work at home. But we cannot be too careful to avoid accusations of overlooking our brethren in the country, and it is a splendid thing that the Missionary Education Movement has brought out so good a book on this vital problem.

* * *

THE second edition of "The Conquest" will be out before this goes to print. Over 5,000 copies in less than four months! Surely that is a record, and an evidence of the fact that our people are hungry for material. It is to be regretted that there have been a few days between the exhaustion of the first edition and the completion of the second. But the last days have been marked by unusually heavy orders. This is, at all events, tremendously encouraging, and with the work growing at such a rate we only wonder how many of the next year's book on Japan will be needed to meet the growing demand for information as to what the Church is doing.

* * *

ONE subject of great importance is that of interesting men in mission study. It is yet to be proved that the "Study Class" is the best or the practical way in which to approach them. Whether it is or not, the first and foremost duty of the Educational Secretary is to find out and to put into operation some method by which the men of the Church can be brought to reading about her campaign. Unfortunately, the idea has got abroad that mission study is promoted with the idea of enlisting the ladies only. Some have even supposed that the Educational Secretary was appointed to serve the Woman's Auxiliary only! Letters have been addressed "The Educational Secretary of the Woman's Auxiliary." But if we were for one moment to allow the impression to become general that we did not look beyond the women of the Church in our efforts to disseminate information as to what it was doing; if we allowed men to suppose that they were not an object of the Educational Secretary's efforts, then the cause would be lost. By what right are the men to be relieved from knowing about and studying about the missionary propaganda? On the contrary, as the largest contributors to the support of the work,

are not they in duty bound to have the largest interest in and understanding of that work? Shall they be allowed to give to so holy a thing without taking the trouble to investigate and find out what it amounts to? So let it be very clearly understood, that though the Educational Secretary will always be only too glad to have the honor and the pleasure of helping the women, still his first duty is to go along the line of greatest resistance and to seek ways and means by which Churchmen can be brought to study and to consider seriously the why and the how and the where of missions.

ACKNOWLEDGMENTS TO AMERICAN OFFICIALS

The following letters are of peculiar interest in connection with the recent experiences in China. They were sent on October 14th from Hankow in acknowledgment of the services rendered by the several gentlemen to whom they are addressed, in rescuing our missionaries from the besieged city of Wuchang. Each letter is signed by the secretary of the Bishop's Council of Advice:

Commander C. M. Knepper, of U. S. S. "Helena," Hankow, China:

DEAR SIR—At a formal meeting of the Bishop of Hankow's Council of Advice, held on the 13th instant, I was instructed to convey to you on behalf of the entire American Church Mission the sincerest thanks for your efficient and ready assistance rendered on the 12th instant in connection with the removal and transportation of the girl students of St. Hilda's School, Wuchang, and the departure of the missionaries from that city. It was with no small sense of national pride and satisfaction that we witnessed the splendid readiness and prompt action of the American gunboats in port, and we feel that to you we are especially indebted for the protection on Thursday.

Kindly accept this expression of appreciation as a slight token of the gratitude felt by the entire American community of Hankow, of which this mission forms such a large part.

¶

Consul-General R. S. Greene, American Consulate, Hankow, China:

DEAR SIR—I am officially instructed by the Council of Advice of the Bishop of Hankow to convey to you on behalf of the entire American Church Mission the sincerest thanks for the unusually capable and timely assistance which you rendered on the 12th instant in connection with the removal of the students and missionaries from Wuchang. We feel that your coming just before the present disturbances was nothing less than providential, bringing as you did such experience and capability as have enabled you to face the situation with such vigor and good judgment.

You may be sure of our appreciation of your successful efforts to enter the Wuchang city and the splendid outcome of your action in going personally to the scene of conflict. Kindly accept this letter as a partial attempt to assure you of our confidence in you and respect for you, even though we cannot adequately express all that we feel at this time.

¶

Vice-Consul-General N. T. Johnson, American Consulate, Hankow, China:

DEAR SIR—On behalf of the entire body of missionaries in the American Church Missions, I am instructed by the Bishop's Council of Advice to convey to you the sincerest thanks of the Mission for your unfailing energy and effective services in connection with the protection of the Mission and of our missionaries in Wuchang.

From the night when the disturbances first began until the time when the foreigners reached Hankow safely, you repeatedly visited Wuchang at considerable personal risk, and did your utmost to effect an entrance into the closed city. Your alertness and active assistance have impressed us all, and I write to assure you of our firm confidence in our official representatives of the American Government in this port.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER FOUR

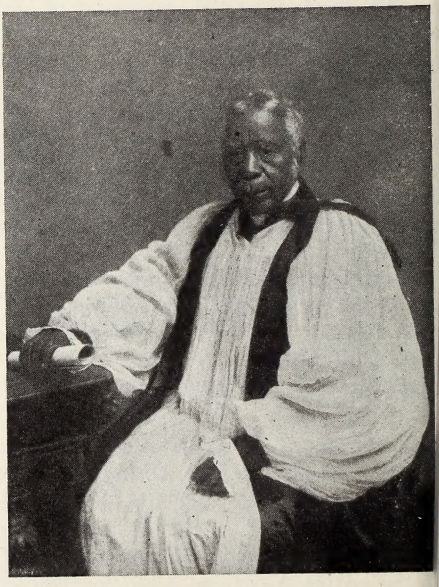
The Slave Boy Bishop

PLACE: Africa
TIME: 1809-1891
CHARACTERS: Adjai, the slave boy who later became a bishop
Hannah, his mother
SOURCE: Heroes of Missionary Enterprise (Field)

HAVE you ever read any stories about slavery? Our story this month takes us to the land of Africa. Here, years ago, cruel white men left their ships on the coast and went inland, raiding and burning the little villages of defenceless black people. Men and boys, girls and women were chained together and driven back to the coast. There they were huddled into the holds of ships, and amid sickness and despair were carried to America and sold to labor in the cotton fields of the South.

Over a hundred years ago, a little black baby was born in Africa. His name was Adjai. His parents belonged to one of the largest tribes on the west coast of Africa, in the Yoruba country.

One day the men-stealers entered his village and captured men, women and children, and drove them, chained, to the seacoast, and put them aboard ships to carry them to the slave markets. Adjai's family were among the captured ones. He was then a little boy about eleven years old, and he was separated from his father and mother and brothers and sisters. After a long, weary march and many days in a crowded slave pen, Adjai was placed on board a slave ship, which fortunately was taken by a British steamer sent out to capture slavers. Adjai was placed in the home of some missionaries in the English Colony at Sierra Leone. Here he went to school and for the first time heard about Jesus Christ, and His love for all boys and girls. Adjai's story



SAMUEL ADJAI CROWTHER
The Slave Boy Bishop

somehow reached England, and an English clergyman arranged to pay for his tuition at the best school in Africa, at Freetown. Here, when he was sixteen years old, he was baptized and given a new name—the name of his good friend in England—Samuel Crowther.

In a few years friends took him to England for a year's schooling there. He was quick to learn and showed great skill in languages. He also mastered the carpenter's trade, and both of these acquirements were of great use to him in his later life.

When he returned to Africa he married a native Christian girl who, like himself, had been rescued from a slave ship. Together they established and carried on a very successful boarding school for Negro boys and girls, and in many ways devoted their lives to winning the people about the Niger River to Christ.

England was at this time most anxious to explore the Niger River; first, to put a stop to slavery in the interior of Africa, and also to start trade with the natives. Two missionaries were to be sent with the expedition and one of those chosen was Crowther. It was a long, dangerous journey, but Crowther's acquaintance with the language and customs of the people was a great aid. They passed through heathen countries, and Crowther tried to tell the chiefs and their people about Jesus, and aided as far as he could the sick and dying. His work on this trip showed the Englishmen who were with him that he was far above the average Negro worker, and they wrote to England recommending that he be ordained to the ministry.

One day when he was preaching at Freetown, near where he was taken when rescued from the slave ship, he saw a very old Negro woman in the congregation who looked very sad and unhappy. Crowther spoke kindly to her, and she told him about her hard life as a slave and how all her children had been torn from her. "But worst of all was losing my little boy, Adjai," she wailed.

The son had found his mother and his life-long prayer had been answered. His mother became a Christian and took the name of Hannah, whose son was Samuel.

Many years of faithful service followed, and when, in 1864, West Africa was in need of a bishop, who should the House of Bishops in England choose, as best fitted for this responsible task, but Samuel Adjai Crowther. He was consecrated in Canterbury Cathedral before an immense audience, and until his death, at the age of eighty-two, in 1891, he labored unceasingly to win his people to Christ.

The Bishop of the Niger was once only a little African slave-boy. Christian people gave him a chance and he made the most of it. There are thousands of just such boys in Africa today, waiting for the boys and girls in our Sunday-schools to give them the chance to win all Africa to Christ.

A MISSIONARY LESSON

General Subject: "Twelve Places that Every Young Churchman Should Visit"

Lesson No. 5. "Church Education at the Head Waters of the Mississippi"

The material for this lesson is in the article on pages 24-30

The Course

This lesson is one of a series appearing in THE SPIRIT OF MISSIONS as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota; March, Oregon; April, Sacramento; May, San Francisco; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of THE SPIRIT OF MISSIONS, or send to the Church Missions House, 281 Fourth

Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read over carefully the article found on page——. In your private devotions ask God's help on the great educational work of the West. Make clear in your mind that you desire to show the class: (1) The struggles that attended the small educational beginnings in Minnesota, and (2) the large results, with the far-reaching influences that have come because of the vision of pioneer educators and priests.

Read all the lesson material found here, regardless of the length of time to be devoted to the lesson. Hints in one division will often help in the teaching of another.

Read also pages 66, 87, 93 and 150 of "The Conquest of the Continent"; also pages 25, 26 and 27 of "The Conquerors of the Continent."

Aim

With all the material before you decide on your aim. Formulate it clearly in some such words as: I will try to show the class one of the great educational institutions maintained by the Church in the West.

Point of Contact

Draw out from the class the size of school that they attend, and compare with the beginning of the Church's work in Minnesota. Another *point of contact* can be made with the word "pioneer." Beside the pioneer who cuts down forests and builds log-cabins there is the priest-pioneer and the teacher-pioneer and the doctor-pioneer. Without all of these our great West could not have become what it is to-day. Note that all pioneers who have been remembered were men who worked with a great vision. They gave their lives for things that meant happiness and the upbuilding of lives in the knowledge of God. A third *point of contact* is the map. Turn to the one which you have cut from THE SPIRIT OF MISSIONS, September, 1911, page 736, and trace the journey from Wisconsin to Minnesota, or from the Diocese of Fond du Lac to the Diocese of Duluth. Instruct the class as to the names of the bishops of the two dioceses.

I

A TEN-MINUTE LESSON ONCE A MONTH

Having used one or more of the points of contact, show the picture of the present buildings, and state that our visit to-day is to this beautiful school. Show pictures of the old building and tell as many incidents from the life of Breck as time and interest of the class dictates. Make much of the vision that Breck had, and then ask: How was the vision accomplished? Here introduce the character and accomplishments of Bishop Whipple. Show his picture and impress one or two of his characteristics, such as his ability to make Dr. Breck's dream come true; also his ability to so impress people that they would give him money for his work.

Close the lesson with a brief description of what we would see if we were in Faribault on a "School Sunday."

II

TEN-MINUTE LESSONS EACH SUNDAY

The material found in the lesson article, "Church Education at the Head Waters of the Mississippi," falls into four divisions. One of these divisions should be taken each Sunday for ten minutes. Introduce each lesson with review questions; some on the whole course and some on the last lesson. Weld the four separated lessons into one by reminding the class each Sunday of the title of the whole lesson.

THE OUTLINE

I. The Beginnings of Seabury

The headwaters of the Mississippi. Use a good map.

James Lloyd Breck and the first Communion service.

Try to shape in your own mind the plan that was in Mr. Breck's mind.

Describe the life of the school with only one scholar.

Impress the work of the pioneer: A big country, unpopulated, but with great possibilities. In the second of the above assignments, put a copy of "The Conquerors of the Continent" into the hands of the scholar and ask him to bring in an account of the life of Breck.

Have these and the following assignment worked out according to direction given in "Sunday-school Pamphlet No. I," aiming to make the central point or picture in each section vivid to the class.

2. Bishop Whipple

The Life of Bishop Whipple.

Compare Bishop Whipple and Mr. Breck.

What did Bishop Whipple do for education at the headwaters of the Mississippi?

This is a section on a personality. There is not much material in the article about Bishop Whipple. Each teacher should search out more material in "The Conquest of the Continent," Chapter IV., and place that material at the disposal of the scholar to whom this assignment is made. This is a rare opportunity to make a great character live in the imagination of our Sunday-school scholars.

3. The Divinity-school

Where did the Seabury Divinity-school begin?

Why did men in the West enter the ministry?

Describe the circumstances that led to the founding of the School at Faribault.

Mention some of the other divinity-schools of the Church.

This is the place to make much of the life of Dr. Manney.

Bring also before the class the value of theological schools, and make the scholars know about the provision made by the Church to supply the priesthood with educated and well-equipped men.

4. Shattuck School and St. Mary's

What is the object of Shattuck School?

Describe the buildings.

Describe the life of the school.

Give an account of the founding of St. Mary's.

Describe a "School Sunday" in Faribault.

Do not let this lesson end without drawing the whole subject together. Impress the scholars with the great vision of Breck, the fervor of Bishop Whipple, and the sacrifice of many others who gave generously that the Church might be established at the headwaters of the Mississippi.

III
A FORTY-MINUTE LESSON ONCE A MONTH

With a whole Sunday-school period at his disposal, the teacher should use all the material given in the above section: "A Ten-Minute Lesson Each Sunday." The method of the treatment of the four sections would be changed; instead of the teacher doing most of the talking, the sections should be given out to four members of the class as assignments. Each should be provided with a copy of THE SPIRIT OF MISSIONS, and the outline of the particular section assigned to him.

The lesson should open with the review and *point of contact* questions, as have been suggested above. The scholars reporting on assignments should be assisted by the teacher asking such questions as would start the thought of the class and bring about discussion.

Pictures and Note-Books

At the conclusion of each of the above lessons the pictures should be mounted in the class books, and such other material as the members have brought.

Missionary Lessons for Lent

A new series of missionary Lenten lessons for Sunday-schools, prepared on the same plan as those on China and the Negro work, is now ready. The subject is our work among the Indians, and the title "The First Americans." The course was prepared by the Rev. Phillips E. Osgood, of Roslindale, Mass., and tested in his own school. Abundant illustrations are provided. Everything necessary to teach one class is contained in each book.

Single copies, 15 cents; per dozen, $1.50.

Fifty copies, $5.00, carriage prepaid.

Address postal card for further information to

THE EDUCATIONAL SECRETARY
281 Fourth Avenue New York, N. Y.

MEETING OF THE BOARD OF MISSIONS

December 13th, 1911

THE meeting of the Board of Missions held at the Church Missions House, New York, on December 13th, brought together 11 bishops, 12 presbyters and 13 laymen. The representative character of the attendance was well sustained. Members were present from every department except Department Seven. The Rev. R. W. Plant, elected for the Department of New England, took his seat, and the resignation of the Bishop of Nebraska was reluctantly accepted.

The meeting began as usual with a celebration of the Holy Communion at 10 o'clock. Bishop Lloyd was the celebrant. Special intercessions were made for the Bishop Coadjutor of Fond du Lac, whose attendance was prevented by serious illness, and for the people of China and the members of the mission staff there.

The first important item of routine business was the report of the Treasurer, which revealed a somewhat serious situation. In comparison with last year there had been a decrease of about $4,000 in the offerings. At the same time the disbursements were $11,000 greater. Emphasis was placed on the fact that early and prompt responses from the Church must be had in order to prevent a considerable embarrassment. If, however, the full apportionment is met for the year the work will be completed without debt.

The Board approved the election of Canon Bratenahl, of Washington, D. C., as Secretary of the Third Department, and the Rev. George C. Hunting as Secretary of the Eighth Department. The Rev. E. T. Helfenstein, chosen by the Council of the Third Department as its representative of the Board, declined his election.

At this meeting the Executive Committee for the ensuing year was chosen. It consists of the President of the Board, the Bishops of Massachusetts, Indianapolis and New York, the Rev. Drs. Anstice, Alsop and Stires, Messrs. George Gordon King, Burton Mansfield, George Wharton Pepper, William F. Cochran and W. R. Stirling.

Early in the session the invitation of the Bishop and Churchmen of Chicago to hold the February meeting of the Board there, was considered and finally accepted. The meeting will take place on February 14th. This is the first time that the Board of Missions has held a session outside of New York. It is hoped that this may help to demonstrate the truly national character of the Board.

Among other items of business two were particularly cheering in view of the burdens which the Board is now carrying. The first was a request from the Diocese of East Carolina asking that its apportionment be increased from $2,600 to $3,600. The second was a similar request from the Diocese of Los Angeles, suggesting that the appropriation now made to it by the Board be decreased at the rate of four years it would cease to be receiving aid from the general Church.

The Bishop of Cuba, as chairman of a deputation to Haiti, was authorized to proceed to that island the latter part of January, taking with him the Rev. D. W. Bland and the Rev. J. M. Lopez-Guillen, of Cuba; Mr. George Zabriskie, of New York, and Mr. E. G. Harris, of Havana.

In response to a memorial from the women of the Fourth Department, asking that a committee be appointed to investigate the work among the mountaineers and mill people of the South, the Board sent assurance of its conviction of the value and importance of such work, and of its hope to arrange, in consultation with the bishops concerned, for the visit of such a committee.

Permission was given to each depart-

ment to send a representative who should have a voice, without a vote, to the meeting of the Executive Committee where the annual appropriations are considered.

Before the mid-day recess the Board heard with great interest, from the Rev. A. R. Hoare, a report concerning his work at Point Hope, Alaska.

The work of the Board was resumed in the afternoon. China in the present crisis was naturally in the thoughts of all, and the following resolutions, offered by Bishop Doane, were unanimously adopted:

Resolved: That this first meeting of the Board of Missions since the outbreak of the revolution in China hereby conveys to the Bishops of Shanghai and Hankow, and to the members of the staff in the three districts, the assurance that the members of the Board, in common with many people throughout the Church, have had them much in their thought and prayers during the past two months.

That the Board has noted with gratitude the care taken by the bishops and the members of the respective Councils of Advice in securing the safety of members of the staff, of the pupils in the schools, and the Chinese Christians in the congregations.

That the bishops be requested to convey this message to all the missionaries, with an added expression of the Board's great appreciation of the fine spirit of steadiness and service manifested by members of the mission in trying times.

Another matter which created much interesting discussion was the report of the Committee on an Apportionment of Men. The idea of an apportionment of men as well as of mnoey was first suggested by Bishop Graves, of Shanghai, five years ago, and was further emphasized by Bishop Brent, of the Philippines. Both these leaders of the Church felt the necessity for some more thorough and systematic method of enlisting the men and women needed in their fields. At present there is great irregularity, both in the number of volunteers from year to year, and in the fields from which they come. It would make for greater efficiency in the work if the bishops in the field knew in advance how many recruits they might count upon for each year. Practically every mission station is at present undermanned; while the Church has more than 5,000 clergymen for her 930,000 communicants at home, she has only about one hundred in the foreign missions. In order to secure a sufficient number of men and women of the right quality the call needs to be presented more personally and systematically. Convinced of this truth, the Board adopted the following:

Resolved: That the Board of Missions, desiring to send to the distant missions not less than thirty-five new workers each year, and recognizing the importance of securing volunteers for missionary service from all parts of the Church, hereby calls upon the Church in the several Missionary Departments to secure volunteers for service abroad during 1911-12, if possible as follows:

Department No. 1.....6
Department No. 2.....9
Department No. 3.....9
Department No. 4.....3
Department No. 5.....4
Department No. 6.....2
Department No. 7.....1
Department No. 8.....1

Further *Resolved:* That the President of each Department Council is hereby requested, in consultation with the Department Secretary, to appoint a Recruiting Committee for the Department, to cooperate with the Board of Missions and with the Department Secretary, in securing the needed volunteers.

The Board adjourned at the close of the afternoon, to meet in Chicago, February 14th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 560 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Mt. St. Albans, Washington, D. C.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

China

HANKOW:

Mr. John A. Wilson, of Wuchang.
Miss Elizabeth P. Barber, of Anking.
Deaconess Edith Hart.

Japan

TOKYO:

Rev. J. C. Welbourn, of Tokyo.

The Philippines

Rev. G. C. Bartter.
Mrs. G. C. Bartter.
Mrs. Anne Hargreaves.

Nevada

Right Rev. H. D. Robinson, D.D.

Utah

Right Rev. F. S. Spalding, D.D.

Virginia

Rev. George P. Mayo. (Mountaineer Work.)

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent of the American Church Institute, 416 Lafayette Street, New York.

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

The Rev. H. P. Corser, who sailed from Seattle by the steamer "Curaco" on November 24th, arrived at Wrangell on the 27th.

Miss Elizabeth M. Deane, Deaconess, having retired from the work in Alaska, left Nenana on August 14th, and after several delays, sailed from Skagway by the steamer "Jefferson" on October 14th, and arrived at Seattle on October 20th. She reached her home at Hoboken, N. J., on November 1st.

Hankow

The Rev. Walworth Tyng, who was appointed by the Executive Committee on September 26th, sailed from Boston by the steamer "Bohemia" on December 23d, and from Genoa January 26th by the steamer "Yorck" for Shanghai.

Mr. J. W. Fell, having been granted a leave of absence because of illness, sailed from Shanghai by a German Mail steamer on October 28th for London.

Kyoto

Mrs. John D. Reifsnider and little daughter, who sailed from San Francisco on October 11th, arrived at Kyoto on November 1st.

Miss Serena B. Laning, who sailed from London by the steamer "Malta" on August 26th, arrived at Osaka on October 22d.

Shanghai

The Rev. John G. Magee, who was appointed by the Executive Committee on June 13th, left his home at Pittsburgh, Pa., on January 9th, and, after filling engagements to speak in the Middle West and on the Pacific Coast, is to sail from San Francisco by the steamer "Mongolia" on January 23d.

Mr. S. E. Smalley, who sailed from Vancouver by the steamer "Empress of

Japan" on October 25th, arrived at Shanghai on November 13th.

The Philippines

At the request of Bishop Brent the Executive Committee, on December 12th, approved the employment of Dr. Benjamin Lafayette Burdette, formerly of Shelbyville, Tenn., as one of the staff at the University Hospital, Manila. He had been engaged in medical work in the Philippines previously.

Mrs. Robb White, Jr., returning after absence because of illness, with her three children left Tarboro, N. C., on December 10th, and sailed from San Francisco by the steamer "Siberia" on the 19th.

Miss Margaret P. Waterman, returning after regular furlough, is to sail from New York on January 4th for Bontok, via Europe.

Tokyo

At the request of Bishop McKim the appointment of Theodore Bliss, M.D., was approved by the Executive Committee at the meeting on December 12th. Dr. Bliss has been serving St. Luke's Hospital, Tokyo, for the past fifteen months.

Mr. Percy A. Smith, of Tokyo, was appointed, at the request of Bishop McKim, as a missionary teacher in St. Paul's College, at the meeting of the Board of Missions on September 27th, the appointment to date from April 1st, 1912.

The Rev. W. Frank Madeley and wife, who spent a portion of their furlough in England, arrived at New York on November 25th. Returning to Japan they are to sail from London on January 30th for Yokohama.

Wuhu

Miss Mary Reed Ogden, returning on regular furlough by way of Europe, sailed from London by the steamer "Minnewaska" on December 9th, and arrived at New York on the 19th.

¶

SOME of the Church's work among the Indians in the District of Oklahoma is carried on among the Cheyennes on the south fork of the Canadian River. St. Luke's Mission, Whirlwind, is an isolated station nine miles from Fay, the nearest town, and that but a small place of 150 people. The Indian settlement in which the mission is located contains about 200 blanket Indians who live in tepees and still cling to many of the old-time customs. The Church day-school of forty-two pupils is effectively reaching some of the children. The girls are taught to keep house; the boys are instructed in the care of horses and other farm work, as well as being required to help in the garden and to make repairs about the mission. A sewing-class and woman's guild reaches the older people. Each day ends with an evening service which is called "chapel," although it is necessarily held in the schoolroom, which then becomes the reading-room, open until nine o'clock. In addition there is much work to be done in the homes in helping to improve conditions and to care for the sick. Whenever time serves there is opportunity for reaching out to other camps. Once a month a visit is paid to the large Government boarding-school at Chilocco, with 500 Indian pupils, of whom about 100 are members of the Church.

The only resident worker at Fay is Miss Harriet M. Bedell, who was trained at St. Faith's Deaconess House in New York. In spite of the isolation of the mission, it is not strange that there is no time for her to become lonely, in view of the multitude of duties pressing upon her. Occasionally she is helped by a visit from the clergyman in charge, the Rev. Sherman Coolidge, who lives in Enid and who is responsible for much other work among the Indians. Miss Bedell hopes that the time is not far distant when a man and his wife, either a clergyman or a layman, may be secured for the Whirlwind Mission, in order that the work among the men and boys may be carried on more effectively than she can care for it with all her other duties. Miss Bedell's hope is heartily seconded by Bishop Brooke and all who know the character and quality of her work.

ST. ELIZABETH'S SCHOOL OF NEEDLEWORK IN KYOTO DISTRICT

ORDERS, NOT GIFTS

By Sally Perry Peck

[We have received the price list of St. Elizabeth's School of Needlework, Kanazawa, Japan, Miss Sally Peck in charge of the school. This list advertises embroidered dresses, blouses, coats and underwear; drawn work, linen collars and cuffs and belts; babies' things embroidered and in drawn work; linen or gauze centre pieces, doylies and medalions.

The prices may be had from the list at the Auxiliary rooms in the Church Missions House, or from the school.]

ST. ELIZABETH'S is occupying the house which was formerly used for St. Anne's School. We are a kind of poor relation of St. Anne's, poor and proud. We do not wish to beg money, but orders for work. At the same time I want to thank the friends who sent us $90 some little time ago. Indeed, we are grateful.

We are by no means poor in our quarters. The school-house is a Japanese building, which has been nicely repaired. It was in what seemed to be a hopeless mess, but now it is fresh and clean, the walls and floors showing to great advantage. It is delightfully situated, our garden bordering on the parade ground, a great open space, with the mountains beyond. The end of the school toward the parade is solid wall, but the back windows give a view of the everlasting hills "from whence cometh our help." These are snow-covered much of the time. There is a beautiful bamboo grove next to us. There is a good school-room downstairs, with a room for my study; above is the workroom, the room for the teachers opening from it. The workroom has windows the entire length of both sides. In the summer we can take out the whole side of the house, and so get all the air there is.

The school was opened on Monday in Easter week, but the only flourish of trumpets was outside, the soldiers tooting away, out of tune and time.

When our bishop left, the income I had to depend upon was cut in half and some of the girls had to be sent away, among them two I was especially interested in, as they were the last comers. These were two little sisters whose mother begged me to take them after I had said I could take no more. One is the shape of a clothes' pin, done up tightly from neck to heels in her kimono, her hair twisted to a tight little knot on the top of her head. She looks only ten years old, but I believe she is fourteen. The older sister is three or four years her senior. Since the gift came, for which I am sending thanks, I have recalled these little girls. The younger is doing especially well in her lessons and Bible work. I sent them away the first of August, and they came to church and Sunday-school regularly all through the intense heat of August and September. They returned to the school in October. The ladies who were good enough to relieve my financial panic can feel that the two little Tanimura girls belong to them, for that money I shall keep to pay their expenses. I want very much to get work enough to be able to call in more younger children. The girls have done

many beautiful things and money is beginning to come in, so I do not feel quite so anxious.

The school assembles every morning at eight o'clock, when we have prayers and a religious talk, then half the girls go up-stairs to do sewing, while the other half have lessons in reading, writing, arithmetic, etc., from our native helpers. After these are finished, the others come down. There is an hour's intermission at noon, with fifteen minutes for play at three in the afternoon. Beside the embroidery teacher, I have, as a helper, a graduate of St. Hilda's English School in Tokyo, a very sweet, young girl. She agitates my gasping little baby organ for singing in the morning, and teaches the three R's in the school.

On November 12th we had our first Baptism, the girl taking the name of Elizabeth, the name of our school. She is a very nice, sweet girl and a skilful worker.

A TRIP TO WOOSUNG

By Sarah H. Reid

WOOSUNG is one of the mission stations which Mr. McRae visits. It is on the Whangpoo River, fourteen miles out from the city, and is reached in about forty minutes by train. Its railway station is called Woosung Creek, and is the next after Woosung Forts where passengers for Shanghai and the interior leave the steamer, taking a launch or going by rail from there to Shanghai. How can anyone know on first arriving in China that almost within sight is one of the Church's missions? For there is nothing distinctive to mark the little compound, and the faithful congregation have not even the simplest church in which to worship. The Rev. Mr. Dzi lives there and has the services, but he is in Deacon's Orders only—one of the few catechists who have been ordained—and Mr. McRae or Mr. Li goes down once a month to administer the Holy Communion.

It was through Mr. McRae's kindness that Miss Nichols and I were able to visit the station, and I hope our account of the trip may interest our Auxiliary friends. We left with Mr. McRae about ten o'clock, and, going to the end of the line, remained on the train until on its return trip it came back to Fuh-tan University. There a member of the congregation met us, and had not he and Mr. McRae been with us, we could hardly have found the chapel, for only the characters *Sung Koong We* give a clue to its use. Each Chinese house is more or less a walled city in itself, as there are no windows on the street side, and, like nearly all Chinese houses, this has a small courtyard into which you step from the street.

On the courtyard opens the guest-room, and there Mrs. Dzi served us with tea, as she did the members of the mission, as they also came. From there we went on into the schoolroom where the little boys and girls were sitting very quietly at their desks, with religious books before them. One small youth, however, was found to have his primer out, but he seemed too little to know very much difference between his books. The children have no backs to their seats, and we were astonished that they could be so good.

Promptly at eleven we went into another room for the service. The men sat in the front on regular chapel seats, while the boys sat on six by thirty-six inch planks nailed on four legs, commonly known to us as building-horses. The women sat in the back. As far as I could see, Mrs. Dzi was the only woman who could read, but the others had picked up many parts of the service, and came out quite strongly on the *Amens*.

One very superior lady took much pleasure in looking on Miss Nichols's English Prayer Book. Not being able to read either Chinese or English, it made little difference what kind of book she used. The little girls were comparatively few, there being but three in the school for boys. It was not necessary for Miss Nichols and me to worry about the responses, as the boys and men took it upon themselves to do all the leading, and I doubt if all we could both have said in Chinese would have been loud enough and plain enough to rise above the others. No boy choir was required, nor was any disciplining needed.

Coming back we had our first wheelbarrow ride to the station, as the train we then took does not stop at the end of the street. "Rocky road to Dublin" would be putting it mildly, and every time we came to a bridge or a broken down place in the road, we had to jump off, both at the same time of course, and walk.

At the railway station a bright-looking young man engaged Mr. McRae in conversation, remembering at once, when he heard his Chinese name, that he was in charge of Grace Church in Shanghai City, near which he himself was born and educated. Apparently he did not obtain all the information he wanted, for he looked us up on the train, and that night came to the preaching service at St. Peter's, Sinza, some distance from his home. He said at first he was afraid his work as baggage-clerk would prevent his attending services. However, he has managed to come quite regularly at night, and has now been enrolled as an "inquirer." Was not this a real missionary ending to our trip?

THE WOMAN'S AUXILIARY AT KETCHIKAN

By Louisa Smart

ONE of my great desires has been to have a branch of the Woman's Auxiliary here, and at last that desire has been fulfilled.

When I first came I was told that instead of school on Wednesday afternoons, it was the custom to have a mothers' meeting of the native women. I was never satisfied with it; it seemed to lead to nothing outside of themselves; especially did this seem true, when after the meeting they brought their baskets to be traded for clothes. Not always, but very often, the trading was the principal thing.

In the summer I determined that I would make every effort to set apart *one* meeting every month for a missionary meeting. I talked Auxiliary and explained Auxiliary to every intelligent woman, and asked her to tell others. On the eighth of November four came, not enough to organize, yet enough to help spread the news. On the fifteenth we organized with eleven members, and decided to meet every week. We learned two verses of the Auxiliary hymn. On November 22d there were more, and on November 29th was a most enthusiastic meeting. It was proposed then to give a "tea" on the following Saturday, charging 10 and 25 cents, the proceeds to be used to buy materials for sewing; the first sewing meeting to be January 3d; a sale to be held twice a year, one at Easter, and the other before Christmas, and all the money given to missions. We had our "tea" and we cleared $5.60. I told them I would write you and ask for mite-boxes, prayer leaflets and other information about the Auxiliary. I do wish you could have heard how heartily they sang every word of 249. It certainly "gave my heart strength," to use the expression of our interpreter.

Perhaps our branch is rather broad in its scope, as it is to exercise the function of a Guild as well as an Auxiliary. We have a "sick committee" which is

not only to report the illness of anyone, but also why any child is absent from school. We have a "sewing committee" and I find we shall also have to have an "entertainment committee," since the "tea" was such a success, and the husbands enjoyed it as much as the members. As there are three different tribes here, each tribe is to be represented on each committee. I did not have to bear the burden of the work of the "tea." I simply told the woman who proposed it that I would put the whole thing in her hands, and let her arrange who should help her and what refreshments should be served. I went to the school-house at half-past seven Saturday evening, and found everything ready—even music provided; and as the evening progressed entertaining little musical games; also a few recitations—"The old woman who lived in a shoe," in three languages—English, Timshuan and Thlinget; "Baa, baa, black sheep," in English and Timshuan. Each entered into the fun, and nobody had to be "begged."

THE WOMAN'S NATIONAL FOREIGN MISSIONARY JUBILEE AGAIN

By a Missionary Participant and Observer

IN one of Dr. Crother's clever books, he pays his tribute to the sermons which contain such splendid illustrations, but which have nothing to illustrate! At first sight that seems to be the position of the Church in joining in the "Woman's National Foreign Missionary Jubilee." It is a splendid commemoration, but what is it supposed to commemorate? Certainly not the completion of a bare fifty years' work for women in the foreign field, for the Church has been sending her women representatives abroad for a much longer period than that; and surely not a jubilee over work by a woman's board, for the Church has no separate board for work among women.

"Why, then, should we join in this jubilee?" was the question asked by scores of loyal and devoted Churchwomen in every city where the Southern Jubilees were held. There were some who could give themselves no satisfactory answer to the question, and so felt constrained to hold aloof from the whole movement. But there were others, not a few, who felt that it was worth while to show their sympathy with any work undertaken in the Master's name, and who gladly entered into the spirit of the jubilee. So in all the fourteen cities where the jubilees were held, beginning at Norfolk, Va., on October 10th, and closing at San Antonio, Tex., on November 24th, Churchwomen were found on the prominent committees, and in some cases even acting as chairman for the entire city. To those who thus unselfishly entered into this work there came abundant reward. In the first place, there was the inspiration which comes from numbers alone. Almost without exception, the mass meetings brought together the largest number of women that had ever assembled in that particular city in the interest of missions. It is an axiom that zeal kindles zeal, and the enthusiasm engendered by the mere presence of so many women all interested in one great cause was worth all that the jubilee cost. Then, there was an opportunity to see the work as a whole, and to hear messages from fields which we have never entered. No place and no aspect of mission work was neglected. A representative programme would include meetings on behalf of medical missions, special meetings for students, for business women and for the children, as well as for those already leaders in mission work.

But, best of all, the Church had the blessedness of giving as well as of re-

ceiving. Certainly it was not without significance that every member of the jubilee party was especially impressed with the meetings which were in charge of Churchwomen. It was admitted on all sides that they were not only the best planned but the most satisfactory (was it because they were the most reverent?) in execution. One thing seems clear—the popular prejudice against the Church is not so much because of her lineage or liturgy, as because there have been so many conspicuous instances where those incomparable gifts have not been used for the common good. In many cities, the jubilee brought to light hitherto unsuspected gifts for leadership. A true prophecy as to how those gifts will be used in the future would also be a true answer as to what the results of the jubilee shall be.

What contribution do meetings of this nature make to the all-important question of Church unity? There is, perhaps, no other subject before the public to-day on which it is so easy to be superficial—to say so much and to mean so little! But those who participated in the jubilee surely caught a new glimpse of the overwhelming need for Church unity, at the same time that it showed the long and thorny path we must tread before the goal is reached. It is not alone difference of belief that divides us from our brethren, but difference of vision and alas! difference of speech. Confucius says that "without knowing the force of words, it is impossible to know men." So long, for instance, as one person uses the word "creed" to denote the *eternal verities* of the Christian faith, and another uses it to denote the *eternal varieties* of the human mind, where shall we find our common standing ground? Over in China, at any conference, one of the most important committees is a Committee on Terminology, that we may understand the meaning of the words we use. Something of the sort will be required in America before we shall "with one mouth profess the faith once delivered to the saints."

THE DECEMBER CONFERENCE

THE nearness of the date of the December conference to Christmas Day probably affected the attendance, for but five dioceses were represented: Georgia by one officer; Long Island, one; Newark, three (one Junior); New York, ten (one Junior); Pennsylvania, one. Mrs. Biddle, of the Pennsylvania branch, presided.

The secretary reported attendance at a class held in Montclair, in which between 300 and 400 women had gathered for weekly meetings to study Dr. Speer's book, "The Light of the World," at whose last session she had been asked to give a ten minutes' talk on our Christian faith. She had also been invited to speak for two minutes at a service of intercession and thanksgiving called by one of the continuation committees in New York. Miss Lindley reported meetings attended in connection with the jubilee in the South and Southwest, among them a large and enthusiastic mission study class for our women in New Orleans.

From the different branches reports came: From Long Island of the effort to organize a committee of young women, and of study classes being under way; from Newark, normal study for Junior leaders; from New York, parish officers to increase the subscription list of THE SPIRIT OF MISSIONS, in one archdeaconry, a committee to confer with the parish leaders, and among the Juniors, a proposed meeting of the Junior leaders with visitors from neighboring diocesan branches; from Pennsylvania, a Junior Institute to be held in February; from Georgia, a successful day's campaign to increase the membership in the Auxiliary.

The difficulty of bringing country people to representative meetings of the diocesan branch was touched upon, and the suggestion made that a person able to go, but not wishing to do so, could provide means for others; that a woman might take two or three of her neighbors,

and in cases where no representation from a parish could be had, that reports of such meetings could be sent to absent branches as a piece of work undertaken by an extension committee of the branch.

Miss Lindley then proposed the following questions, to be considered in connection with the suggestion of a membership campaign at some time during the second and third weeks in January, made in the secretary's letter sent out in November: (1) Do you belong to a *parish* branch? (2) How many members in your branch? (3) How many women in the parish? (4) Why do you suppose there are so few women in the parish branch? (5) How do you get new members? (6) What methods for doubling membership can you suggest? (7) Will you undertake a campaign in the second and third weeks in January, and be ready to report on the result at the next officers' conference? (8) Should you think it advisable to have a committee in your branch to undertake this extension work? (9) If you do, what directions will you give such a committee?

In response to these questions it was found that all the diocesan officers who were present, with the exception of one spending the winter away from home, were connected as officers or members with parochial branches. They made reports as to the proportion of members in the parish branch to the number of women communicants in the parish, consulting the Church Almanac in order to find out what this membership might be. In answer to question four, it was said that often no definite effort is made to secure the individual women; people are not asked if they will connect themselves with the parish branch; excuses are made that they are occupied with other matters, and it is not thought important that they should take an active part in the distinctly missionary activities for which the Auxiliary stands. It was suggested that to get new members, watch should be kept upon new arrivals in the parish and invitations be given while they are still strange and will welcome such evidence of interest.

The question of the campaign was brought forward, and the plan of selecting a number of women best qualified to do the personal work was discussed. The sanction and co-operation of the rector having been obtained, it was hoped he would furnish a list of the women to be visited, that he would give, in the church, in the parish paper, and otherwise, in advance of the visits to be made, notice that they are made with his hearty approval, and with his hope that the committee may receive courteous attention and sympathetic and general response. Those undertaking the work should pray individually and unitedly in preparation for it, and should prepare themselves to present the matter in the best way possible to the women whom they shall visit. All personal gifts should be laid under contribution, so that committees may be formed of women who, though too timid to speak themselves, could offer their carriage or automobile to save time and strength in making these visits, those with faith and enthusiasm, those with a knowledge of facts and ready with practical suggestions. By choosing the membership of the committees carefully, and by presenting the purpose of the visit in the way best to appeal to the person visited, much may be accomplished. The suggestion from Georgia was that a one-day canvass would be likely to succeed better than a one or two weeks' canvass, and that the plan had been found to work well to send out the committees two by two, each couple having a list of ten persons to visit.

The discussion of these questions was so unusually general, and conducted with so much animation and interest, that it was thought well to give questions to the officers present to be considered at the next meeting, on January 18th. At that time, the officers will be asked, first, to report whether or not a campaign had

been undertaken, or would be undertaken at any time during the second or third weeks of that month, and with what success. Following these reports, the subjects indicated below will be discussed:

What is an ideal branch?

How would you plan a year's work for such a branch?

Describe a model meeting.

AN AUXILIARY CANVASS

OUR November letter suggested an individual canvass of the women and girls of our parishes at some time during the second and third weeks in January. We want to enroll many new active members in the Woman's Auxiliary. One day's hard work may secure them. In some places, without delaying till January, something has been done. We print from letters received, and hope these extracts may stimulate to definite endeavor on the part of many branches.

We are sending out a letter to Diocesan Officers and a leaflet of suggestions for this work in parishes where the rector may approve the effort. Send for this leaflet—W. A. No. 19—and, if the work cannot be done in January, do it at some time before Lent.

Notes From Canvasses Already Made

Diocese of Albany—Our village was divided into districts and a committee of two assigned to each district, and while the membership was not doubled, it was increased, and very much interest aroused. Yesterday some women came to the sewing meeting who have not, as yet, enrolled themselves as members.

From the Diocese of Springfield—I promised to send you a report of our house-to-house canvass for the Woman's Auxiliary, and think there will be little more to say than can be told now. Of course many people were not at home, and some of our members did not try very hard. Still, I feel that it has been a good thing. So many heard of our work, and even if they never come, they know that we are alive, and many have been pleased to be called upon. It will probably lead many to go to church who have not been there for a long time. As to actual additions, fifteen women, maybe more, have said that they will try to come to our monthly meetings. Two new ones have paid their dues for a year, and we have six new paid-up subscriptions to The Spirit of Missions. Others have said they will take it, but have not yet handed in the money. I think it has been a good thing for ourselves. Our society seems much interested, and we are anxious to begin on a box where there will be sewing which we can do. I think the other branch in town was more successful than ours, but have heard nothing positive.

South Carolina—Charleston convocation comprises about one-third of this diocese. The vice-president, in office for the last six months only, has formed six new branches during that time there, and there are several more in process of formation.

There was a Jubilee meeting in Charleston in October, and in the week following a three days' campaign was held in the various religious bodies to secure new members for the missionary societies, with the result that over one thousand such members were secured. Of these two hundred and fifty-three were added to the Auxiliary in the city of Charleston alone. The membership before this time was three hundred and fifty-nine, so that by this campaign the membership was doubled within one hundred.

We are also securing isolated Churchwomen, debarred by environment from parish affiliation. I have gained twenty-four such women who, by payment of the twenty-five cents annual dues, have become members of the diocesan branch. They hope to help on the apportionment; they hold United Offering boxes, and I already have a report of three combining and sending a box, valued at about ten dollars, to Deaconess Carter in Alaska. In some cases the Auxiliary work is the only Church work they can affiliate in.

For instance, in a small town in this convocation, there are six Churchwomen. There is no Episcopal church, so they attend the Methodist and Baptist churches. These six are now corresponding with me, with regard to the formation of a branch of the Woman's Auxiliary. In this way the Auxiliary goes out and *finds* our Churchwomen, carrying many blessed privileges to them, and through them to others.

THE JANUARY CONFERENCE

THE January conference of diocesan officers will be held on Thursday, the 18th, from 10:30 to 12 o'clock, in the Church Missions House, New York City.

It is hoped that branches which cannot be represented by diocesan officers can have a representation from among the parochial officers or other members of the branch.

THE SPIRIT OF MISSIONS

MUCH interest is being shown by officers of the Woman's Auxiliary in increasing the subscription list of THE SPIRIT OF MISSIONS. Those interested in the matter will like to hear that about 2,500 copies of the magazine are being printed each month more than were printed at this date last year.

TRAINING FUTURE JUNIOR LEADERS

THE following is taken from a letter by the President of the Junior Department of Montana: "It seems to me that the greatest problem we have to solve in the Junior Department is the selection and training of future Junior leaders. If several girls from thirteen or fourteen to twenty years of age, whose spirituality and constancy recommend them for such an undertaking, were chosen to form a normal training class for Junior Auxiliary work, and given careful, systematic training for three or four years, with the thought kept constantly before them of the great privilege afforded them in thus preparing for the most important department of Auxiliary work, I believe that in a few years we would find the work of the Junior Auxiliary comparatively easy. Perhaps very few women capable and willing to take charge of the normal training-classes could be found now; in three or four years members of these training-classes would be ready for that work. If but one such training-class could be formed in a diocese, I think it would be well worth the effort. In time some of those given the normal training for Junior Auxiliary work would move, in all probability, to other parts of the state, so after a time we should have trained leaders in the various parishes and missions. What do you think of this plan? Would it not be well to have a course of study—prepared with the utmost care—arranged for such training-classes, to be used throughout the United States; so that the work would be uniform as far as possible? Would it not be well to have sets of questions carefully made out by a committee, and sent at stated times to those in charge of these normal training-classes throughout the United States, with a request that an examination be conducted, papers corrected and sent to said committees for their inspection? Would it not be well for certificates of proficiency or diplomas to be granted these young people when they have satisfactorily completed the course? Classes of boys might be formed in like manner to conduct Junior Auxiliary branches for boys after they have had the training necessary. It is very important that only those who will be deeply interested in this matter be requested to join normal classes for the work. The rector, Sunday-school superintendent and teachers can give helpful advice in regard to the selection of young persons for such arduous undertakings. We hope some work of this kind will be done in Montana this year."

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st to December 1st, 1911.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—*The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.*

Home Dioceses

Alabama

Ap. $203.95; *Sp.* $2.00

ANNISTON — *St. Michael and All Angels'*: Gen. 10 00
BIRMINGHAM—*St. Andrew's S. S.**: Gen. 175 95
CALERA — *Mission*: (Apportionment, 1910-11) Gen. 3 00
CARLOWVILLE—*St. Paul's*: "A Member," Sp. for rebuilding church at Aomori, Tokyo, $1; Sp. for rebuilding hospital, Wusih, Shanghai, $1.. 2 00
COAL VALLEY—*Mission*: (Apportionment, 1910-11) Gen. 5 00
OPELIKA—*Emmanuel Church*: Gen... 10 00

Albany

Ap. $440.02; *Sp.* $54.50

ALBANY—*Holy Innocents'*: "DeWitt" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota... 60 00
CAMBRIDGE—*St. Luke's*: (Apportionment, 1910-11) Gen. 132 82
CHAMPLAIN—*St. John's*: Gen. 27 55
COHOES—*St. John's*: Gen. 18 50
HOOSAC—*All Saints'*: Dom. and Frn.. 84 30
HUDSON—*Christ Church*: $55.12, Wo. Aux., $16, Gen.; Sp. for Bishop Griswold, Salina, $20. ..... 91 12
LEBANON SPRINGS—*Church of Our Saviour*: Dom. and Frn. 7 00
MECHANICSVILLE—*St. Luke's*: Gen.... 15 87
RENSSELAERVILLE — *Trinity Church*: Wo. Aux., Sp. for Bishop Gray, Southern Florida, for Seminoles.... 6 00
ROUSE'S POINT—*Christ Church*: Girls' Guild, Frn. 4 00
SPRINGFIELD CENTRE—*St. Mary's*: Wo. Aux., Gen. 15 00
WARRENSBURG—*Holy Cross*: Dom.... 7 86
MISCELLANEOUS—Wo. Aux., offering at semi-annual meeting, Sp. for Bishop Brooke, Oklahoma..... 28 50

Arkansas

Ap. $25.00

NEWPORT—*St. Paul's*: Junior Aux., Gen. 5 00
TEXARKANA—*St. Andrew's Mission*: Dom. and Frn., $10; Junior Aux., Gen., $5. ..... 15 00
WASHINGTON—*Grace*: Gen. 5 00

Atlanta

Ap. $468.85

ATLANTA—Wo. Aux., Golden Jubilee Meeting of Episcopal Churches in this city, Frn. 335 10
ELBERTON—*Holy Apostles'*: Wo. Aux., Jubilee Offering, Forward Movement, Frn. 8 75
MACON—*Christ Church*: Gen. 125 00

Bethlehem

Ap. $1,617.68; *Sp.* $185.30

ALLENTOWN—*Grace*: Gen. 31 65
DRIFTON—*St. James's*: Gen., $145.28; Sp. for Bishop Knight, Cuba, $135.30 280 58
LAUREL RUN—*Log Chapel S. S.*: Frn.. 15 75
MAUCH CHUNK—*St. Mark's*: Gen..... 1,000 00
READING—*Christ Church*: Gen..... 100 00
St. Mary's: Gen. 50 00
ST. CLAIR—*Holy Apostles'*: Gen..... 15 23
SHENANDOAH—*All Saints'*: Gen..... 10 00
WEST PITTSTON—*Trinity Church*: Gen. 20 00
WILKESBARRE—*St. Stephen's S. S.*: Frn., $14.77; "St. Stephen's" scholarship, St. Hilda's School, Wuchang, $50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, $50; "St. Stephen's" scholarship, Cuttington Collegiate and Divinity-school, Africa, $40; "St. Peter's" scholarship, Girls' High School, Kyoto, $50 204 77

MISCELLANEOUS — "Decimus, Central Pennsylvania," Gen. 25 00
Archdeaconry of Reading, Wo. Aux., Sp. for Bishop Knight, Cuba, Equipment Fund 50 00

California

Sp. $5.00

SAN MATEO—Miss Grace Ashton Crossley, Sp. for launch, Point Hope, Alaska 5 00

Central New York

Ap. $241.25; *Sp.* $35.00

ADAMS—*Emmanuel Church*: Gen. 4 15
BLACK RIVER—*St. John's*: Gen. 4 00
CLEVELAND—*St. James's*: Gen. 10 00
GREENE—*Zion*: Gen. 37 60
ROME—*Zion*: Dom., $8.34; Frn., $5.74; Gen., $58.58. ..... 72 66
SACKETT'S HARBOR—*Christ Church*: Gen. 4 00
SYRACUSE—*St. Mark's*: Gen. 30 60
Trinity Church: Gen. 18 00
E. L. Pierce, Gen. 15 00
UNION SPRINGS—*Grace*: Gen. 8 04
UTICA—*Grace*: "A Friend," Sp. for Miss Bristowe's house, Aomori, Tokyo 25 00
WATERTOWN—*St. Paul's*; Gen. 22 70
MISCELLANEOUS—Fourth District, Wo. Aux., Jubilee Offering, Forward Movement 14 50
Miss Lucy C. Watson, through Mrs. C. T. Olmsted, Sp. for St. Paul's College, Tokyo 10 00

Chicago

Ap. $1,048.04; *Sp.* $100.47

CHICAGO—*Calvary*: Wo. Aux., salary of Miss Langdon, Alaska, $4; St. Augustine's School, Raleigh, North Carolina, $1; St. Elizabeth's Hospital, Shanghai, $1; Gen., $11. ..... 17 00
Church of the Redeemer: Gen., $100; "H.," Sp. for Chinese Famine Fund, $1; Sp. for Aomori church building, Tokyo, $1 ..... 102 00
Epiphany: Gen. 55 23
Grace: Dom. and Frn. 21 83
St. Barnabas's: Gen. 9 31
St. James's: Dom. and Frn., $15.40; Evening Guild, Wo. Aux., salary of Miss Langdon, Alaska, $10; St. Elizabeth's Hospital, Shanghai, $5; Gen., $10. ..... 40 40
St. John's (Irving Park): Dom. and Frn. 26 02
St. Paul's (Kenwood): Wo. Aux., Sp. for Building Fund of church, Aomori, Tokyo 5 00
St. Peter's: Sp. for Rev. H. P. Corser's work, Wrangell, Alaska 7 20
St. Simon's: Sp. for Aomori Mission, Tokyo 3 00
Earl C. Smith, Forward Movement, Gen. 3 00
CHICAGO HEIGHTS—*St. Ambrose's*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina 3 00
ELMHURST—*Elmhurst Chapel*: Gen. 25 00
EVANSTON—*St. Luke's*: Dom. and Frn. 53 69
HINSDALE—*Grace*: Gen. 28 56
LAKE FOREST—*Church of the Holy Spirit*: Gen. (of which Wo. Aux., $25) 655 00
SYCAMORE—*St. Peter's*: Gen. 10 00
WINNETKA—"A Member of the Church Prayer League, Sp. for Bishop Rowe, Alaska 5 00
MISCELLANEOUS—Branch Wo. Aux., offering at semi-annual meeting, Sp. for maternity ward, St. Elizabeth's Hospital, Shanghai 78 27

Colorado

Ap. $66.14; *Sp.* $119.75

CANON CITY—*Christ Church*: Wo. Aux. (Apportionment, 1910-11), Gen. 10 00
COLORADO SPRINGS—*Grace*: "A Friend," $5, Wo. Aux., Missionary Tea, $8.25, Sp. for launch, Point Hope, Alaska 13 25
"Anonymous," Sp. for launch for Point Hope, Alaska 5 00
CRIPPLE CREEK—*St. Andrew's*: Wo. Aux. (Apportionment, 1910-11), Gen. 5 00
DENVER—*Emmanuel Church*: Gen. 6 00
St. Agnes's Guild, Sp. for launch, Point Hope, Alaska 5 00
St. Barnabas's: Sp. for launch, Point Hope, Alaska, $5; Wo. Aux., Gen., $11.83 ..... 16 83
St. John's Cathedral: Sp. for launch, Point Hope, Alaska 60 00
St. Mark's: Wo. Aux., Gen. 25 00
St. Stephen's S. S.: Sp. for window for laundry, Point Hope, Alaska 5 00
Sunday-schools: Sp. for launch, Point Hope, Alaska 6 50
Mrs. E. P. Robertson, Sp. for window for laundry, Point Hope, Alaska 5 00
FLORENCE—*St. Alban's*: Gen. 1 56
PUEBLO—Mr. and Mrs. Gast, Sp. for launch for Point Hope, Alaska 15 00
STERLING—*All Saints'*: Gen. 6 75

Connecticut

Ap. $944.25; *Sp.* $309.97

BRISTOL—*Trinity Church*: Gen. 51 00
ESSEX—*St. John's Memorial*: Gen. 2 46
GREENWICH—"M. T.," Indian, $5; Negro, $5; Frn., $5. ..... 15 00
HARTFORD—*St. John's*: Gen. 150 00
Trinity Church: Gen. 98 86
LAKEVILLE—*Hotchkiss School*: Sp. for Rev. J. G. Magee, Shanghai, at his discretion 179 97
LITCHFIELD — *St. Michael's*: Sp. for Bishop McKim, Aomori, Tokyo, $30; Sp. for Bishop Graves, for famine fund, Shanghai, $10. ..... 40 00
MARBLE DALE—*St. Andrew's*: Gen. 18 00
MERIDEN—*St. Andrew's*: Indian, $6.15; Negroes, $7.30. ..... 13 45
MILFORD—*St. Peter's*: Gen. 5 80
NEW HAVEN—*St. James's* (Fairhaven): Gen. 20 00
NORWALK—*St. Paul's*: E. L. S., Gen. 25 00
POMFRET—*Christ Church*: (Apportionment, 1910-11, $12.29; 1911-12, $3.84) Dom. and Frn. 16 13
RIDGEFIELD—*Ridgefield School Chapel*: expenses students' work, Gen. 10 00
SAYBROOK—*Grace Parish*: Gen. 62 00
SHARON—*Christ Church*: Gen. 68 87
SOUTH NORWALK — *Trinity Church*: Gen. 47 20
WAREHOUSE POINT—*St. John's*: Gen. 35 40
WATERBURY — *St. John's*: Bishop Knight's work, Cuba, $42.76; Gen., $102.32; Sp. Bishop Knight, Cuba, $30 ..... 175 08
WATERTOWN—*Christ Church*: Work at Cordova, Alaska 10 00
WEST HAVEN—*Christ Church*: Wo. Aux., A. C. L., Sp. for Bishop Knight, Cuba 10 00
WESTPORT — *Holy Trinity Memorial Church*: St. Paul's Industrial School, Lawrenceville, Southern Virginia, $50; Bible-women in China, $50; "Wm. L. Coley" Scholarship, St. John's School, Cape Mount, Africa, $25; Gen., $25 ..... 150 00
MISCELLANEOUS—*Litchfield Archdeaconry*: Sp. for Rev. A. B. Hunter, for Julian A. Simkins, St. Augus-

tine's School, Raleigh, North Carolina 50 00

Dallas

Ap. $135.00; *Sp.* $6.00

FORT WORTH—*St. Andrew's*: Wo. Aux., work among Indians, South Dakota 10 00
Trinity Church: Gen..... 125 00
TEXARKANA—*St. James's*: Wo. Aux., Sp. for Sister Hughetta, Sewanee, Tennessee 6 00

Delaware

Ap. $28.37

GEORGETOWN—*St. Paul's*: Gen..... 28 37

Duluth

Ap. $94.60

CROOKSTON—*Christ Church*: Gen.... 1 50
DULUTH—*St. Paul's*: Gen..... 51 00
HIBBING—*Christ Church*: Gen..... 21 00
MELROSE—*Trinity Church S. S.*: Mite-boxes,* Gen..... 5 35
PAYNESVILLE—*St. Stephen's*: Gen.... 15 75

East Carolina

Ap. $55.31; *Sp.* $10.00

ATKINSON—*St. Thomas's*: Gen..... 2 50
ELIZABETH CITY—*St. Philip's S. S.*: Gen. 3 50
PLYMOUTH—*Grace S. S.*: Gen..... 18 31
SNOW HILL—*St. Barnabas's*: Gen.... 15 00
WASHINGTON—*St. Peter's S. S.*: Sp. for Aomori, Tokyo..... 10 00
MISCELLANEOUS—Wo. Aux., Gen..... 16 00

Easton

Ap. $36.27

ELKTON, CECIL CO.—*Trinity Church*: Gen. 1 00
CHESTERTOWN, KENT CO.—*Emmanuel Church*: Gen..... 15 00
QUEEN ANNE AND TALBOT CO.—*Wye Parish, St. Luke's* (Queenstown): Gen. 10 00
SOMERSET CO.—*St. John's* (Crisfield): Gen 1 09
SOMERSET CO.—*St. Paul's* (Marion).. 3 08
TALBOT CO.—*Christ Church S. S.** (Easton): Gen..... 6 10

Erie

Ap. $21.14

KINZUA—*St. Luke's*: Gen..... 2 50
MISCELLANEOUS—Wo. Aux., Gen..... 18 64

Fond du Lac

Ap. $35.58

FOND DU LAC—*St. Paul's Cathedral*: Gen. 19 92
SHEBOYGAN FALLS—*St. Peter's*: Gen.. 15 66

Georgia

Ap. $4.00; *Sp.* $8.18

BELFAST—*Mission*: Gen..... 3 00
SAVANNAH — *St. Michael's Chapel*: Christ Church Parish, Wo. Aux., Sp. for Rev. Robb White, work in Philippine Islands..... 8 18
TARBORO—*St. James's*: Gen..... 1 00

Harrisburg

Ap. $229.75

COUDERSPORT—*Christ Church* (Apportionment, 1910-11): Gen..... 15 00
LANCASTER—*St. James's*: Gen., $150; Mrs. Appel, medical missions in Alaska. $25..... 175 00
LEWISTON—*St. Mark's*: Gen..... 25 00
SHAMOKIN—*Trinity Church*: $12.70, S. S., $2.05, Gen..... 14 75

Indianapolis

Ap. $209.10

INDIANAPOLIS—*All Saints' Cathedral*: Gen. 50 00
Christ Church: Gen..... 125 00
St. David's: Dom. and Frn..... 34 10

Iowa

Ap. $67.50

DES MOINES—*St. Paul's*: Dom. and Frn. 67 50

Kansas

Ap. $78.05; *Sp.* $18.00

BURLINGTON—*Ascension*: Rev. W. H. Haupt, Gen..... 4 50
INDEPENDENCE—*Epiphany*: Gen..... 6 30
JUNCTION CITY—*Covenant*: Gen..... 8 00
KANSAS CITY—*St. Paul's*; Wo. Aux., Sp. for Rev. Mr. Maslin for Cathedral School, Hankow..... 18 00
LAWRENCE—*Trinity Church*: Gen.... 1 25
LEAVENWORTH—*St. Paul's*: Gen..... 3 00
TOPEKA—*College of Sisters of Bethany*: Gen..... 15 00
WINFIELD—*Grace*: Gen..... 40 00

Kansas City

Ap. $25.00; Sp. $15.00

KANSAS—*St. Mary's*: Wo. Aux., Sp. for St. Andrew's School, Sewanee, Tennessee 15 00
Trinity Church: Wo. Aux., Gen..... 20 00
MARSHALL—*Trinity Church*: Gen..... 5 00

Kentucky

Ap. $488.76

LOUISVILLE—*Christ Church*: Frn..... 315 26
St. Andrew's: Frn., $75; Gen., $88.50; Jubilee of Missions, Gen., $5..... 168 50
UNIONTOWN—J. H. D., Gen..... 5 00

Lexington

Ap. $130.40

ASHLAND—*Calvary S. S.**: Gen..... 1 40
FRANKFORT—Mrs. C. C. Penick, Gen., $50; Sp. for support of a girl in Mr. Ishii's Orphanage, Tokyo, $30..... 80 00
NEWPORT—*St. Paul's*: Gen..... 37 50
PARIS—*St. Peter's*: Gen..... 6 50
MISCELLANEOUS—Wo. Aux., Jubilee offering, Forward Movement, Gen.... 5 00

Long Island

Ap. $293.31; *Sp.* $95.83

ASTORIA—*Church of the Redeemer*: Gen. 50 00
St. George's: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.... 5 00
BROOKLYN—*All Saints'*: Gen..... 15 00
Christ Church (Clinton Street): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina..... 2 00
Church of St. Mark (Eastern Parkway): Dom. and Frn..... 22 3
Grace S. S. (Heights): Sp. for Rev. G. P. Mayo's work among mountaineers of Virginia, $15; Sp. for St. John's University, Shanghai, paying debt on hospital property, $15; Sp. for Rev. J. McVickar Haight for pews in St. John's Church, Powell, Wyoming, $15..... 45 0
Grace (Eastern District): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina 1 0

St. Ann's: Wo. Aux., Sp. for famine sufferers, China, $5; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, $2. 7 00
St. George's: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.... 4 00
St. James's: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.... 8 00
St. Jude's: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.... 2 00
St. Paul's (Flatbush): Dom. (of which S. S., $100), $116.25; Frn., $22.50. 138 75
St. Stephen's: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.... 5 00
HICKSVILLE — *Holy Trinity Church*: Gen. 2 50
HOLLIS—*St. Gabriel's*: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina 1 00
MANHASSET—*Christ Church*: Gen.... 10 00
OYSTER BAY—*Christ Church*: Gen.... 54 71
MISCELLANEOUS—Girls' Friendly Society of Long Island, Sp. for support of a nurse in University Hospital Training-school, Philippine Islands 15 83

Los Angeles

Ap. $96.24; *Sp.* $96.01

HOLLYWOOD—*St. Stephen's*: Gen..... 20 00
LOS ANGELES—*St. James's*: Phi Omega Sigma Fraternity, Sp. for launch for Point Hope Mission, Alaska..... 50 00
St. John's: Gen..... 45 00
St. Paul's S. S.: For the support of a catechist, China, $10; Sp. for Point Hope Building Fund, $21.01..... 31 01
MONTECITO—"Tithe of the Tithe," Sp. for rebuilding the church at Aomori, Tokyo 5 00
POMONA—*St. Paul's*: Gen., $14.44; S. S., Sp. for St. Augustine's School, Raleigh, North Carolina, $5; Sp. for Bishop Kinsolving, of Brazil, $5; Sp. for Bishop Knight, of Cuba, $5; Sp. for Bishop Van Buren, of Porto Rico, $5; Rev. Mr. Russell, of Lawrenceville, Southern Virginia, $5 39 44
TERMINAL — *St. Michael and All Angels'*: China..... 1 80

Louisiana

Ap. $870.39

ALGIERS—*Mt. Olivet S. S.*s Bishop Roots, Hankow..... 7 22
LAKE CHARLES—*Church of the Good Shepherd*: Gen..... 33 75
LAKE PROVIDENCE—*Grace*: Gen..... 17 20
MORGAN CITY—*Trinity Church*: Dom. and Frn..... 3 00
NEW ORLEANS—*Annunciation*: Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow..... 24 60
Christ Church: Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow 68 42
Grace: *Woman's Missionary Jubilee*, toward appropriation for Training-school for Bible-women, Hankow... 36 00
Mt. Olivet: Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow 5 00
St. Andrew's: Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow 2 14
St. George's: Dom. and Frn., $50; Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow..... 54 02
St. Paul's: Gen., $200; Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow, $169.60; Japan, $28 ..... 397 60
Trinity Church Chapel: Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow..... 1 00
Trinity Church: Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow 175 08
Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow..... 16 61
THIBODEAUX—*St. John's*: Dom. and Frn., $25; S. S., $3.75, Dom..... 28 75

Maine

Ap. $35.00

GARDINER—*Christ Church*: Gen..... 35 00

Marquette

Sp. $10.00

MARQUETTE — *St. Paul's Cathedral*: Girls' Friendly Society, Sp. for scholarship for girl in Mission School, Rutherfordton, Asheville.... 10 00

Maryland

Ap. $865.68; *Sp.* $235.00

ALLEGHENY CO.—*Emmanuel Church* (Cumberland): Gen..... 30 00
ANNE ARUNDEL CO.—*All Hallows' Parish* (Davidsonville): Sp. for the work of Miss Susie Karcher at Guadalajara, Mexico..... 25 00
BALTIMORE CITY—"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai..... 10 00
Christ Church: Gen..... 500 00
BALTIMORE CO.—*Reisterstown Parish* (Glyndon): Gen..... 80 68
St. James's (Monkton): Rev. James F. Plummer, Gen..... 1 00
St. Timothy's (Catonsville): $75, S. S., $25, Wo. Aux., $24, Gen..... 124 00
Trinity Church (Towson): Wo. Aux., St. Elizabeth's School, South Dakota 125 00
HOWARD CO.—*St. John's* (Ellicott City): Wo. Aux., Frn., $2.50; Indian, $2.50..... 5 00
MISCELLANEOUS—Branch Wo. Aux., Jubilee Offering, Forward Movement, Sp. for St. Hilda's School, Wuchang, Hankow 200 00

Massachusetts

Ap. $1,591.41; *Sp.* $951.30

BOSTON—*All Saints'*: Dom. and Frn.. 200 00
Emmanuel Church (West Roxbury): Gen. 25 00
St. James's (Roxbury): Sp. for Porto Rico Church Extension Fund..... 5 00
St. Mark's (Dorchester): Gen..... 54 34
St. Peter's (Jamaica Plain): Gen..... 10 00
St. Stephen's: "R. A. B.," Sp. for Rev. I. H. Correll, Tsu, Kyoto..... 50 00
Trinity Church: "A Member," Wo. Aux., Sp. for insurance dues of Rev. Mr. Lund, Wuhu..... 50 00
"A Friend," Sp. for expenses of T. L. Tsen, Hankow..... 100 00
Mrs. Loring, Sp. for Bishop Hare Memorial Fund for endowment of All Saints' School, Sioux Falls, South Dakota..... 50 00
"Communion Alms," Gen..... 25 00
BROOKLINE—Mrs. G. B. Dexter, Gen.. 2 00

CAMBRIDGE—*Christ Church*: "A Member," Gen..... 3 12
*St. James's S. S.**: Gen..... 104 80
*St. John's S. S.**: Gen..... 165 00
CONCORD — Rev. and Mrs. Smith Owen Dexter, Sp. for a new church for the settlement, Manila, Philippine Islands..... 6 00
FOXBOROUGH—*St. Augustine's*: Children's Farm, for St. Paul's School, Lawrenceville, Southern Virginia... 5 00
GROTON—*Groton School*: Sp. for St. Paul's College, Tokyo..... 50 00
HYDE PARK—*Christ Church*: Mrs. William H. Dewart, Sp. for new church at settlement, Manila, Philippine Islands..... 25 00
LINCOLN—*St. Ann's*: Gen..... 5 00
LOWELL—*St. Anne's*: Gen..... 567 00
LYNN—*St. Stephen's*: Gen..... 54 66
MATTAPOISETT — *St. Philip's*: Wo. Aux., China..... 2 00
NEW BEDFORD—*Grace*: Frn..... 129 82
NEWTON CENTRE — *Trinity Church*: Gen..... 125 33
NORTH BILLERICA—*St. Anne's Mission*: Gen..... 23 50
NORWOOD—*Grace*: Gen..... 10 65
QUINCY—*St. Chrysostom's* (Wollaston): Gen..... 51 00
SOMERVILLE—*St. Thomas's*: Gen..... 12 00
SOUTHBORO—*St. Mark's School*: Missionary Society, Sp. for Rev. J. G. Magee for buildings at Nangkin, Shanghai..... 50 00
STONEHAM—*All Saints'*: Gen..... 3 55
TAUNTON—*St. Thomas's*: Sp. at Mr. Tucker's discretion, Tokyo..... 50 00
MISCELLANEOUS—Wo. Aux., Sp. for salary of Miss Wheeler, St. Augustine's School, Raleigh, North Carolina, $50 Sp. for Rev. Nathan Matthews for roof, Africa (of which Mrs. Guiles, $2, "A Friend," $2), $4; Anniversary Offering, Sp. for Rev. Dr. Tucker for educational work, St. Paul's College, Tokyo, $115; "A Member," Thank-Offering, Sp. for Bishop Graves, Shanghai, $15; Sp. for church at Aomori, Tokyo, $15; Sp. for Bishop Thomas for his work in Wyoming (of which from Altar Society for Atlas for church, $100), $215; Offering at Conference, Gen., $12.64; Offering at Conference of Northeastern District, Sp. for Rev. Mr. Bartter, Philippine Islands, $15.30; Jubilee Offering, Sp. for St. Margaret's School, Tokyo, $86..... 527 94

Michigan

Ap. $191.06; *Sp.* $65.00

DETROIT—*Church of the Messiah S. S.*: Gen..... 50 43
St. Andrew's: Wo. Aux., salary of Miss Bull, Kyoto, $3; "Harris Memorial" scholarship, St. John's University, Shanghai, $3; Sp. for Foreign Life Insurance Fund, $3; Sp. for Mrs. Littell, Hankow, $2; Junior Aux., Gen., $15; Sp. for Miss Routledge, Manila, Philippine Islands, $3..... 29 00
St. John's: "H. A.," Sp. for Dr. Mary Glenton for work in hospital, Hankow, $10; Sp. for Bishop Beecher, Kearney, $10; Junior Aux., Gen., $15; Alaska, $5; Sp. for Miss Routledge, Philippine Islands, $2; Young Wo. Aux., Sp. for St. Margaret's School, Tokyo, $5..... 47 00
St. Joseph's: Junior Aux., St. Augustine's School, Raleigh, North Carolina, $1; Alaska, $5; St. James's Hospital, Anking, Wuhu, $2; Sp. for St. Margaret's School, Boisé, Idaho, $5; Sp. for Bishop Horner, Asheville, $1; Sp. for Miss Routledge, Philippine Islands, $5; Sp. for Widely Loving Society, Osaka, Kyoto, $3. 22 00
St. Mark's: Boys' Branch, Junior Aux., $6, Girls' Branch, Junior Aux., $9, Gen..... 15 00
St. Stephen's: Junior Aux., Alaska, $3; St. James's Hospital, Anking, Wuhu, $1; Sp. for Bishop Horner, Asheville, $2; Sp. for Widely Loving Society, Osaka, Kyoto, $3; S. S. Primary Department, Sp. for Nevada, $3..... 12 00
GRASS LAKE—*St. Mary's*: Wo. Aux., salary of Miss Bull, Kyoto..... 2 00
JACKSON—*St. Paul's*: Wo. Aux., salary of Miss Bull, Kyoto, $20; "Harris Memorial" scholarship, St. John's University, Shanghai, $10; Sp. for Foreign Life Insurance Fund, $5... 35 00
OWOSSO—"Personal," Wo. Aux., salary of Miss Bull, Kyoto, $2; "Harris Memorial" scholarship, St. John's University, Shanghai, $2; Sp. for Foreign Life Insurance Fund, $1..... 5 00
SAGINAW—*St. John's*: Wo. Aux., Sp. for Mrs. Littell, Hankow, $1; Sp. for Foreign Life Insurance Fund, $1 2 00
TECUMSEH—*St. Peter's S. S.**: (of which apportionment 1909, $15.57, 1910, $16.06) Gen..... 31 63
TRENTON—*St. Thomas's*: Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai..... 5 00

Michigan City

Ap. $32.91

GARRETT—*Emmanuel Church*: Gen.... 3 00
GARY—*Christ Church*: Gen..... 24 71
MARION—*Gethsemane*: (Apportionment, 1910-11) Gen..... 5 20

Milwaukee

Ap. $653.64; *Sp.* $10.00

CHIPPEWA FALLS — *Christ Church*: Gen. 1 60
KENOSHA—*St. Matthew's*: Gen., $35.63; S. S., Gen., $5.28..... 40 91
MILWAUKEE—*All Saints'*: Gen., $49.48; Wo. Aux., Mrs. V. D. Becker, Sp. for tuition of girl, Valle Crucis school, Asheville, $5..... 54 48
St. John's: Gen..... 25 00
St. Paul's: Miss Mary Clarkson, Wo. Aux., Sp. for tuition of girl, Valle Crucis school, Asheville..... 5 00
PORTAGE—*St. Johns*: (Apportionment, 1910-11) Gen..... 6 65
RACINE—"A Friend," Dom., $10 Frn., $10 ..... 20 00
SPARTA—Miss Mary Morrow, Dom..... 10 00
MISCELLANEOUS—"S. M. B.," Dom.... 500 00

Minnesota

Ap. $543.76

ALBERT LEA—*Christ Church*: Wo. Aux., Dom., $3.33; Frn., $3.34.... 6 67
AUSTIN—*Christ Church*: Wo. Aux., Dom., $3.50; Frn., $3.50..... 7 00
BELLE CREEK—*St. Paul's*: Wo. Aux., Dom., $1.22; Frn., $1.21..... 2 43
BENSON—*Christ Church*: Wo. Aux., Dom., $1.02; Frn., $1.03..... 2 05
CHATFIELD—*St. Matthew's*: Gen..... 14 50
DAKOTA—*St. John's*: Gen..... 6 00
DUNDAS—*Holy Cross*: Wo. Aux., Dom., $1.12; Frn., $1.11..... 2 23
FARIBAULT—*Cathedral of Our Merciful Saviour*: Wo. Aux., Dom., $4.54; Frn., $4.55..... 9 09
HASTINGS—*St. Luke's*: Wo. Aux., Dom., $3.76; Frn., $3.75..... 7 51

JANESVILLE—*St. John's*: Wo. Aux., Dom., $2.50; Frn., $2.50 ..... 5 00
LAKE CITY—*St. Mark's*: Wo. Aux., Dom., $3.88; Frn., $3.89 ..... 7 77
LE SUEUR CENTRE—*St. Paul's*: Gen... 3 60
LITCHFIELD — *Trinity Church*: Wo. Aux., Dom., $2.26; Frn., $2.26 ..... 4 52
MANKATA — *St. John's*: Wo. Aux., Dom., $2.46; Frn., $2.46 ..... 4 92
MINNEAPOLIS—*All Saints'*: Wo. Aux., Dom., $7; Frn., $7 ..... 14 00
Gethsemane: Wo. Aux., Dom., $12.50; Frn., $12.50 ..... 25 00
Holy Trinity Church: Wo. Aux., Dom., $3.39; Frn., $3.39 ..... 6 78
St. John Baptist's: Wo. Aux., Dom., $2.17; Frn., $2.16 ..... 4 33
St. Mark's: Wo. Aux., Dom., $24.02; Frn., $24.02 ..... 48 04
St. Matthew's: Wo. Aux., Dom., $4.30; Frn., $4.31; S. S., Lenten Offering, Gen., $11.37 ..... 19 98
St. Paul's: Wo. Aux., Dom., $5.47; Frn., $5.46 ..... 10 93
St. Thomas's: Wo. Aux., Dom., $1; Frn., $1 ..... 2 00
NORTHFIELD—*All Saints'*: Wo. Aux., Dom., $1.62; Frn., $1.62 ..... 3 24
OWATONNA—*St. Paul's*: Wo. Aux., Dom., $3.33; Frn., $3.34 ..... 6 67
RED WING—*Christ Church*: Wo. Aux., Dom., $8.34; Frn., $8.33 ..... 16 67
ROCHESTER—*Calvary*: Wo. Aux., Dom., $2.19; Frn., $2.20 ..... 4 39
SLEEPY EYE—*All Saints'*: Wo. Aux., Dom., 84 cts.; Frn., 83 cts 1 67
ST. PAUL—*Ascension*: Wo. Aux., Dom., $1; Frn., $1 ..... 2 00
Christ Church: Wo. Aux., Dom., $10.37; Frn., $10.36 ..... 20 73
Church of the Good Shepherd: Wo. Aux., Dom., $1.17; Frn., $1.16 ..... 2 33
Church of the Messiah: Wo. Aux., Dom., $3.50; Frn., $3.50 ..... 7 00
Epiphany: Wo. Aux., Dom., 57 cts.; Frn., 58 cts 1 15
St. Clement's: Wo. Aux., Dom., $16.67; Frn., $16.67; Junior Aux., Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, $30.10 ..... 63 43
St. James's S. S.: Lenten Offering, 1910-11, Gen 47 78
St. John the Evangelist's: Wo. Aux., Dom., $33.34; Frn., $33.33 ..... 66 67
St. Matthew's: Wo. Aux., Dom., $2.22; Frn., $2.22 ..... 4 44
St. Mark's (Highwood): Wo. Aux., Dom., 33 cts.; Frn., 34 cts 67
St. Mary's: Wo. Aux., Dom., $3.43; Frn., $3.43 ..... 6 86
St. Paul's: Wo. Aux., Dom., $1.17; Frn., $1.16 ..... 2 33
St. Peter's: Wo. Aux., Dom., $2.16; Frn., $2.17 ..... 4 33
St. Philip's: Wo. Aux., Dom., $3.34; Frn., $3.33 ..... 6 67
ST. PETER — *Holy Communion*: Wo. Aux., Dom., $3.33; Frn., $3.34 ..... 6 67
STILLWATER—*Ascension*: Wo. Aux., Dom., $8.09; Frn., $8.08 ..... 16 17
WASECA—*Calvary*: Wo. Aux., Dom., $1.51; Frn., $1.52 ..... 3 03
WHITE BEAR—*St. John's*: (Apportionment, 1910-11) Gen., $12; Wo. Aux., Dom., $2.98; Frn., $2.97 ..... 17 95
WILMAR—*St. Luke's*: Wo. Aux., Dom., 95 cts.; Frn., 95 cts 1 90
WINONA—*St. Paul's*: Wo. Aux., Dom., $6.83; Frn., $6.84 ..... 13 67
WATERVILLE—*St. Andrew's*: Wo. Aux., Dom., 17 cts.; Frn., 17 cts 34
MISCELLANEOUS—Wo. Aux., Dom., 33 cts.; Frn., 32 cts 65

Mississippi

Ap. $2.00

INCKNEYVILLE—*St. Sylvanus's*: Gen. 2 00

Missouri

Ap. $241.00; *Sp.* $3.00

ST. JAMES—*Trinity Church*: Gen.... 5 00
ST. LOUIS—*Mt. Calvary*: Dom. and Frn. 15 00
St. Peter's: Dom., $95; Frn., $106... 201 00
MISCELLANEOUS—Wo. Aux., Gen., $20; Sp. for Church Institute for Negroes, Lawrenceville, Southern Virginia, $3 23 00

Montana

Ap. $75.00

MISSOULA—*Holy Spirit*: Gen..... 75 00

Newark

Ap. $2,012.09; *Sp.* $102.00

BLOOMFIELD—*Christ Church*: Girls' Bible Class, Sp. for Church at Aomori, Tokyo 2 00
CLIFTON—*St. Peter's*: Gen..... 10 80
EAST ORANGE—*Christ Church*: Gen.. 182 89
FAIRVIEW—*Nativity*: Gen..... 3 20
JERSEY CITY—*Holy Cross*: Gen..... 28 66
St. John's: Salary Rev. W. J. Cuthbert, Kyoto 137 50
St. Mary's: Gen 10 00
MADISON—*Grace*: Dom., $200; Frn., $100 ..... 300 00
MAPLEWOOD—*St. George's S. S.*: Gen.. 4 25
MONTCLAIR—*St. John's*: Gen..... 16 65
St. Luke's: Dom 460 79
St. James's (Upper): A friend, Sp. for Rev. R. E. Wood's work, Wuchang, Hankow 100 00
MORRISTOWN—*Redeemer*: Bishop Morrison, Duluth's work, $10, Bishop Bratton's work, Mississippi, $10... 20 00
NEWARK—*House of Prayer*: (Apportionment, 1910-11) Gen..... 10 00
St. Barnabas': Gen..... 187 00
St. James': Gen..... 140 35
SHORT HILLS—*Christ Church*: Dom., $264; Frn., $236 ..... 500 00

New Hampshire

Ap. $523.88

ASHLAND—*St. Mark's*: Jr. Aux., Gen. 45
CONCORD—*St. Mary's*: Penacook, Gen. 10 00
Grace: East, Gen 5 00
St. Paul's: Dom. and Frn..... 100 00
St. Paul's School: Missionary Society, Gen., $100, St. John's University, Shanghai, $100, Running expenses of the Pelican, Alaska, $100..... 300 00
KEENE—*St. James'*: Gen..... 65 94
LITTLETON—*All Saints'*: (Apportionment, 1910-11) Gen..... 19 49
SANBORNVILLE—*St. John Baptist*, $20; Jr. Aux., $3; Gen..... 23 00

New Jersey

Ap. $704 31; *Sp.* $733.

ALLENHURST—*St. Andrew-by-the-Sea*: Gen. 12 50
BERNARDSVILLE—*St. Bernard's*: Gen., $194.60; Sp. for Bishop Knight, Cuba, $725 ..... 919 60
BOUND BROOK—*St. Paul's S. S.*: Indian 1 35
CRANFORD—*Trinity Church*: Dom. and Frn., $31.55; Wo. Aux., Sp. for Mr. Ishii's work, Holy Trinity Orphanage, Tokyo, $5 ..... 36 55
DUNELLEN—*Holy Innocents' S. S.*: Indian 1 00
LITTLE SILVER—*St. John's Chapel*: Gen. 8 10
MOORESTOWN—*Trinity Church*: Dom., $50, S. S., "H. H. Weld Memorial" Scholarship; St. John's School, Cape Mount, Africa, $25..... 75 00
MOUNT HOLLY—*St. Andrew's*: Dom., $38.83; Wo. Aux., "Emma Williamson Memorial" bed, St. James's Hospital, Anking, Wuhu, $1; Sp. for Missionary Life Insurance Fund, $1 40 83

NEW BRUNSWICK — *Christ Church*: Indian, $1.65; Negro, $2.80; Dom., $1.30; Brazil, 20 cts.; Cuba, $1.60; Frn., 90 cts.; Gen., $44.84..... 53 29
PRINCETON—*Trinity Church*; Wo. Aux., "Scarborough" Scholarship, Hooker Memorial School, Mexico..... 80 00
RED BANK—*Trinity Church*: Gen.... 20 00
RIVERTON — *Christ Church*: Gen., $100; Wo. Aux., "Bishop Odenheimer" scholarship, Trinity Divinity-school, Tokyo, $23; salary Kimura San, Kyoto, $2; Sp. for Frn. Life Insurance Fund, $2..... 127 00
SHREWSBURY—*Christ Church*: Gen... 16 50
SOMERVILLE—*St. John's*: Gen..... 14 20
WOODBURY—*Christ Church*: Frn..... 30 39
MISCELLANEOUS—Ten Per Cent., Gen. 1 00

New York

Ap. $4,079.73; *Sp.* $1,699.54

HIGHLAND—*Holy Trinity Church*: Gen. 3 17
KINGSTON—*Holy Cross*: Junior Aux., Gen. 10 00
MATTEAWAN—*St. Luke's*: Wo. Aux., Archdeacon Burgess Memorial, for St. Paul's School, Lawrenceville, Southern Virginia..... 25 00
NEWBURGH—*St. Paul's*: Gen..... 37 15
NEW PLATZ—*St. Andrew's*: Gen..... 11 48
NEW YORK—*All Angels'*: Gen..... 381 79
All Souls': "In Memoriam, S. E.," Sp. for rebuilding at Aomori, Tokyo, $15; Sp. for St. Paul's Normal and Industrial School, Lawrenceville, Southern Virginia, $8.50..... 23 50
Ascension; Gen..... 45 48
Beloved Disciple: Gen..... 141 07
Calvary: Sp. for salary of Rev. John A. Gardner in Eastern Oklahoma, through Forward Movement Fund, $400; Wo. Aux., Sp. for payment of life insurance of Bishop Aves, of Mexico, $129.54..... 529 54
Church Missions House Chapel: Gen.. 87
Grace: Frn., $1,000; Sp. for work of Rev. A. De Forest Snively, Wheatland, Wyoming, $100; Sp. for Bethany College, Topeka, Kansas, $100; Sp. for building a new church for Trinity Parish, Trinidad, Colorado, $100; Sp. for American Church Institute for Negroes, $100; Sp. for the Building Fund of Trinity Church, Statesville, North Carolina, $25; Sp. for Building Fund for St. Matthew's Church, Newton, Kansas, $25; Sp. for Archdeacon Spurr, West Virginia, $10; Miss Emily Vernon Clark, Sp. for work of Mrs. Thomas Wetmore, Arden, Asheville, $10 ..... 1,470 00
Holy Faith S. S.: For "Victor C. Smith" scholarship, Boone University, Wuchang..... 50 00
Incarnation: Mrs. Clinton Ogilvie, Sp. for Bishop Brewster, Western Colorado, for expenses of the semi-annual conference at Glenwood Springs.... 165 50
Intercession: Wo. Aux., for Rev. Mr. Betticher's work in Alaska..... 5 00
Church of the Mediator (Kingsbridge): Frn. 31 83
Resurrection: Miss E. J. Wheeler, Sp. for Rev. R. E. Wood, Wuchang, for D. Wang and T. H. Li, Hankow. 6 00
St. Andrew's (Richmond): "A Member," Wo. Aux., Sp. for a dispensary at Wusih, Shanghai, $15; Sp. for church building at Aomori, Tokyo, $15..... 30 00
St. Bartholomew's: Wo. Aux., toward support of hospital in Manila, Philippine Islands, $100; toward salary of nurse at Fairbanks, Alaska, $100. 200 00
St Chrysostom's Chapel S. S.: Gen... 15
St. James's: Missionary Guild, through Wo. Aux., Sp. for education of a girl, Easter School, Baguio..... 15 00
St. Luke's: Sp. for new building at Aomori, Tokyo..... 10 00
St. Mark's S. S.: Indian..... 28 17
St. Matthew's: St. Augustine's League, Bishop Payne Divinity-school, Petersburg, Southern Virginia..... 10 00
St. Peter's (Westchester): Dom..... 45 03
*St. Thomas's Chapel S. S.**: Gen..... 66 67
Graduates of New York Training-school for Deaconesses, Asheville, $1; Philippines, $1; Honolulu, $4; Mexico, $1; Brazil, $6..... 13 00
MISCELLANEOUS—Wo. Aux., Mrs. James Herman Aldrich, Frn..... 10 00
"I. B.," Sp. for Bishop Rowe's work at Tanana Crossing, Alaska.. 50 00
"J. S.," Dom. and Frn..... 18
"A Member," Gen..... 300 00
"A Friend," missions in China..... 50 00
"A Friend," Sp. for Wo. Aux. Contingent Fund..... 50 00
OSSINING—*All Saints'* (Briar Cliff): Gen. 29 28
POUGHKEEPSIE—*Christ Church*: Gen.. 30 00
Church of the Holy Comforter: Gen.. 44 41
ROSENDALE—*All Saints'*: (Apportionment, 1910-11) Gen..... 12 00
RYE—*Christ Church*: Toward salary of Rev. Malcolm S. Taylor, headmaster, Yadkin Valley, Asheville..... 200 00
SCARSDALE—*St. James-the-Less*: Gen., $64; China, $5..... 69 00
SOMERS—*St. Luke's S. S.*: China..... 3 00
YONKERS—F. H. Clark (Park Hill), Gen. 1 00
MISCELLANEOUS—"C.," Gen..... 25 00
Domestic Committee, Wo. Aux., income from the Eliza Martin Seymour Perkins Memorial Fund, for salary of Rev. H. A. Dobbin, Valle Crucis, Asheville, $400; salary of a missionary among Mormons, Utah, $273.47; "A Member," toward salary of a missionary among Mormons, Utah, $26.53..... 700 00
St. Augustine's League (Apportionment, 1910-11), Negro Work..... 500 00
Westchester Archdeaconry Committee, Wo. Aux., Sp. for Mr. Matthews, Cape Mount, Africa, to be used for the education of "Varney". 350 00

North Carolina

Ap. $155.04; *Sp.* $14.50

ENFIELD—*Advent*: Wo. Aux., Miss Cheshire's salary, Wusih, Shanghai. 5 00
GREENSBORO—*Holy Trinity Church*: Wo. Aux., Miss Babcock's salary, Tokyo, $5; Sp. for Rev. B. L. Ancell, Yangchow, Shanghai, $5; Sp. for Bishop Rowe, Alaska, $6..... 16 00
HALIFAX—*St. Mark's*: Wo. Aux., Miss Cheshire's salary, Shanghai, $1; Mrs. E. C. Cooper's work, Ichang, Hankow, $1..... 2 00
HILLSBORO—*St. Matthew's*: Wo. Aux., Alaska, $3; Mrs. E. C. Cooper's work, Ichang, Hankow, $1..... 4 00
LAWRENCE—*Grace*: Wo. Aux., Miss Cheshire's salary, Shanghai..... 2 61
LEAKSVILLE — *Epiphany*: Wo. Aux., Miss Cheshire's salary, Shanghai... 2 50
MAYODAN—*Church of the Messiah*: Miss Emma Karrar, $3, Wo. Aux., $2.35, Gen..... 5 35
OXFORD—*St. Stephen's*: Wo. Aux., Gen., $5; Miss Cheshire's salary, Shanghai, $5; Mrs. E. C. Cooper's work, Ichang, Hankow, $5; Miss Babcock's salary, Tokyo, $2.50; Sp. for Bishop Gray, Southern Florida, $1; "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, $2.50 ..... 21 00

RALEIGH—*Christ Church*: Gen..... 13 75
*Church of the Good Shepherd S. S.**: Gen. 65 98
St. *Mary's*: Wo. Aux., Gen., $1.40; "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, $10..... 11 40
SALISBURY—*St. Luke's*: Wo. Aux., Miss Cheshire's salary, Shanghai... 9 65
SPEED—*St. Mary's*: Wo. Aux., Gen., 30 cts.; Miss Cheshire's salary, Shanghai, $1..... 1 30
SPRAY—*St. Luke's*: Wo. Aux., Gen.... 1 00
TARBORO—*Calvary*: Wo. Aux., Alaska. 5 00
THELMA—*St. Luke's*: Wo. Aux., Miss Cheshire's salary, Shanghai..... 2 50
WADESBORO—*Calvary*: Wo. Aux., Miss Babcock's salary, Tokyo..... 1 00

Ohio

Ap. $116.28

AKRON—*Church of Our Saviour*: Gen. 19 25
CANTON—*St. Paul's*: Gen..... 25 00
CLEVELAND—*Emmanuel Church*: Wo. Aux., Gen..... 5 00
St. Luke's: Gen..... 17 03
PAINESVILLE — *St. James's*: Junior Aux., Gen., $15; salary of Miss Elwin, Shanghai, $5; Alaska, $5; Oklahoma, $5..... 30 00
SANDUSKY—*Grace*: Wo. Aux., salary of Miss Elwin, Shanghai, $10; Oklahoma, $5; Philippines, $5..... 20 00

Olympia

Ap. $62.00

CHEHALIS—*Epiphany*: (Apportionment, 1910-11) Gen..... 23 00
HOQUIAM—*Trinity Church*: Gen..... 2 70
SEATTLE—*St. Paul's*: Gen..... 10 00
TACOMA—*Holy Communion*: Gen..... 26 30

Oregon

Ap. $93.66

COQUILLE—*St. James's*: Gen..... 4 00
PORTLAND—*St. Mark's*: Gen..... 40 16
St. Stephen's: Gen..... 40 00
Trinity Church: Gen..... 7 50
"Friends," Wo. Aux., Gen..... 2 00

Pennsylvania

Ap. $5,750.58; *Sp.* $829.26

AMBLER—*Trinity Memorial*: Wo. Aux., Sp. for Foreign Life Insurance Fund. 1 00
ARDMORE—*St. Mary's*: Wo. Aux., Sp. for E. J. Lee, Anking, Wuhu, $5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, $5. 10 00
BALA—*St. Asaph's*: Gen..... 180 00
BRYN MAWR—*Church of the Redeemer*: Wo. Aux., Hooker Memorial School, Mexico, $50; Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa, $5; Sp. for Rev. E. J. Lee, Anking, Wuhu, $5; Sp. for Rev. M. W. G. Muhlenberg, Liberia, West Africa, $10..... 70 00
"A Friend," for salary of Rev. J. K. Ochiai, Tokyo, Japan..... 200 00
CHELTENHAM—*St. Paul's*: Dom..... 132 92
JENKINTOWN—*Church of Our Saviour*: Gen., $915.12; Wo. Aux., Sp. for Foreign Life Insurance Fund, $2; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, $2..... 919 12
LANGHORN—*St. James's*: Dom. and Frn. 4 21
NEWTOWN—*St. Luke's*: Gen..... 17 50
NORRISTOWN—*All Saints'*: Gen..... 100 00
PAOLI—*Good Samaritan*: Dom. and Frn. 68 81
PHILADELPHIA — *All Saints'* (Lower Dublin): "R. S. E. and Child," Gen. 2 00
Ca'vary (Germantown): Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, $5; Training-school for Bible-women, Hankow, $5; Sp. for Rev. E. J. Lee, Anking, Wuhu, $10; S. S., for education of a boy at Bontoc, Philippine Islands, $50..... 70 00
Christ Church Chapel: Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, $2; Sp. for Rev. E. J. Lee, Anking, Wuhu, $2..... 4 00
Covenant: Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa.. 10 00
Epiphany (Germantown): Frn., $3; Gen., $36.25..... 39 25
Epiphany Chapel: Wo. Aux., Mrs. Tsu's salary, Bible-reader, Shanghai. 42 00
Grace (West): Wo. Aux., Sp. for Foreign Life Insurance Fund, $2.50; Sp. for Dr. I. H. Correll, Tsu, Kyoto, $3; Sp. for Rev. E. J. Lee, Anking, Wuhu, $2..... 7 50
Grace (Mt. Airy): Dom., $1; Sp. for Wyoming, $121.26; S. S., for China, $75 ..... 197 26
Holy Apostles': Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa 5 00
Holy Trinity Church: Wo. Aux., Missionary Bible-class, St. Andrew's Seminary, Mexico..... 25 00
Prince of Peace: Gen..... 13 98
St. Andrew's: Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba..... 2 00
St. Andrew's (West): Wo. Aux., Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa..... 5 00
St. Barnabas's: Gen..... 13 04
St. Bartholomew's: Wo. Aux., Sp. for St. James's Mission, Clovis, New Mexico 1 00
St. Clement's: Work of Bishop Griswold, Salina, $13.80; work of Rev. R. E. Wood, Wuchang, Hankow, $8.55; Gen., $12.37; Sp. for Bishop Griswold, Salina, $10; Sp. for salary of Rev. M. I. L. Kain, Salina, 50 cts.; Sp. for Bishop Gray, Southern Florida, $22..... 67 22
St. James's: Mrs. George Boker, Sp. for Bishop Restarick's Priory School, Honolulu 50 00
St. James's (Kingessing): Wo. Aux., Sp. for Rev. E. J. Lee, Anking, Wuhu 1 00
St. James-the-Less: Gen..... 50 00
St. Jude and the Nativity: Wo. Aux., Sp. for Foreign Life Insurance Fund. 5 00
St. Luke's (Germantown): Dom. and Frn., $300; Wo. Aux. (In Memoriam), "B. S. Cooper" scholarship, Girls' High School, Kyoto, $50; Sp. for Rev. E. J. Lee, Anking, Wuhu, $10.75; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $10..... 370 75
St. Luke's (Kensington): Gen..... 13 00
St. Mark's: Wo. Aux., Sp. for Dr. I. H. Correll, Tsu, Kyoto, $25; Sp. for Rev. E. J. Lee, Anking, Wuhu, $12.25 ..... 37 25
St. Martin's-in-the-Fields: Dom., $1,256.84; Frn., $25; Gen., $175.11; Porto Rico, $50; Wo. Aux., Sp. for Dr. I. H. Correll, Tsu, Kyoto, $5.... 1,511 95
St. Mary's (West): Wo. Aux., Training-school, Sendai, Tokyo, $15; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, $10; Sp. for Miss Leila Bull, Osaka, Kyoto, $25..... 50 00
St. Matthew's (Francisville): Mrs. E. F. Magoun, Sp. for work of Bishop Brooke, Oklahoma..... 5 00
St. Matthias's: Wo. Aux., Sp. for Rev. E. J. Lee, Anking, Wuhu..... 2 00

St. Paul's (Aramingo) : Gen..... 5 00
St. Paul's (Chestnut Hill) : Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil 15 00
St. Paul's Memorial (Overbrook) : Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa, $5; "W. Beaumont Whitney" scholarship, Cuba, $5; training, Sendai, Tokyo, $5..... 15 00
St. Peter's : Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training-school, St. Paul's River, Africa, $5; Training-school for Bible-women, Hankow, $5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, $5; "W. Beaumont Whitney" scholarship, Cuba, $5..... 20 00
St. Peter's (Germantown) : Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo..... 50 00
St. Philip's : Men's Forward Movement, Gen. 220 00
St. Stephen's : Gen., $469.19; Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, $4; "W. Beaumont Whitney" scholarship, Cuba, $5..... 478 19
St. Timothy's (Roxborough) : Wo. Aux., Sp. for Foreign Life Insurance Fund 5 00
Church of the Saviour (West) : Wo. Aux., Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa, $5; Sp. for "Kinsolving" scholarship, Brazil, $3; S. S., Sp. for the work among children, Porto Rico, $10..... 18 00
Zion : Dom. and Frn..... 24 60
Allen Lane (Mt. Airy), Buttercup Cottage, Sp. for the benefit of St. Agnes's School, Anking, Wuhu..... 60 00
"Friends of Bishop Brent," salary of a medical missionary, Philippine Islands 200 00
"M. P.," $50, "A. W. P.," $50, Sp. for Dr. I. H. Correll, Tsu, Kyoto... 100 00
Mrs. Linda F. Pancoast, Sp. for Nevada 50 00
Miss Isabella T. Tatham, Gen..... 10 00
Arthur W. Booz, Sp. for rescue work of Rev. Yoshimichi Suguira, Tokyo, $5; for work of Rev. Mr. Wood, at Wuchang, Hankow, $5..... 10 00
Katherine Buckley, Sp. for St. Mary's Orphanage, Shanghai, for children whom nobody wants, $1; Sp. for Mission Home, Shiflett Hollow, Blue Ridge, Virginia, to educate one child, $5; Sp. for St. Luke's Hospital for Tuberculosis, Arizona, Memorial "R. V. B.," $1; Sp. for Clara L. Webster, Mission School, Asheville, $1.. 8 00
Wo. Aux., Sp. for E. J. Lee, Anking, Wuhu, $25; Sp. for Miss Mann, Tokyo, for building church, Nikko, $50; "A Member," Sp. for Rev. E. J. Lee, Anking, Wuhu, $5; "R. M. L.," Mission Study Class, alumnæ profits of Missionary Calendars, 1910, for Foreign Missions, toward salaries of native priests, $4..... 84 00
Wayne—*St. Mary's Memorial* : Gen., $75; Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba, $5; Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa, $5..... 85 00
West Whiteland—*St. Paul's* (Glenlock) : Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico..... 3 00
Wyncote—*All Hallows'* : Wo. Aux., Sp. for Foreign Life Insurance Fund, $1; Sp. for "John W. Wood" scholarship, Cuba, $5..... 6 00
Miscellaneous—Wo. Aux., Domestic Committee, Sp. for Bishop Brent, for purchase of land adjacent to the cathedral, Manila, Philippine Islands, $100; Sp. at discretion of Bishop Brent, Philippine Islands, $25 ..... 125 00
Junior Wo. Aux. (of which offering at annual service, $34.49) Gen.... 49 99
"McI.," for catechist under Rev. J. W. Nichols, Shanghai, for October.. 2 00
Offertory given on the occasion of the consecration of Bishop Coadjutor and Bishop Suffragan of the Diocese of Pennsylvania, at the Church of the Advocate, Philadelphia, on October 28th, 1911, Gen... 632 30

Pittsburgh

Ap. $188.66; *Sp.* $878.00

Bellevue—*Epiphany* : $20, S. S., $6.35, Gen..... 26 35
Crafton—*Nativity S. S.* : Gen..... 5 44
Latrobe—*St. Luke's Mission* : Dom. and Frn..... 14 35
McKeesport—*St. Stephen's* : Gen..... 9 32
Pittsburgh—*Calvary* : Sp. for the work that is to be taken up by the Rev. John G. Magill, Shanghai, $878; Miss M. E. Brown, for work among whites, Alaska, $10..... 888 00
Incarnation (Knoxville) : Gen..... 12 50
St. John's ; Gen..... 12 00
Scottsdale—*St. Bartholomew's* : Gen. 8 25
Tarentum—*St. Barnabas's* : Gen..... 5 45
Wayne Township—*St. Michael's* : Gen 10 00
Miscellaneous—Mrs. Ormsby Phillips, for "Ormsby Phillips" scholarship, St. John's University, Shanghai, $50; for "Clifford Stevenson" scholarship, Girls' Training Institute, Paul's River, Africa, $25..... 75 00

Quincy

Ap. $123.86

Canton—*St. Peter's* : Gen..... 1 65
Galesburg—*Grace* : Gen..... 10 00
Galva—*Holy Communion* : Gen..... 32 00
Knoxville—*St. Martha's School* : Gen. 5 00
St. Mary's : Gen..... 15 00
Moline—*Christ Church* : Gen..... 33 00
Peoria—*St. Paul's* : Gen..... 16 46
Preemption—*St. John's* : Gen..... 10 75

Rhode Island

Ap. $343.55; *Sp.* $965.00

Ashton—*St. John's* : Gen..... 15 00
Barrington—*St. Matthew's* (West) : Gen. 7 61
Bristol—*St. Michael's* : Gen..... 30 00
East Providence—*St. Mary's* : Gen... 8 49
Lonsdale—*Christ Church* : Gen..... 100 00
Newport—Rev. George Grenville Merrill's S. S. Class, Summer Session, Sp. for Bishop Rowe's work, Alaska. 35 00
"A Friend," Gen..... 2 10
Portsmouth—*St. Paul's* : Gen..... 16 00
Providence—*Grace* : Sp. for St. Paul's College, Tokyo 100 00
St. James's : Gen..... 12 10
St. John's : Indian, $20; Gen., $1.50; Gen., Forward Movement, $33.21; Dom. and Frn., $97.54; Sp. for work of the Church Institute for Negroes, $200; Sp. for St. Paul's College Building Fund, Tokyo, $30; "A Friend," Sp. for Church Extension Fund, Porto Rico, $100; "A Friend," Sp. for Porto Rico, Church Extension Fund, in memory of "C. G. S.," $500..... 982 25

Sacramento

Ap. $59.89

Miscellaneous — Opening service of the Eighth Missionary District, Gen. 59 89

South Carolina

Ap. $132.55; *Sp.* $8.00

AIKEN—*St. Thaddeus's*: Wo. Aux., Sp. for Rev. Hunter Lewis, Mesilla Park, New Mexico 5 00
CAMDEN—*Grace*: Wo. Aux., Gen. 10 00
CHARLESTON—*St. John's*: Wo. Aux., Gen. 20 00
St. Luke's: Wo. Aux., "N. S. Wilson" Day-school, Hankow, $10; Gen., $10.55; M. E. Pinkney Fund, Wo. Aux., Bible-woman, Tokyo, $10 .... 30 55
St. Philip's: Wo. Aux., Gen., $15; Chapter B, salary of Miss McCollough, Porto Rico, $5 ..... 20 00
CLEMSON COLLEGE — *Holy Trinity Church*: Junior Aux., salary of assistant for Miss McCollough, Porto Rico, $1; Bishop Capers Day-school, Hankow, $1; Gen., $5 ..... 7 00
COLUMBIA—*Church of the Good Shepherd*: Wo. Aux., Bible-woman, Hankow 5 00
EDISTO ISLAND—*Trinity Church*: Wo. Aux., Frn. 10 00
EUTAWVILLE—*Epiphany*: Gen. 21 00
GREENVILLE — *Christ Church*: Wo. Aux., Sp. for salary of Miss Lawton, Asheville 1 00
LAURENS—*Epiphany*: Wo. Aux., salary of assistant for Miss McCullough, Porto Rico 5 00
"C. B. S.," Gen. 4 00
SPARTANBURG—*Advent*: Wo. Aux., Sp. for salary of Miss Lawton, Asheville 2 00

Southern Ohio

Ap. $509.06; *Sp.* $46.47

CINCINNATI—*Advent*: Dom., $13.29; Frn., $11.10; Gen., $75.61 ..... 100 00
Church of Our Saviour: Gen 228 10
Epiphany: Gen. 36 67
Grace (College Hill): Gen 4 50
CIRCLEVILLE—*St. Philip's*: Gen. 15 00
COLUMBUS—*St. John's Chapel*: Sp. toward travelling expenses of Rev. Messrs. Deloria and Holmes, South Dakota 9 51
St. Paul's: Gen. 100 00
St. Philip's: Gen. 17 94
Trinity Church: $35.38, S. S., $1.58, Sp. toward travelling expenses of Rev. Messrs. Deloria and Holmes, South Dakota 36 96
DAYTON—*St. Margaret's*: Gen. 5 00
GREENVILLE—*St. Paul's*: Dom. and Frn. 1 85

Southern Virginia

Ap. $152.93; *Sp.* $861.63

AUGUSTA Co.—*Stuart Hall* (Staunton); "Patty Watkins" scholarship, Girls' Training Institute, Africa, $25; Sp. for Osuga Orphanage, Tokyo, $20 ..... 45 00
BATH Co.—*St. Luke's* (Hot Springs): Deaf-mute work, $5; S. S., Gen., $29.24 ..... 34 24
BEDFORD Co.—*St. John's Parish*: Peaks Branch, Wo. Aux., for salary of Rev. H. St. George Tucker, Tokyo 3 00
BRUNSWICK Co.—*St. Luke's* (Edgerton): (Apportionment, 1910-11) Gen. 2 00
CAMPBELL Co.—*Grace* (Mt. Athos): Dom., $1.50, Frn., $1.50 ..... 3 00
St. Paul's (Lynchburg): Gen. 5 00
CUMBERLAND Co.—*St. James's* (Cartersville): "A Member," Sp. for the Alaskan small-pox sufferers, "In Memoriam" 1 00
DINWIDDIE Co.—*St. Paul's* (Petersburg): Sp. for St. Paul's College, Tokyo 24 63
HALIFAX Co.—*Christ Church Chapel* (Houston): (Apportionment, 1910-11) Gen. 1 00
St. Thomas's (Clarkton): Gen. 3 00
JAMES CITY Co. — *Bruton Parish* (Williamsburg): Dom., $20; Gen., $19.70; Frn., $24; Sp. for Harry Taylor, M.D., Wuhu, $1 ..... 64 70
NELSON Co.—*Christ Church S. S.* (Schuyler): Gen. 1 31
NORFOLK Co.—*Christ Church* (Norfolk): Mrs. Castle, Sp. for Rev. Mr. Tucker for furnishings of All Saints' Church, Tokyo 50 00
St. Peter's S. S. (Norfolk): Frn. 2 60
Wo. Aux. (Norfolk), Jubilee Offering, Forward Movement, Sp. for Miss Boyd, Tokyo, for building of a boarding-house for girl students 750 00
"G. B. P." (Portsmouth), Sp. for Dr. Woodward, Anking, Wuhu 15 00
W. C. Hodgkins (Norfolk), Gen. 4 00
ROANOKE Co.—*St. Paul's* (Salem): Gen. 5 08

Springfield

Ap. $20.00; *Sp.* $5.00

ALTON—*St. Paul's*: Wo. Aux., "A Member," Gen. 20 00
SPRINGFIELD—*St. Paul's*: Mrs. W. Ruckel, Wo. Aux., Sp. for Mrs. Graves, Shanghai, for a slave girl .. 5 00

Tennessee

Ap. $105.33; *Sp.* $30.00

BOLIVAR—*St. Katherine's*: Wo. Aux., Gen. 9 00
CLEVELAND—*St. Luke's*: Sp. for the new St. John's Church, Osaka, Kyoto 14 00
FRANKLIN—*St. Paul's*: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, $5; Sp. for Archdeacon Wentworth, Lexington, $1 ..... 6 00
KNOXVILLE—*St. John's*: Gen. 55 83
MEMPHIS—*Emmanuel Church*: Gen. .. 11 00
St. Luke's: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai 2 00
NASHVILLE—*Christ Church*: Wo. Aux., Gen. (of which Junior Aux., $7.50), $20; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, $2.50 .. 22 50
ROSSVIEW—*Grace*: Wo. Aux., Sp. for Miss Bull's work, Kyoto 15 00

Texas

Ap. $10.00

GALVESTON — *Trinity Church*: Wo. Aux., Gen. 10 00

Vermont

Ap. $190.14

BELLOWS FALLS—*Immanuel Church*: Gen. 17 43
CHESTER—*St. Luke's*: Gen. 10 95
EAST BERKSHIRE—*Calvary*: Gen. 11 21
MANCHESTER CENTRE—*Zion*: E. L. Wyman, St. Augustine's School, Raleigh, North Carolina, $5; St. Paul's School, Lawrenceville, Southern Virginia, $5 ..... 10 00
RUTLAND—*Trinity Church*: Gen. 30 00
ST. ALBANS—*St. Luke's*: Gen., $26.90; China, $15 ..... 41 90
VERSHIRE—Thomas Crook, Gen. 2 00
WELLS—*St. Paul's*: Gen. 4 00
WINOOSKI—*Trinity Church*: Gen. 2 65
WOODSTOCK—*St. James's*: Gen. 60 00

Virginia

Ap. $1,494.86

CLARKE Co. — *Grace* (Berryville): Brotherhood of St. Paul's Chapter, No. 38, for feeding of one of Bishop Rowe's dogs, Alaska 8 33
Meade Memorial (White Post): Gen.. 6 03
FAIRFAX Co.—*Christ Church* (Herndon): Gen..... 1 00
HENRICO Co.—*Emmanuel Church* (Richmond): Dom. and Frn., $300; "In Memoriam," Gen., $100..... 400 00
St. James's (Richmond): Gen..... 1,000 00
St. John's (Richmond): "A Member," for "Lewis W. Burton" scholarship, St. John's School, Africa..... 40 00
St. Mark's (Richmond): Gen..... 39 50

Washington

Ap. $682.70; *Sp.* $104.00

WASHINGTON, D. C.—*Advent*: Gen.... 1 85
Ascension: Gen..... 200 00
Christ Church (Georgetown): Gen.... 50 00
St. Margaret's: Dom. and Frn., $285.17; Sp. for Bishop Van Buren's work, Porto Rico, $35; "A Parishioner," Sp. for Porto Rico Church Extension Fund, $5..... 325 17
St. Matthew's Chapel S. S.: Brazil, $25.32; work in Alaska, $25.33.... 50 65
*St. Stephen's S. S.**: Gen., $75.03; Sp. for Rev. W. E. Warren for his work at Clovis, New Mexico, $50... 125 03
Wo. Aux., Sp. for Bishop Knight, Cuba 14 00
PRINCE GEORGE Co.—*Epiphany* (Forrestville): Dom., $15; Frn., $5.... 20 00

Western Massachusetts

Ap. $427.19; *Sp.* $64.50

ATHOL—*St. John's*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina 1 00
EASTHAMPTON—*St. Philip's*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $1; St. Paul's School, Lawrenceville, Southern Virginia, $1..... 2 00
HOLYOKE—*St. Paul's*: Wo. Aux., Sp. for Bishop Thomas, Wyoming..... 35 50
LANESBORO—*St. Luke's*: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia..... 1 00
LUDLOW—*St. Andrew's*: Wo. Aux., Sp. for Waynesville Association mission schools, Asheville..... 5 00
NORTH BROOKFIELD—*Christ Church Memorial*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $1.25; St. Paul's School, Lawrenceville, Southern Virginia, $1.25; mountain whites, Asheville, $1; Alaska Supply Fund, $1; Bible-woman, Hankow, $1..... 5 50
NORTHAMPTON—Gertrude M. Denison, Gen. 10 00
PITTSFIELD—*St. Stephen's*: Wo. Aux., Sp. for Mrs. Wetmore, Asheville.... 10 00
SHELBURNE FALLS—Mrs. F. C. H. Wendel, Sp. for Aomori Church Building Fund, Tokyo, $2; Rev. Dr. F. C. H. Wendel, Sp. for American Church Institute for Negroes, $1... 3 00
SPRINGFIELD—*All Saints'*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $1; St. Paul's School, Lawrenceville, Southern Virginia, $1..... 2 00
St. Peter's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $3; St. Paul's School, Lawrenceville, Southern Virginia, $3; work among Negroes, $1..... 7 00
STOCKBRIDGE—*St. Paul's*: For the "All Saints' Day" scholarship, St. Elizabeth's School, South Dakota..... 60 00
VAN DEUSENVILLE—*Trinity Church*: Gen. 3 00
WILLIAMSTOWN—*St. John's*: Wo. Aux., Indian, $1; Japanese Bible-woman, Honolulu, $5; Philippine insurance, $3; mountain whites, Asheville, $1; Dom., $1; Alaska Supply Fund, $9; St. Augustine's School, Raleigh, North Carolina, $4; St. Paul's School, Lawrenceville, Southern Virginia, $4; work among Negroes, $2; Bible-woman, Hankow, $5; Cathedral School, Havana, Cuba, $4; Sp. for Foreign Life Insurance Fund, $1; Sp. for Mrs. Wetmore, Christ School, Arden, Asheville, $10..... 50 00
WORCESTER—*All Saints'*: Gen..... 280 69
"A Friend," Frn..... 15 00
MISCELLANEOUS—Branch Wo. Aux., Negro 1 00

Western Michigan

Ap. $28.25; *Sp.* $10.00

ALLEGAN—"A Friend," Sp. for Chinese Famine Fund..... 10 00
BIG RAPIDS—*St. Andrew's*: (Apportionment, 1910-11) Gen..... 18 25
HASTINGS—*Emmanuel Church*: Gen... 10 00

Western New York

Ap. $198.27; *Sp.* $75.00

BUFFALO—*Grace*: Dom. and Frn..... 50 00
St. Mary's-on-the-Hill: (Apportionment, 1910-11) Gen..... 50 00
CANASERAGA—*Trinity Church*: Dom... 5 00
KENMORE—*Advent*: Dom. and Frn.. 10 00
PITTSFORD—*Christ Church*: Gen..... 7 77
RIPLEY—*Trinity Church*: Gen..... 10 00
ROCHESTER—*St. Luke's*: Wo. Aux., Dom., $11.50; Indian, $4..... 15 50
MISCELLANEOUS—Branch Wo. Aux., Sp. for life insurance of Bishop Graves, Shanghai 50 00
Branch Junior Aux., Sp. for Bishop Griswold, Salina..... 25 00
Mrs. Robert Matthews, "In thankful memory of many blessings," for general missions..... 50 00

West Texas

Ap. $159.38; *Sp.* $7.24

KERRVILLE—E. Gallbraith, Frn..... 25 00
SAN ANTONIO—*St. John's*: Dom. and Frn. 10 00
*St. Mark's S. S.**: Gen., $124.38; S. S., Sp. for St. Mary's Orphanage, Shanghai, $7.24..... 131 62

West Virginia

Ap. $206.67; *Sp.* $15.00

CHARLES TOWN—*Zion S. S.*: Gen..... 55 56
LOUP CREEK MISSIONS—*St. Peter's* (Glen Jean), $2.50, *St. Andrew's* (Macdonald), $4.20, *St. Mark's* (Minden), $3.56, *S. S.* (Glen Jean), $2.10, Gen..... 12 36
MARTINSBURG—*Trinity Church*: Dom. and Frn..... 50 00
NELSON PARISH—*St. Bartholomew's* (Leetown), $10, *Church of the Holy Spirit* (Summit Point), $2.38, Dom. and Frn..... 12 28
NEW MARTINSVILLE—*St. Ann's*: Gen.. 16 06
OKONOKO—*Epiphany*: Gen..... 14 00
UNION—*All Saints'*: Gen..... 6 41
WESTON—*St. Paul's*: Sp. for Dr. C. M. Lee, Shanghai, for instruments..... 15 00
WHEELING—*St. Matthew's*: Gen..... 40 00

Missionary Districts

Arizona

Ap. $38.80

GLOBE—*St. John's*: Dom., $6.65; Frn., $5.15 ..... 11 80
PHŒNIX—*Trinity Church*: Wo. Aux., Frn. 17 00
TUCSON—*Grace*: Wo. Aux., Gen..... 10 00

Asheville

Ap. $20.37; *Sp.* $5.00

BESSEMER CITY—*St. Andrew's*: Gen... 50
GASTONIA—*St. Mark's*: Gen..... 50
HAW CREEK—*Trinity Church*: Dom... 52
HIGH SHOALS—*St. John's*: Gen..... 50
SALUDA—*Transfiguration*: Gen..... 17 25
WILKESBORO—*St. Paul's*: Gen., $1.10; Wo. Aux., Sp. for work at Aomori, Tokyo, $5..... 6 10

Eastern Oklahoma

Ap. $28.88

ADA—*Mission*: Gen..... 5 14
ATOKA—*Mission*: (Apportionment, 1910-11) Gen..... 5 25
COALGATE—*St. Peter's*: (Apportionment, 1910-11) Gen..... 7 26
LEHIGH—*St. Andrew's*: (Apportionment, 1910-11) Gen..... 3 15
PHILIPS—*Mission*: (Apportionment, 1910-11) Gen..... 2 00
SALPULPA—*Church of the Good Shepherd S. S.*: Gen..... 5 00
WAGONER—*St. James's S. S.*: Gen.... 1 08

Idaho

Ap. $5.72

NAMPA—*Grace*: Gen..... 5 72

Kearney

Ap. $23.82; *Sp.* $15.00

KEARNEY—*St. Luke's*: Gen..... 1 87
Kearney Military Academy, Gen.... 7 80
NORTH PLATTE—*Church of Our Saviour*: Gen., $14.15; "Members," Sp. for launch for Point Hope, Alaska, $15..... 29 15

Nevada

Ap. $25.85

ELY—*St. Bartholomew's*: Gen..... 5 00
FALLON—*Trinity Church*: Gen..... 10 85
VIRGINIA CITY—*St. Paul's*: Gen..... 10 00

New Mexico

Ap. $156.75

GALLUP—*Church of the Holy Spirit*: Gen. 6 75
(TEXAS)
EL PASO—*St. Clement's*: Gen..... 150 00

North Dakota

Ap. $73.45; *Sp.* $25.00

BISMARCK—*St. George's*: Gen..... 5 00
CANNON BALL—Gen..... 8 00
DEVIL'S LAKE—*Advent*: Gen..... 25 00
FORMAN—Gen. 2 20
FESSENDEN—Gen. 5 00
FORT YATES—Gen..... 2 25
MCCLUSKY—Gen. 7 00
MONANGO—Gen. 2 00
PEMBINA—*Grace*: Gen..... 1 00
RED HAIL—*St. Gabriel's*: Gen..... 1 00
TOWNER—*St. Mark's*: Gen..... 15 00
MISCELLANEOUS—Wo. Aux., Sp. for the endowment of a scholarship for one year in St. Mary's-in-the-Mountain, Sewanee, Tennessee..... 25 00

Oklahoma

Ap. $45.71; *Sp.* $16.00

ARDMORE—*St. Philip's*: (Apportionment, 1910-11) Gen..... 5 00
CHICKASHA — Jubilee Offering, Wo. Aux., Forward Movement, Gen..... 5 00
OKLAHOMA CITY—Jubilee Offering, Wo. Aux., Forward Movement, Gen., $30.71; Sp. for Deaconess Hart, Hankow, $14..... 44 71
PAWNEE—Jubilee Offering, Wo. Aux., Forward Movement, Gen..... 5 00
MISCELLANEOUS—"Thankful," Sp. for relief of Chinese famine sufferers... 2 00

Salina

Ap. $13.09

FORMOSO—*Trinity Church*: Wo. Aux., Gen. 50
HAYS—Wo. Aux. (of which Babies' Branch, $1.39), Gen..... 5 89
SALINA — *Christ Church Cathedral*: Babies' Branch, Gen..... 46
WAKEENEY—*Heavenly Rest*: Wo. Aux., Gen. 6 24

South Dakota

Ap. $160.64

SISSETON AGENCY—*St. John Baptist's*: Indian 1 75
St. Mary's: Indian..... 3 00
STANDING ROCK MISSION—*Grand River Station*: Frn..... 1 18
St. John Baptist's: Frn..... 28 63
DALLAS—*Incarnation*: Gen..... 1 90
WATERTOWN—*Trinity Church*: $21, S. S.,* $94.12, Gen..... 115 12
WINNER—*Trinity Church*: Gen..... 3 06
WOONSOCKET—*St. Luke's*: (Apportionment, 1910-11) Gen..... 6 00

Southern Florida

Sp. $5.00

MISCELLANEOUS—Wo. Aux., Deaconess Parkehill, Sp. for Miss Lulu Boyd for house to be built in Tokyo, Japan, to take in and protect the female Japanese students..... 5 00

Spokane

Ap. $17.40

ELLENSBURG—*Grace*: For work in Alaska 12 40
WINTHROP—*Mission*: Gen..... 5 00

Utah

Ap. $20.00; *Sp.* $35.50

OGDEN—*Church of the Good Shepherd*: Sp. for launch, Point Hope, Alaska.. 10 50
Men's Club, Sp. for launch, Point Hope, Alaska..... 20 00
SALT LAKE CITY—*St. Paul's*: L. A. Austin, for Japan..... 20 00
Paul F. King, Sp. for launch, Point Hope, Alaska..... 5 00

Western Colorado

Ap. $73.37; *Sp.* $6 00

CARDIFF—*Mission*: Gen..... 4 00
GLENWOOD—*St. Barnabas's*: Gen..... 26 17
GRAND VALLEY—*Mission*: Gen..... 10 00
GRAND JUNCTION—*St. Matthew's*: Sp. for launch, Point Hope, Alaska..... 6 00
HOTCHKISS—*St. George's*: Gen..... 5 00
LAKE CITY—*St. James's*: Gen..... 5 00
MARBLE—*St. Paul's*: Gen..... 4 45
OURAY—*St. John's*: Gen..... 3 75
PAONIA—*Mission*: Gen..... 6 00
PALISADE—*St. Paul's*: Gen..... 1 00
RED CLIFF—*Mission*: Gen..... 8 00

Wyoming

Ap. $7.00

BASIN—*St. Andrew's*: Episcopal Guild, Gen. 5 00
LUSK—*St. George's*: Gen..... 2 00

Foreign Missionary Districts

Ap. $162.22

Africa

LIBERIA—*Trinity Church S. S.* (Monrovia): Gen. 30 00
"A Friend," Wo. Aux., salary of Miss Ida N. Porter, Shanghai..... 112 50
SINOE—*St. Paul's* (Greenville): Gen.. 15 00

Greece

ATHENS—"B. M. M.," Forward Movement, Gen..... 4 72

Miscellaneous

Ap. $14,419.68; *Sp.* $1,599.79
Specific Deposit, $12,291.03

Interest, Dom., $3,097.32; Frn., $2,139.43; Gen., $3,153.21; Sp., $1,430.44; Specific Deposit, $12,291.03 ..... 22,111 43
United Offering, Wo. Aux., 1910, on account of appropriations to September 1st, 1911, Dom., $3,000; Frn., $3,000 ..... 6,000 00
Offering at the special session of the House of Bishops in Calvary Church, New York, Gen..... 29 01
Offering in St. John's, Knoxville, Tennessee, during session of the Council of the Fourth Missionary Department, Sp. for work of Rev. K. Hayakawa, Osaka, Kyoto..... 104 35
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon.... 65 00
Gen. 71

Legacies

CONN., MERIDEN—Estate of Lemuel J. Curtis, Dom., $49.03; Indian, $98.05; Negro, $98.05; Frn., $24.52..... 269 65
CONN., NEW HAVEN—Estate of Mrs. Lucy H. Boardman, Dom..... 4,008 33
N. J., ELIZABETH—Estate of Mrs. Francis Collingwood, to the Society. 500 00
N. Y., NEW YORK—Estate of Daniel T. Hoag, to the Society..... 2,850 00
PENN., PHILADELPHIA—Estate of Miss Maria Blanchard, for St. Paul's School, Tokyo, to be used for buildings 10,000 00
PENN., PHILADELPHIA—Estate of Miss Maria Blanchard, to be invested.... 20,000 00
R. I., NEWPORT—Estate of Mrs. Sarah Titus Zabriskie, to the Society..... 5,075 00
W. N. Y., BUFFALO—Estate of Mrs. Charles H. Smith, Dom., $5,034.28; Frn., $5,034.29..... 10,068 57

Receipts from all sources for the month $121,566 34
Amount previously acknowledged..... 69,664 98

Total from all sources since September 1st..... $191,231 32

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during November	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board	$ 46,029 49	$51,994 55	$ 98,024 04
2. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	22,771 55	3,039 50	25,811 05
3. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	10,474 27	14,606 55	25,080 82
4. Legacies for investment.....	30,000 00	.....	30,000 00
5. Specific Deposits.....	12,291 03	24 38	12,315 41
Total.....	$121,566 34	$69,664 98	$191,231 32

Total receipts from September 1st, 1911, to December 1st, 1911, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Dec. 1, 1911	To Dec. 1, 1910	Increase	Decrease
1. From congregations.....	$42,117 79	$43,398 86	.....	$ 1,281 07
2. From individuals.....	10,835 49	13,726 87	.....	2,891 38
3. From Sunday-schools.....	4,314 36	2,280 76	$ 2,033 60	.....
4. From Woman's Auxiliary.....	7,915 78	7,397 82	517 96	.....
5. From Forward Movement.....	.....	3,000 00	.....	3,000 00
6. From interest.....	14,781 85	13,282 45	1,499 40	.....
7. Miscellaneous items.....	58 77	878 31	.....	819 54
Total.....	$80,024 04	$83,965 07	.....	$3,941 03
8. Woman's Auxiliary United Offering.....	18,000 00	18,000 00	.....	.....
Total.....	$98,024 04	$101,965 07	.....	$3,941 03

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	$1,315,804 00
2. To replace Reserve Funds temporarily used for the current work.....	172,003 99
Total.....	$1,487,808 00
Total receipts to date applicable on appropriations.....	98,024 01
Amount needed before August 31st, 1912.....	$1,389,783 99

A Hint to the Homeless

By

FRANKLIN O. KING

My Friend—Do you remember the Home of ur Boyhood—in the Country? Most City Men re Born in the Country, and most of their ildren's Children *will be* Born in the Coun-, and the Reasons are Many and Obvious. If u were born in the Country, You will never rget the Old Home. It was just a simple, un-tentious House, set about with big trees, th circling meadows and fields rich with the mise of harvest.

nside the House was the Table spread with wy linen, the Big restful Beds, the Old Open replace, and the old Family Bible, holding the ple annals of the Family and the Heart and science of the Home. And when you came me from the Fields, there was always assur-e of good ings to t when u "Put ur feet der Fa-r's Ta-e," for her was ere to to That. those s Father to you Great-Man in l the ld, and still re-him as Grand l Man. was just ain far-a sim-upright



"Hiding Behind Papa's Bank Account."

, with no Mortgage on his Roof, no Lien on Growing Crops, Master of His Land, and er of Himself.

suppose You often ask Yourself why You 't stick to the Old Home, with its assurance eace and Plenty. I know Why. It was *Call of the City.* It Lured You and Fooled just as it has thousands of your Fellows. have long since learned that your Progress e City was more apparent than Real; that are Like the Slave on the Treadmill—ys striving, but never really getting on. d so, To-day, there is Another Call that at Your Heartstrings and makes You Re-for the Future. It is the *Call of the try.* It is a Call that i Ever Old and New, and it is Growing every Day. More

* * *

ase send me your book, "Independence Ten Acres."

January issue SPIRIT OF MISSIONS.

and More Men are leaving the dust and grime of the City's Streets, and taking their Children out into the Clear Sunlight in the Country, where they will be as Healthy and Happy as You were in your Boyhood Home.

How about You, My Friend? Why don't You give your Boy and Girl a Square Deal and an Even Chance? You ought to Try and give Them a *Real* Home, and You ought to start NOW. And I would Further advise you to get a Home in the Rain Belt of Gulf Coast, Texas, where you can grow Three big Crops a Year on the same soil, without Irrigation or Fertilization.

Do You Know that Growers of Figs, Strawberries and Early Vegetables clear a Net Profit of $300 to $500 an Acre in Gulf Coast Texas? Do You Know men have realized more than $1,000 an acre Growing Oranges in Our Country? If you Do Not know these things, you should read up on the subject, and you must not fail to get our Book, which contains nearly 100 photographs of growing Crops, etc.

What would You think of a little Town of about 1,200 People situated near our Lands, where they ship on an average of $400,000 worth of Fruits, Vegetables, Poultry, Eggs, etc., a Year? During 1910 this Community shipped nearly $100,000 worth of Strawberries alone.

We are situated within convenient shipping distance of three Good Railroads, and in addition to this have the inestimable Advantage of Water Transportation through the Splendid Harbors of Galveston and Velasco, so that our Freight Rates are cut Practically in Half.

The Climate is extremely Healthful and Superior to that of California or Florida—Winter and Summer—owing to the constant Gulf Breeze.

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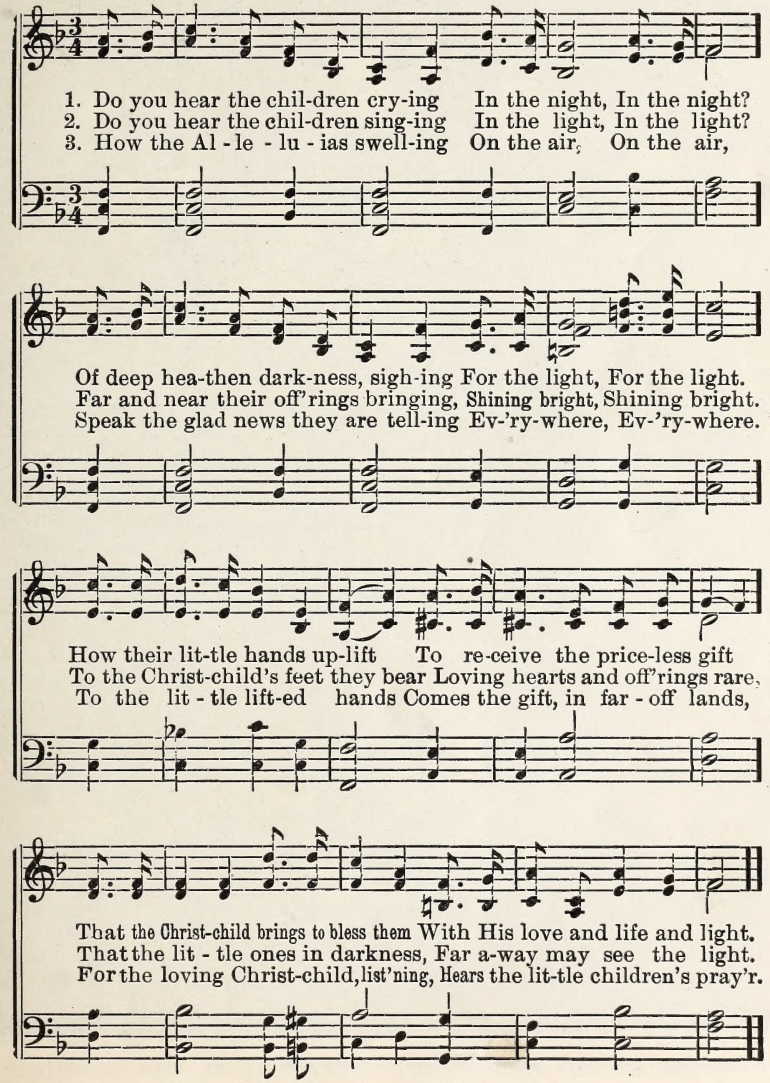
For Students of Theology

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A Missionary Carol.

Dedicated to the Sunday School Auxiliary.

Words by Rev. C. C. Rollitt. Rev. J. D. Herron.



Reprinted from "The Parish Choir."



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THE LITTLE MOTHERS OF JAPAN

See page 140 of this issue

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

VOL. LXXVII. February, 1912 No. 2

THE PROGRESS OF THE KINGDOM

The Eleventh Children's Number

IN the ten years during which they have been issued, the Children's Numbers have been increasingly effective educational forces in the Church, reaching last year 150,000 homes. The present Number begins a new decade and is somewhat different from those which have preceded it. The articles have been selected, and the magazine made up, with the children in mind, rather than their elders. It is, we hope, an issue which the children will enjoy even more fully than has been the case in former years.

And we are confident that whatever reaches the children will reach and interest grown people as well. Therefore we put forth this Children's Number believing that though it has been constructed with a view to making an appeal to the child, it will not be less effective and interesting to older readers.

To the Stranger Within Our Gates

THE leaves of THE SPIRIT OF MISSIONS this month open in welcome to many a reader who, during the rest of the year, is a stranger to our hospitality. This happens by grace of the fact that thousands of little salesmen in Sunday-schools all over the country will be bringing this issue to the attention of men and women who have little interest in missionary magazines.

You who read these words, perhaps bought this issue because some child, whose bright smile and eager request you could not resist, gave you the opportunity of so doing. That child was not only seeking to collect missionary money from you, but was also, please remember, directing a missionary act toward you. This magazine represents, not simply an amount of money expended, but if you are willing to have it so, an amount invested. It may be made to yield you good returns, if you will read with understanding. The story of what others are doing to make God's world better, in the name of His Christ, and the realization of what you may do, ought to bring a real blessing.

Having learned this much will you not want to learn more, and become, not a stranger nor a guest at our board, but one who is of the household? The child who sold you this can show you how, by the investment of one dollar, you may receive the magazine for an entire year, and this investment will also materially increase the gift which that child can make to the mission work of the Church.

AT LAST!

FOR four or five years it has been the ambition of the Sunday-schools to bring their Lenten Offering up to $150,000. In 1909 it was almost accomplished; in 1910 we did not do so well. But last Easter we gathered our strength and swept, not only up to the mark which we had set, but far beyond it. The total of the gifts of the children on September 1st was $155,882.27; almost $12,000 better than last year, and nearly $6,000 more than the sum we had hoped for!

Each year we have presented an analysis of the offering, showing the per capita average given by the Sunday-schools of the different dioceses and districts, and the rank which they took in their giving. In each case the sum total of the offering is divided by the number belonging to the Sunday-schools as shown by the *Living Church Annual and Whittaker's Almanac.* Those who are interested to see whether they have gained or lost in general standing can compare the following list with the one given in the Children's Number (February) for 1911, page 107. In both lists the number in brackets which precedes the name of the diocese or district shows its rank as compared with the others.

North Dakota, which has led the march for so long, has again beaten its own record. In 1909 it gave an average of $1.03 per scholar; in 1910, $1.29, and this year it jumps to $1.56 per scholar! Next to it stands Pennsylvania, which also made a notable advance, going from 68 cents to $1.02. No. 3 is Sacramento, which last year stood No. 69 on the list; it has given 89 cents per scholar. Missouri, which last year was ninth on the list, is now fourth, with 77 cents. Eastern Oklahoma is fifth with 62 cents.

Last year only seven dioceses or districts gave more than 50 cents per scholar; this year there were sixteen, so that we introduce a new class into which eleven are promoted as having given from 60 to 50 cents. The names of all the contributing districts and dioceses follow:

Above Sixty Cents:

(1) North Dakota, (2) Pennsylvania, (3) Sacramento, (4) Missouri, (5) Eastern Oregon.

Sixty to Fifty Cents:

(6) Honolulu, (7) Pittsburgh, (8) Atlanta, (9) Dallas, (10) South Dakota, (11) Nevada, (12) Texas, (13) Los Angeles, (14) Erie, (15) East Carolina, (16) North Texas.

From Fifty to Forty-five Cents:

(17) Minnesota, (18) Bethlehem, (19) Western Massachusetts, (20) Easton, (21) Vermont, (22) New York.

From Forty-five to Forty Cents:

(23) Kansas City, (24) Kansas, (25) Lexington, (26) West Texas, (27) Salina, (28) New Mexico, (29) Southern Ohio, (30) Kentucky, (31) Georgia.

From Forty to Thirty-five Cents:

(32) South Carolina, (33) Spokane, (34) Connecticut, (35) Alaska, (36) West Virginia, (37) Arizona, (38) Eastern Oklahoma, (39) Central New York, (40) Arkansas, (41) New Hampshire, (42) Indianapolis.

From Thirty-five to Thirty Cents:

(43) Albany, (44) Maryland, (45) Kearney, (46) Delaware, (47) Oregon, (48) Utah, (49) Mississippi, (50) New Jersey, (51) Milwaukee, (52) Alabama, (53) Idaho, (54) Harrisburg, (55) Duluth, (56) Massachusetts, (57) Western Michigan, (58) Olympia, (59) Western New York, (60) Florida.

From Thirty to Twenty-five Cents:

(61) Rhode Island, (62) Wyoming, (63) Maine, (64) Michigan, (65) Washington, (66) Nebraska, (67) Oklahoma, (68) Springfield, (69) North Carolina, (70) Chicago, (71) Tennessee.

From Twenty-five to Twenty Cents:

(72) Newark, (73) San Joaquin, (74) Southern Florida, (75) Ohio, (76) Colorado, (77) Michigan City, (78) Asheville, (79) Southern Virginia, (80) Iowa.

Below Twenty Cents:

(81) Virginia, (82) Louisiana, (83) Fond du Lac, (84) California, (85) Western Colorado, (86) Long Island, (87) Quincy, (88) Porto Rico.

We surely face the coming Lent with the conviction of our ability to do even greater things. It is, perhaps, unwise to prophesy, but we should not be surprised if this year the offering were $175,000. Remember that now everything the children do is going to help the older people as well, for it will count upon the apportionment of the parish; this it has not done in the past. You are not simply concerned in making a fine offering yourselves, but you are lending a hand to the rector and the entire congregation; they in their turn will be more than glad to help you. THE SPIRIT OF MISSIONS wishes you every success and will give you every encouragement. Write to us if we can help you in any way.

"The Kind that evens up."

ONE has so frequently to lament the attitude taken by the daily press upon religious, and sometimes even upon moral issues, that it is a satisfaction to quote with commendation an article appearing in the editorial column of the New York *Evening Mail.*

Nor does it comfort one concerning the newspaper man alone. The story which he tells shows also an attitude on the part of the average man in the Pullman car which is, perhaps, more common than some suppose. Respect for religion and its exponents is neither dead nor dying among the men of America. They desire to think well of the Church and the ministry. They are always ready to give prompt approval and applause to self-sacrificing work done in the Master's name.

The personalities in the story which follows will doubtless be clear to our readers. It is probably superfluous to say that the bishop who is described is our own Bishop Rowe.

A PULLMAN CAR STORY

A dozen men in the smoking compartment of a Pullman car were discussing the shocking downfall of a Boston minister. The tide ran all one way. Most of them were young—evidently business men, not idlers. For a time the injury done by one recreant minister seemed a crusher. His crime was made to discredit all preachers of righteousness. To listen was to feel the foundations of good citizenship crack and crumble.

Suddenly a quiet man in the corner removed his cigar, laid down the morning paper which he had been reading, and put his finger on a modestly printed news item. "Hear this," he said. "It is in the same daily news. A hardy bishop of Alaska reports that he has covered thousands of miles on snowshoes, with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is dentist, he is adviser; he marries them, and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provision to the starving solitary miner's hut."

"That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment, that was slumping in

social ruin, was changed. Men smiled as if in real relief.

Perhaps the worthy bishop, now in New York, will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virtue, is like the "salt of the earth." It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old.

There is no man living who has no day star—none who has not, somewhere, sometime, seen the face of a human being that was so illuminated by goodness that it is an infallible proof of all things that are good and true.

John Liggins, Pioneer

ON Sunday, January 7th, 1912, at Atlantic City, N. J., there entered into his rest the man who was the first Christian missionary in re-opened Japan. The Rev. John Liggins was by birth an Englishman, but came to America at twelve years of age. He was confirmed by Bishop Alonzo Potter, and after completing an academic education, entered the Virginia Theological Seminary. Upon graduating he was ordained deacon by Bishop Meade and served for a time at the Church of the Ascension, New York City.

When the first Bishop Boone returned from China seeking recruits Mr. Liggins offered himself and did most useful service in teaching and preaching. He was never a strong man; after three years in China his health was seriously impaired, and he was ordered to Japan to recruit. On May 2d, 1859, he arrived in Nagasaki, and a few days afterward was notified that he had been transferred permanently to the mission field of Japan, which nation had just been opened to the world as a result of Commodore Perry's visit. Channing Moore Williams, afterward Bishop of Japan, soon joined Mr. Liggins, and these two labored together in laying the foundations of our mission work.

Mr. Liggins' literary ability made him especially useful. Among other things he published, "One Thousand Familiar Phrases in the English and Japanese," which was a great help to missionaries and others in making their first acquaintance with the language.

But again his labors told heavily upon his strength, and after about a year he was compelled to retire permanently from mission work. The remainder of his life was spent in the United States. His health was never sufficiently restored for him to take parochial work, but during the fifty years since he left the foreign field he has, with his pen, been helping forward the cause of missions, and religious and charitable objects of a kindred character. For many years he contributed regularly to THE SPIRIT OF MISSIONS.

In One Man's Lifetime

The death of Mr. Liggins naturally turns the mind back to the beginnings of our work in Japan, and we realize the strides which have been made. In 1859 he went to the island empire seeking health, not dreaming that the teaching of Christianity, prohibited for 250 years, would so soon become possible. At that time, so far as is known, there was not a Christian in Japan. Now there are about 13,000 communicants of the Nippon Sei Ko Kwai (our own and the English Church missions), and probably 150,000 Christians of all names. This has been the growth in one man's lifetime. Yet there are those who still say—and seem to believe—that foreign missions are a failure. John Liggins, pioneer in two heathen nations, knew better, and when strength failed him for the active work of the mission field he devoted himself to proclaiming by his pen the things which he had seen and heard.

Intercession for Missions

WITH the growth of missionary interest has come an awakened realization of the importance and necessity for missionary intercession. The Church is learning not only to work and give, but to pray for the great cause.

To the faithful Christian, prayer is a practical thing, however visionary it may seem to the man of the world. It is one of the powers placed in our hands for active use toward noble ends. This power is not only definite in its results, but in its processes and methods. Therefore we have prayer leagues and cycles, and among devout souls there is a deepening appreciation of these means by which prayer may be made more regular and effective.

The Church Prayer League for missions has just opened its third year. The work done by it has been admirable, and the growth in membership far beyond anything that at its inception was thought possible. In order further to concentrate and systematize the efforts of the League those who have it in charge announce that with the quarterly leaflet for April of the present year, there will begin a fixed cycle of intercession, under which the fields are so arranged that in about eighteen months the whole of our mission work will have been covered. Following is the order in which the different fields will be remembered:

1912.

April—Shanghai, Alaska, Mexico, Asheville, Eastern Oklahoma, Philippine Islands.

July—Cape Palmas, Arizona, Porto Rico, Eastern Oregon, Canal Zone, Oklahoma.

October—Hankow, South Dakota, Cuba, Western Colorado, Idaho, Honolulu.

1913.

January—Tokyo, Southern Florida, Haiti, Utah, Kearney, Spokane.

April—Wuhu, North Dakota, Brazil, North Texas, Salina, Wyoming.

July—Kyoto, New Mexico, Nevada, San Joaquin.

Those who desire to have intercessions or thanksgivings for any of these fields incorporated in the quarterly leaflet will kindly send their request at least one month in advance of the date of issue, to The Church Prayer League, Holy Cross, West Park, Ulster County, N. Y.

From the same address samples of the quarterly leaflet may be obtained by those who have not yet identified themselves with this most important part of the Church's service to her Master.

In connection with missionary intercession attention is called to the children's litany which appears in the Sanctuary of Missions on the following page. The petitions are largely suggested by the articles appearing in this Children's Number. It is hoped that clergy and Sunday-school teachers may find a way to utilize it—thus adding prayer to knowledge.

¶

A COMMUNICATION

To the Editor of THE SPIRIT OF MISSIONS:

A MISSION Study Class of Junior Auxiliary leaders recently held in Orange, N. J., representing eight different parishes, wishes to express its enthusiasm after having completed a course on the Rev. H. L. Burleson's book, "The Conquest of the Continent." The book opens up a fund of information, of which even well-instructed Church people are ignorant. With all of our modern facilities, how easily our present-day problems would be overcome if each individual realized his responsibility as a baptized member of the great Missionary Society! This is what Mr. Burleson has so ably portrayed in his book.

As a result of the course fourteen mission study classes using this book will be conducted during Lent, and three new branches of the Junior Auxiliary will be organized. Those not already subscribing to THE SPIRIT OF MISSIONS will become subscribers, and copies of the book will be given to individuals and parish and local public libraries by members of the class.

THE SANCTUARY OF MISSIONS

WIDER and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the earth for your King!
—*Harriet McEwen Kimball.*

A CHILDREN'S LITANY

DEAR Heavenly Father of all the children of the earth;
Have mercy upon us.

O Lord Jesus Christ, who didst become a child to redeem all nations;
Have mercy upon us.

Blessed Spirit, who dost teach us to live with childlike hearts;
Have mercy upon us.

O Blessed Trinity—Father, Son and Holy Spirit;
Have mercy upon us.

That we may use the good gift of life to thy glory and our own salvation;
We pray thee, dear Lord.

That in all the families of the world parents and children may learn to have a fear and love of thy Holy Name;
We pray thee, dear Lord.

That the millions of children in China may hear the good news that they are members of thy family through Christ;
We pray thee, dear Lord.

That the forsaken and forgotten little ones in our own land may be remembered and sought out by the messengers of thy truth;
We pray thee, dear Lord.

That into the darkness of the Alaskan night, and the darker souls of its ignorant natives, the light of thy Day Star may shine;
We pray thee, dear Lord.

That thou wilt strengthen the hands and cheer the hearts of men and women who minister to the little children of Japan in Christ's name;
We pray thee, dear Lord.

That a blessing may rest upon the homes of all missionaries, and that protection may be granted to missionary fathers and mothers;
We pray thee, dear Lord.

That we may earnestly desire to bring some child who does not understand into the light of the Star of Bethlehem;
We pray thee, dear Lord.

That all the teachers and pupils of our Sunday-schools may have grace to serve thee better and more perfectly to know thee;
We pray thee, dear Lord.

That homes and hospitals which minister to the needs of children may be blessed, and their number multiplied;
We pray thee, dear Lord.

That the Sunday-school Auxiliary may have good success in gathering gifts for thee during the coming Lent;
We pray thee, dear Lord.

That we may ask ourselves whether we ought not to make the best gift, by offering to go forth as missionaries;
We pray thee, dear Lord.

For Christian nurture, Christian homes, and Christian parents;
We thank thee, dear Lord.

For the chance to bless our own lives by making others happier;
We thank thee, dear Lord.

For the Babe of Bethlehem in the manger, and the Christ-Child in the carpenter shop;
We thank thee, dear Lord.

For the power given us through thy Church to know Him and to follow His steps;
We thank thee, dear Lord.

Let us pray:

DEAR Heavenly Father, accept our prayers, and grant all that we have asked according to thy will. May we help to answer them ourselves by studying more faithfully, praying more earnestly and giving more generously, that thy Kingdom may come and thy will be done in all the earth; so that every child may be thy child, and every heart thy home. We ask it in His Name and for His sake who has taught us when we pray to say: Our Father, etc.

CHINESE SAGES AND THE CHILDREN

By the Right Reverend Logan H. Roots, D.D.,

Bishop of Hankow

IN conversation with a group of Chinese gentlemen some time ago, I made the remark that outside the Jewish and Christian religion there was no serious recognition of the inherent dignity of children, and that no sage had ever made a statement comparable to that of our Lord: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Such a remark as this on my part would have elicited scarcely any interest a few years ago. The warm discussion it aroused this time was an indication of the new life that is now stirring among the Chinese. The keenest of these gentlemen were in sympathy with Christianity—one of them was preparing for baptism—but they were all inclined to look upon Confucianism as a real preparation for Christianity, and one after another brought forth sayings of the Confucian sages which they thought could reasonably be compared to that of Christ.

They quoted the praise of King Wen in the "Great Learning," where it is said: "As a father he rested in kindness"; the saying of Confucius himself, in the Analects, as to his own wish: "In regard to the young, to treat them tenderly"; the advice to a ruler, in the "Great Learning": "Act as if you were watching over an infant"; and the fine saying of Mencius: "The great man is he who does not lose his child's heart."

These are really fine sentiments concerning childhood and the consideration due to children. They prove, if proof were needed, that the Chinese sages recognized as universal and legitimate the spontaneous love of parents for their children, even making this an illustration of the sincere "love of the people" which must characterize a good ruler.

The last saying, upon close examination, may perhaps express rather the philosophical tenet that "man's nature is originally good," on which Mencius laid such stress, than the admiration for the man who has "become as a little child" which Christians so easily read into it. But even so it bears witness to a deep and true regard for the innocence of little children. Moreover, the eagerness of these gentlemen, in discussing the question with me, to find a place for their ancient worthies in the ample folds of Christian teaching, is far from unwholesome, or blameworthy, especially when there is such readiness as they showed, to appeal rather to Christian teaching than to their sages as the standard, and to prove the greatness of the sages by their agreement with the Christ, rather than to discount Christianity by the implication that it contains nothing new.

My purpose in these few lines, however, is not to give an exposition of these classical gems, but rather to contrast them briefly with certain popular Chinese

conceptions of childhood which are foolish or cruel, but which these lofty sayings of the sages have been powerless to correct.

Should a child fall ill, relatives or friends very likely remark: "His spirit has gone seeking another incarnation" (*tseo-t'ai*). Or someone suggests: "Some ghost has frightened the child to the point of losing its soul." The doctrine of transmigration, which holds such multitudes of Asiatics in its thrall, lies quite evidently at the basis of the first of these remarks; while the superstitions of the densely ignorant masses, unenlightened by any broad, scientific knowledge or satisfactory religious teaching on the part of the learned classes, forms the dark background of the second. It is needless to say that both these sayings reveal theories which not only interfere with proper medical treatment of children's diseases, but also enable armies of charlatans to exploit the sufferings of the little ones to their own advantage.

Should the child die, the parents will grieve as surely and sorely as parents anywhere; but the words of intended comfort which will be repeated over and again by well-meaning friends show how utterly the teaching of the sages has failed to throw true light on this dark problem. The parents will be told: "Never mind, the child was misguided to your home, and was not intended for you" (*wang tan pu chin*).

Or: "It was only a creditor collecting a debt you owed in a former existence" (*t'ao tsai*).

Or: "Don't grieve! It was but one of those demon spirits that always die young" (*tan ming knei*).

Or the epithet with which the mother's heart is thought to receive comfort may be: "After all it was one of those 'migrating children'" (*hua sen tsa*), a phrase often used of those who die young, and who are thought to be incarnations of spirits which quickly tire of one earthly existence and so soon seek a change.

The "creditor" theory is very common, and gets its meaning from the fact that much money has to be spent in caring for the child while it lives, and this is all wasted if it dies; the sum spent being supposed to equal just the amount of the debt.

A variation of the "creditor" theory is the "punishment" theory, according to which the child comes not only to cause useless expense to the parents, but to wring their hearts with grief after having entwined itself with their affections, and so inflicting punishment for sins committed in the past.

I place these popular sayings beside the exalted sentiments of the Chinese classics, not to disparage the sages, but to show how utterly dark the popular mind is, in spite of these sayings which seem so full of light. Is not the difficulty that the sages after all could not go to the root of the matter? They knew nothing of God as Father. And may it not be that their sayings have never meant to their people what they now seem to us to mean? We probably read into them much which was not there in the original. Even so our Master comes not to destroy but to fulfil.

What shall the fulfilment be for the children of a nation which embraces one-third of the population of the world? At this greatest moment of opportunity the Christian Church must face the question, and must answer it as unto her Lord.

"YANKEE" AND "DOODLE" AND THE BOY

By Sarah Lowrie

THE men of Troop H called the two cubs "Yankee" and "Doodle," right to their noses; but from the first they eyed the cubs' young master respectfully and took no liberties with the haughty boy. He was known even at the men's mess as "The Little Chief," though from the first week he had called himself "Wilson-Graham," after the two officers who had become his special friends. Yankee and Doodle trotted and rolled about the parade ground at their own sweet will, and on band afternoons they blocked the steps of the commandant's house while they fought and cuffed each other ub-fash-on for the weet cake he ladies hrew down to them from the veranda, ut toward evening they were sure to be ound down by the troop barracks beging on their fat little haunches for any atable, from a bit of fruit to a cigar tump. It was a wonder that they survived the petting and the feeding they ot.



"YANKEE" AND "DOODLE"

On the arrival of the Boy and his cubs t Fort Union the child had refused to eat or to sleep unless his two companions were allowed in the house with him. Now and again the three of them would go through a sort of acrobatic performance which began as a wrestling and tumbling match and ended in a solemnly ludicrous dance, but on the day the Boy began to call himself "Wilson-Graham" this last reminiscence of their former circus life ceased.

I heard the Boy's story first from the General's wife. She and the other women at the fort had reason enough to take it to heart, for the whole southwestern division had been thrown into turmoil on his account. A few years back when the child had been a brown and naked morsel of a cub himself, climbing into every sort of mischief both in his own and his neighbors' houses, he might have rolled over the edge of the cliff upon which his native town was built and disappeared forever without causing any great outcry among his people. Black Kettle, his father, though a great chief, had many children, and the Boy was

the youngest and the least important of seven sons. But in the child's eighth year a dreadful thing had happened. Some blood-enemies of the chief had stolen to the cliff's summit, and while the townspeople were off their guard and some of them stupid from too much whiskey (for it was a feast day) the invaders had set upon Black Kettle's family and killed every one of them except the Boy, whom one of the squaws had hidden in a basket until the warriors, blood-stained and drunk with their success, had departed. Fearing that they might remember him and return to kill him, she had slipped away in the dusk to the nearest government station, an agent's hut with a nearby shanty drinking saloon, where with a few muttered words she left him with the first white man she saw.

As luck would have it, this man was only a trader who had put up at the station for the night. The next morning at dawn he had harnessed his mules and struck the trail for the East, carrying with him the sole inheritor of Black Kettle's greatness. A few days later when the squaw returned to the station for the young chief, neither the agent nor the saloon-keeper, nor indeed any of the half-breed hangers-on of the place could give her any satisfaction as to his whereabouts.

Now, as it happened, Black Kettle was not only chief of that particular Pueblo town, but he had been the chief man over a confederacy of towns. The extermination of his family would have been like the wiping out of a royal race. The child's disappearance, after he had been presumedly placed under the protection of the United States Government by the poor squaw, was taken by the Indians as an act of insult and cruelty and indeed of bad faith on the part of the Great Father in Washington. Before the month was out the whole confederacy of towns threatened to rise if Black Kettle's son were not returned.

Matters became so serious that the Government had to take immediate steps to trace the child. At the end of three months he was found near St. Louis in the tent of a travelling circus. The officers discovered him sound asleep on a pile of trapeze ropes, with two bear cubs not two months old curled up beside him. He was very cross when they waked him, and refused to budge from the spot without his two companions, Yankee, and Doodle. It ended by the perplexed officers accepting the cubs as a gift from the showman, who was divided between chagrin at losing one of his most popular "juvenile hits," and fear lest his having bought the child from a passing fur-trader under rather doubtful circumstances might in the end land him in jail.

A special envoy was sent by the Government to the confederacy of Indian towns to announce the finding of the young chief. Arrangements were made with the Indian Council, at a solemn pow-wow, that the Boy should remain under the protection of the Government, in charge of the commandant at Fort Union, until he should be officially claimed by his tribe and invested with due ceremony as their chief. As Indians move slowly in matters of ceremony, and as all the towns had to be represented in the deputation, and as the hunting season was yet four months away, the braves and wise men of the tribe appointed a date four moons off for their visit to the "big man," as they called the commanding general at Fort Union, and for their acceptance of Black Kettle's sole heir at his hands.

He was treated differently from the other children at the post. Even the soldiers, free-born Americans though they were, took no liberties with him. Indeed I fancy no one would have ventured upon many familiarities with the Boy. He never seemed like a child, except at rare intervals when he condescended to play with Yankee and Doodle. In public and with the officers he was as reserved and dignified as his father might have been. Toward the non-commissioned officers and the men he was haughty in the extreme. Toward the ladies he was magnificently aloof.

But everything that he saw his special friends—Captain Wilson and Lieutenant Graham—do, or not do, he copied, though with an indifferent air which forbade a smile.

These two men were bachelors, and such friends that their house was known as "The Dove Cote." They had offered to take care of the Boy in order to relieve their much-perplexed General's wife, who had regarded the stay of a young Indian and two bear-cubs in her house as little short of a calamity; indeed, she spoke of it as "the last straw." The captain and the lieutenant found Wilson-Graham no trouble at all, and quite unexpectedly to themselves they began to grow very fond of him. When the two men read the papers, Wilson-Graham sat beside them reading also; at least he held a printed sheet before his eyes, and only laid it down when they laid down theirs. He was a martinet with the orderly about his boots and clothes, and if the two officers dined out, he preferred to dine out also. If they rode he rode, and they got him riding clothes, neckties and linen, exactly like their own.

Back of all the amenities and grave politeness of life, most of which he had mastered without a word, he was Indian through and through. On one occasion the general and his staff were holding a big pow-wow with the Apaches. The army was at dress parade and the Indians were in full ceremonial—paint, feathers and skin. Wilson-Graham was a spectator of this grand event. Now you must know that for centuries the Apaches had been foes to the Indians dwelling in the cliff towns, and the Boy's hereditary hatred rose in his breast at the sight of them. Presently he slipped a slim brown hand into the Captain's: "Tell the General, now that he's got them without their war weapons, to kill them," he urged.

The captain and the lieutenant tried conscientiously to get some ideas of honor and of Christianity regarding one's enemies into his head. He took all that they said quite simply because they said it, even though it ran contrary to anything he had known before.

There was no doubt about it, long before the four months were up the two officers had grown so attached to him that the mere thought of surrendering him to his own tribe was painful to them. The worst of it was that Wilson-Graham dismissed any warning of the impending separation with a displeased gesture of dissent. He had announced royally, from the first day that he had named himself for his two friends, that he was theirs and would belong to no one else. He was determined that he would not go back to his people.

Thus the matter hung in vague unhappiness until the week when the delegation was due at the fort. At that juncture the general himself interferred. He asked Captain Wilson and Lieutenant Graham as a personal favor to him to absent themselves for the next five days. To make a plausible excuse for their absence, he detailed them to look after a Government distributing post fifty miles across the desert at Cimmiron, from which the agent had gone on sick leave. The general believed—and I am not sure that the general's wife had not suggested the idea to him—that with these beloved friends out of sight, the boy would be more easily persuaded to give himself up to his own people. It must be confessed that the two officers were as eager to be spared the sight of that last struggle as the general was to have them out of the way. So they made immediate preparations to depart.

The errand was not without possibilities of danger, for the two tribes depending on the Cimmiron agency were in a restless, troublesome state just then, partly because the last two agents had been stupid, if not somewhat dishonest, and because these particular tribes were naturally quarrelsome. The captain did not have to draw on his imagination, therefore, when he carefully explained to the boy that they dared not take him so far from the fort for fear there would

be fighting and he would be wounded, in which case there would be trouble for the Big Man from the boy's people.

The night before they left, both officers escorted the child over to his new quarters in the general's house. They had seen to it that all his little belongings were carefully packed, and that his pony and its small English saddle were in perfect order for the long journey upon which he must depart before their return. But of that journey they were careful to say no word, either to him or to each other.

Two more sober-looking men you could hardly imagine than those officers were when they turned their backs on Fort Union the next day, an hour before sunrise. Each confessed later that he was afraid to look up at the general's house, as the horses trotted round the curve of the veranda, for fear he might see a little, slim figure, very straight, very wistful in its controlled dignity, waiting for them at the steps. The last glimpse of his questioning face and clenched little hands as he had stood in the general's gaily-lighted parlor the night before, when they had taken their leave of him, was a very upsetting memory. It followed them at intervals all the fifty miles to Cimmiron. When they reached that wretched settlement of four huts and the Government store house, however, they had sufficient diversion to free their minds of the boy and his affairs for the rest of the day.

Both officers were very tired after the strain of distributing rations all day to the unruly Indians, who were in an ugly mood and "spoiling for a fight." So in spite of the dirt and stuffiness of the agent's one-roomed cabin, and the fact that all over the plain on three sides of the little shack the camp-fires of their savage charges were burning, the three white men, the captain, the lieutenant and the orderly who had accompanied them, slept as soundly as they were wont to sleep in their beds at Fort Union.

Just before dawn they awoke suddenly to hear the sound of steady, galloping hoofs up the trail from the south. The captain sprang up, and reaching for his weapons went quietly to the door. Along the trail came a horse. For a moment the captain could not see its rider. The horse was evidently about spent; it panted and stumbled. But the rider sat straight and whirling up in a cloud of dust, took a flying leap to the ground.

"My goodness, Graham, it's the Boy," the captain ejaculated between a laugh and a groan. The explanation was short. The Boy's people had come! There were many braves and many bold men. There was to be a pow-wow, then games and races, the regimental drill, and a feast. All this was to be in the afternoon and the evening of the day just dawning. Wilson-Graham had been sent to bed early by the general's wife, but when no one was looking he dressed, stole down to the paddock, caught his pony, and watching his chance, escaped from the fort with a bunch of departing Indians. All night he had ridden, covering the fifty miles to Cimmiron.

"These Injuns maybe kill you. I come to help you fight them," he said as he closed his narrative.

The captain and the lieutenant consulted in low tones. By quick riding, fifty miles distant though it was, the fort could be reached almost before the boy would be missed from his bed. The officers agreed that to return him to the fort before his tribe had got wind of his disappearance might avert an ugly dilemma for the commandant. Affairs at the agency were now so peaceful that for the next twenty-four hours at least, one officer, with the half-breed servants and the saloon-keeper, would be sufficient to guard the stores.

The captain turned and gave an order to his man, who went out quickly to saddle the horses. Without waking anyone else—for it was as well that the boy's presence should be known to as few as possible in the rough camp—the lieutenant set about making coffee and frying bacon, and in a surprisingly short time they had breakfasted and were ready to mount. The captain and the orderly had their own horses, and the

lieutenant lifted the Boy on to the back of his own big mare, drawing up his stirrups for the small boots to rest in; then with a silent wave of the hand he bade them good-bye.

He watched them in the shadows of the breaking day with intent and anxious eyes until they had made the first sharp turn the other side of the Navajo buttes. If they had got away from Cimmiron without being seen by either Utes or Apaches it would be lucky indeed.

"If they make good on those gulches for the first twenty miles they'll do the rest of the trail all right," the lieutenant muttered as he withdrew into the darkness of the lonely cabin.

They "made good" on the first twenty miles, bad going though it was. More than once the captain glanced anxiously at Wilson-Graham to see if he could stand the pace. It was a marvel how the child had ridden over that terrible trail of shifting sands and flinty gulches in the night. A stubborn will, a great affection, and the Indian's instinct had combined to carry him through the difficulties, but the question now was, Could he stand the strain of the return trip?

As a matter of fact the Boy was more keen and alert than either of his companions.

Suddenly on a rise of ground dark figures could be seen silhouetted against the sky. Buffalo the captain thought them, and his man agreed, but Wilson-Graham shook his head. "Injuns," he announced shortly, "better shoot first."

And Indians they were, barring the way with leveled guns. They were very angry, too, but they were also very drunk. If the captain had not had the boy to take care of he would have ridden through or over them, but now he feared the mischance of a stray shot, and therefore halted to parley with them. They broke into a torrent of talk in which the frequently recurring words, 'sombrero, tabac, whiskey," gave the clue to their discontent. For fully a quarter of an hour they held up the three riders threatening and begging by turns. The captain listened gravely, and by signs and Indian talk finally placated them, and somewhat sullenly they allowed him to ride on.

As they neared Fort Union the captain sent his orderly ahead to warn the commandant of the Boy's return. When they were quite alone, he brought his horse and Wilson-Graham's down to a quiet walk. What he had now to do was harder for him than for most men, for this captain was a man of very few words. He could act, he could command, and he could obey, but it was painful for him to talk about the principles which lay back of his actions and commands and obedience. However, he realized that this dangerous ride they had taken from Cimmiron, not to speak of all the four months' companionship with Graham and himself, would be quite in vain if he could not make the Boy understand what duty meant, and what obedience was.

Wilson-Graham listened to him with an unmoved face. The captain could not even guess what was passing in the Boy's mind. In despair that he had made nothing plain to the child he drew the two horses short up in the middle of the trail.

"It is just this," he said, urgently, "Graham and I have got very fond of you, Wilson-Graham! We call you 'our boy.' We would knock anyone down who said that 'our boy' would refuse, like a deserter, to obey the general's orders. And I've brought you back today so that no one of the men will guess that you disobeyed orders and ran away to us. The general must know, perhaps some of the officers, but if they say anything, then I will say: 'You do not know Wilson-Graham if you think he ran away from fear. He was very brave; he came to help Graham and me. He is going to be braver still. He is going to obey the general's orders and go back with his people!'"

He paused, for Wilson-Graham's lip had begun to tremble. But the boy controlled himself and sat very erect in his

saddle. "Wilson-Graham is your boy," the child said. "If you say, 'Go with those Injuns of yours, Wilson-Graham,' I will go." He bit his lip to keep it from trembling, and looked frowningly at the captain.

The captain bit his lip, too, and for the same reason. "I do say it, Wilson-Graham," he answered quietly.

"Then I go!" announced the boy sharply. After that there were no more words, and they put their horses to the gallop.

To avoid another misadventure the general requested the captain to remain at the fort until the departure of the boy; and stay he did, therefore, for the last difficult farewell. In the midst of his painted braves, the next day at sunrise, Wilson-Graham was swept out of sight down the trail.

That noon the general called to his junior officer from the veranda as the captain was crossing the parade ground. After his somewhat lagging steps Yankee and Doodle rolled and sprawled, straining at their leash.

"I hear you and Graham have had a legacy, Wilson!"

"Yes, general," the captain said, looking down at the cubs somewhat ruefully. "It was all my fault, I'm afraid. I tried to divert him at the last by telling him how much Graham and I would miss Yankee and Doodle, and then nothing would do but he must leave them for us." He rolled Yankee slowly over with his foot as he spoke, lifted him gently on his boot and then set him down. "It's just as well for the beasts, I suppose," he said; "Indians don't know even how to treat their ponies and dogs! Or their children either," he added under his breath.

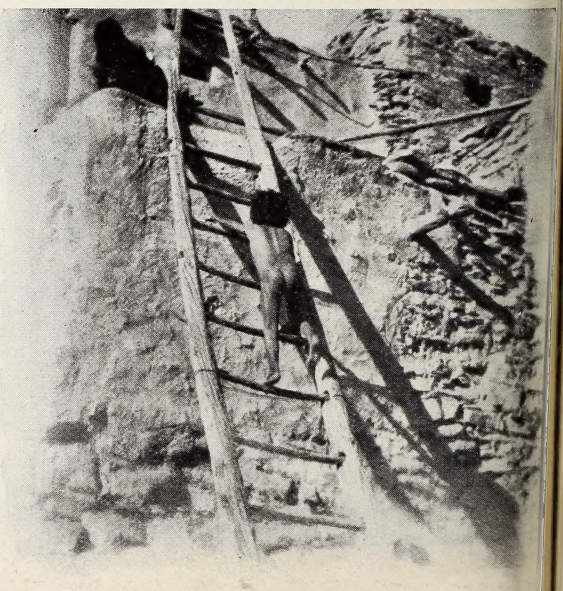
"What do you suppose they will make of the boy, Wilson?" the general asked.

"Make of him, general! They'll make an Indian of him. But I wish, as I never thought of wishing before, that we could do something better than pen these Indians into reservations and feed them like so many hogs. I wish there was a school right there in that Peublo town for Wilson-Graham to go to. I wish there was a church, and some good men and women. I—I've never taken much stock in missionaries, general. But I'd give half a year's pay to have a good man out there whose business it would be to sort of look after Wilson-Graham and little chaps like him, and teach them how to live cleanly and honorably. Look at that boy! See what he learned in less than four months, then think where he's going! Not a school, not a living soul about who will understand! Growing up with naked young savages. What will he be this time next year?"

"A naked young savage himself!" said the general. And the general was right!

Whose fault was it do you think? The Boy's? No! The fault of his race? Hardly. Yours and mine? I wonder!

NOTE.—This story is a true one down to most of its details. It was told to me by Captain (then Colonel) Wilson's wife. At the time of the telling, she knew nothing of Wilson-Graham's history since he had reached manhood. But the story of boy after boy who returns to his tribe after a few years of white man's training is the same. As the captain said: The Indians need schools on their reservations, and white men "who will understand."





AT SAGADA, READY FOR THE TRAMP TO BONTOC

AMERICAN SCHOOLBOYS AMONG THE HEAD-HUNTERS

By Louis B. Whittemore

SOMEONE has said that Baguio, the summer capital of the Philippine Islands, is a miracle. It does seem almost miraculous that here, well within the torrid zone, there should be a place which, with its open pine forests and cool temperature, reminds one of Maine in the month of October. It is a little section of the United States set down in the midst of the tropics, and, as one walks through the country, it is easy to imagine himself back in the homeland. All that there is to remind him that he is so far away may be the sight of the brown body of some Igorot gliding among the trees, or, floating through the quiet air, the peculiar twang of the "pacong" beaten by a native woman on her way home to keep away any evil spirits she may meet on the journey.

In this charming spot is a school, started by Bishop Brent in January, 1910, for American boys. American fathers and mothers in the Philippines had no proper place to educate their sons, and to send them back to the United States meant long years of separation. Bishop Brent determined to meet this need and to supply advantages equal to those of the homeland. Under the Rev. R. B. Ogilby as headmaster, the school has now completed its second year, and seems to have taken firm root.



An Ifugao Igorot



LUNCH BY THE SIDE OF THE TRAIL

Boys have come from all parts of the Islands and it looks as if the ideas and ideals of the founder are to be fully realized.

In this article I shall tell of a "hike" which the boys of the Baguio School made last March up through the mountains to the north of Baguio, describing some of the interesting things we saw.

One problem to be solved before starting was to get a sufficient number of Igorots to act as *cargadores* or carriers. There is such a demand for labor in Baguio that the native can usually get a job without difficulty in the town itself, and so does not care particularly about taking long trips through the mountains carrying fairly heavy packs. However, the governor and other officials helped us, and the night before the start we had the requisite number. They were given rice for their evening meal and told to sleep on the place. The next morning we were aroused at the first crack of dawn and hastened into our clothes and downstairs to get breakfast, only to learn that a good part of our Igorots had thought better of their plan, and had disappeared during the night. They were one meal to the good and we were without our *cargadores*. Then ensued a weary time of waiting, while efforts were made to get others, and it was not until ten o'clock that we finally set out.

The first stop of interest was made at "Haight's place," some thirty-five miles north of Baguio. Mr. Haight is an American ex-soldier, who found that he would have to live in the mountains if he were to live at all, and so "squatted" on this land. He has built a saw-mill and has a fairly successful farm, raising cabbages, strawberries, etc., which he sends to the Baguio market. He makes a good deal from visitors who take the excursion from Baguio. The fare was not varied, consisting principally of boiled cabbage, but we revelled in the hot biscuits turned out from his kitchen, and the wild honey which the natives get from the scrub oak forest round about. The elevation here is about 7,000 feet and it is perceptibly colder than Baguio. In the coldest months of the year the ground is covered with frost in the morning, and Mr. Haight may, perhaps,



"The rice terraces are undoubtedly among the most wonderful in the world"

go down to the mill-pond and bring up a pan full of ice to convince you that it really gets cold in the Philippines.

Continuing our journey we came to the town of Suyok. The country round is only waiting to have its mineral resources developed, and we found a number of American miners here holding down claims and hoping that some day they might be able to sell out at a profit. The great problem is the cost of transporting the ore to the coast. We found one big fellow who used to be color-sergeant in Roosevelt's Rough Riders. The walls of his house were covered with pictures of his old commander. We spent the night at the house of two brothers, also miners. Here the walls were covered with large prints of Igorots, excellently done. I wondered that they happened to have them until I learned that they had been connected with the Igorot exhibit at the St. Louis Fair, and that the pictures had been made in the United States. Many of the Igorots who went to the fair were from that particular neighborhood. Here we found that we had left the country of wild honey but were regaled with huckleberries, which were plentiful in the vicinity.

Still going north we came to Sagada, in the sub-province of Lepanto-Bontoc, on the sixth day out. On the way we passed a party of Igorots being taken to Manila to be sent to Paris for exhibition purposes. They were a fine-looking set of men and women. It is generally agreed, however, that it is a bad thing for these simple people to be sent away to the great cities, as it unfits them for life in the hills when they come back. They become "fresh," and the old routine of labor is distasteful to them. It does not seem possible to stop their going, however, as they themselves want to get out and see the world.

Accounts of the mission at Sagada have already appeared in these pages, so I shall not stop to describe the work carried on there. We remained a couple of days, stopping with Dr. and Mrs. Johnson, and greatly enjoying the rest and comfort of their very pleasant home. At this point we paid off our *cargadores* and sent them back to Baguio and from now on we hired men from town to town. There was never any trouble in getting

enough. Here in Sagada women as well as men presented themselves. The morning after arriving we had a base-ball game with the Igorot boys connected with the mission, who had been trained by the Rev. F. C. Meredith. The girls of the mission were interested spectators. We won the game, but the Igorots put up a good fight.

The next stop was at Bontoc, the most northern point of the trip. Here we put up with our missionaries, the Rev. and Mrs. W. C. Clapp. The native village proved to be extremely interesting. Each house or shack is built according to a definite plan, with an enclosed place at the back made of strong boards like a large box, into which the family creeps at night. This is to protect them against the spears of the enemy. The town itself seems to be divided into different social groups, each one with its meeting-place, usually a pile of rocks, called an "ato." Here they gather for friendly chat, or to discuss any matter of importance which may come up. On the top of the pile is a post, on which can be placed the head of an enemy. The custom of head-hunting, however, is disappearing under the influence of the American officials, the schools and the missionaries. We found the natives anxious to sell spears and pipes, and most of the boys made purchases of one kind or another. The second afternoon we had a base-ball game with the Igorots in the public schools, which resulted in a tie.

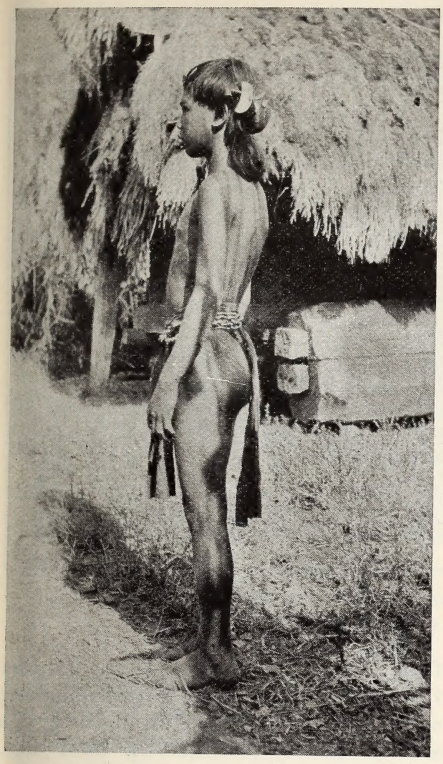


A Bontoc Igorot

At this point the party divided, Mr. Ogilby, with some of the boys, went back to Baguio by a slightly different route from the one we had come by, while I, with the rest, returned by way of Banawe in the subprovince of Ifugao.

The first night out from Bontoc we slept in the native village of Talubin. The natives crowded around, curious to see so many American boys. The children asked us for matches, which are in great demand, and the older people seemed friendly enough. Yet the year before the men of the town had marched in a body to Bontoc, each one armed with a spear to avenge the death of one of their village, who had been killed near Bontoc. They were pacified by the American governor and by the guns of the constabulary sent out to meet them. But they do not forget, and we noticed that our Bontoc *cargadores* (each one of whom, by the way, was armed with a spear) wanted to be paid off immediately, so that they might get back to their own town before nightfall. One boy, the personal servant of the Rev. E. A. Sibley, who was making this part of the trip with us from Bontoc, remained. As he was from the exact place where the Talubin man had been murdered, we thought that it might occur to the people that this would be a good opportunity to even up the account, but nothing happened, and Stephen awoke the next morning with his head on his shoulders.

The next day we reached Banawe, stopping with the constabulary officers there, who were very hospitable. Few people visit this place, as it is so far out of the way, but it is well worth while to make a special effort to get there, if one is travelling in the north country. The rice terraces are undoubtedly among the most wonderful in the world. The people have made terraces for their rice to the extreme top of the mountain sides —tier after tier—and one's respect for the Igorot increases as he gazes on the work of his hands. The effect of this whole valley, terraced to the very top, is tremendous. It must be seen to be appreciated.

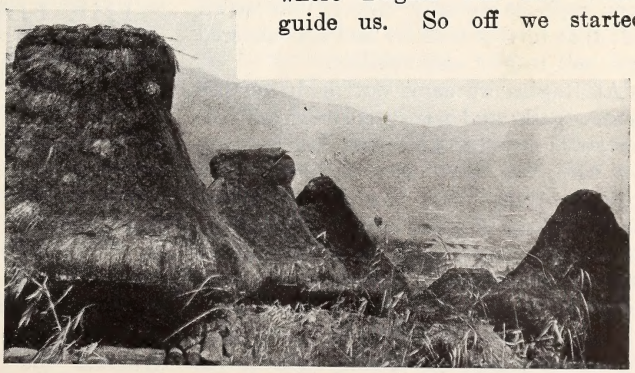


A YOUNG BONTOC BOY

The object partly seen at the right is a native coffin

From Banawe we went across a trail that had just been opened up across a new country to Bugias, which is on what is called the "river trail," one of the regular routes to the north. We were the first non-official party to cross this, and it was thought wise to take a constabulary guard. The distance was about sixty miles, and we took three days to it, stopping over night in road-houses—hastily-constructed shacks made for the use of the men when the road was put through, and then abandoned. The natives, for the first part of the journey, showed themselves to be exceedingly friendly, making us presents of eggs, chickens, etc. One old chief with a body guard of about ten spearmen, escorted us for an entire day. There were only seven of us in the party, but with our constabulary guard, *cargadores* and escort, our total number on that particular day was twenty-nine. We regretted that we had not brought along a sufficient number of suitable presents with which to express our appreciation of these kindly offices of the natives. We had a few, however, and scissors and pocket-knives were received with great delight.

The last day of this trip we saw practically no natives. We caught glimpses of a few, eyeing us wonderingly, but their fear was greater than their curiosity, and they did not approach. In the afternoon the trail stopped abruptly. At a loss where to turn we struck off through the woods, trying to pick it up, but by no means certain where to find it. At last, somewhere off in the woods, we heard the sound of someone chopping. The shout of our native constabulary caused the chopping to cease while we waited expectantly. After an interval our axeman began again. The sergeant of the constabulary went forward cautiously in the direction of the sound, and after a long delay came back with the chopper, a stalwart native. Yes, he knew where Bugias was and would guide us. So off we started



PART OF THE NATIVE VILLAGE OF BONTOC



Our Ifugao bodyguard, who accompanied us during a part of the trip. The man with the gun is a constabulary soldier

over the native trail, one of the stiffests bits of walking in the journey, for the Igorot never seeks an easy grade. Straight to his destination he goes, no matter what may be in his way, and we found our breath coming pretty hard on some of the hills our guide led us over. Late in the afternoon he pointed out the town to us in a valley far below. His work was ended, and we tried to make him take something for his help, but in vain. What he had done was an act of friendship. He did not even reply as we said "Adios," but we all felt that in this man we had encountered true self-respect and nobility.

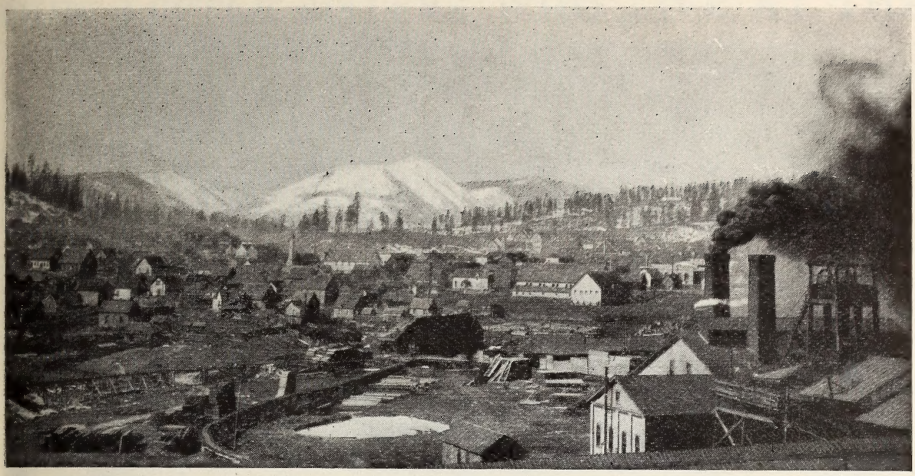
At Bugias we came out again on the beaten path, and were welcomed and entertained by the American teacher and his wife, Mr. and Mrs. Caldwell. On March 17th, after some good, hard "hiking," we found ourselves back in Baguio, having covered some 250 miles. The other members of the party were waiting for us.

The trip was a success in every way. In many places the scenery was of extraordinary beauty and the effect was far from being lost on the boys. Besides this, the routine of the trail—making and breaking camp, cooking meals by the side of the road, conquering hard hills, was an experience which every boy should have. The trip, by the way, is a part of the regular school course, taking the place of the Easter vacation.

All came home in good condition and are looking forward with enthusiasm to the journey next year.

THE FIRST AMERICANS

THIS is the title of the most fascinating set of Missionary Lessons for Lent put forth by the Board of Missions It deals with our Indian work and is illustrated with a large number of half tones, drawings and blackboard suggestions. Every Sunday-school should use it. The cost is small. One set of Lessons contains everything necessary for teaching an entire class. Single copies 15 cents; per dozen, $1.50; 50 for $ Address the Educational Department 281 Fourth Avenue, New York.



ROSLYN, NESTLING IN A VALLEY AT THE FOOT OF THE SNOW-CROWNED CASCADES

A HILL-TOWN IN WASHINGTON

By the Reverend Herbert I. Oberholtzer

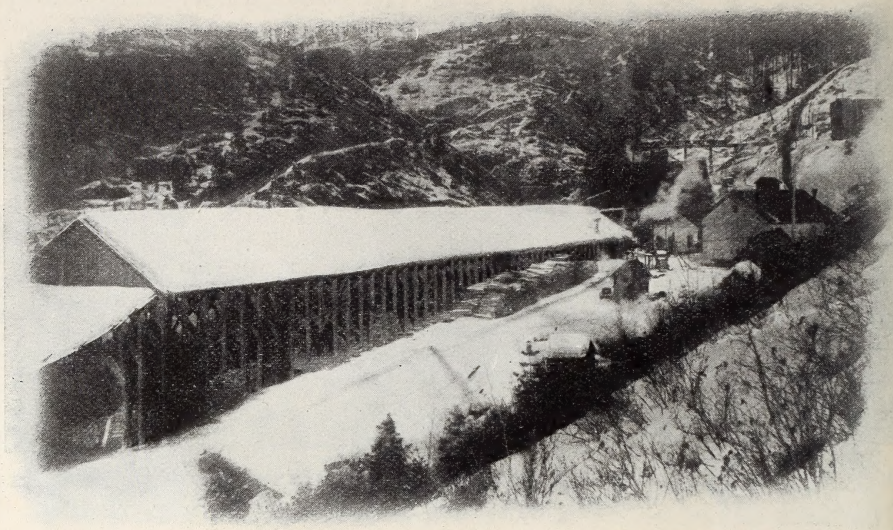
IN the foothills of the Cascade Mountains of the State of Washington, is a narrow valley ten miles long and half a mile wide, which produces more coal than any similar area in the world. There are in all thirteen mines in the valley. In the centre of the valley is the city of Roslyn, a "hill-town," like Nazareth of old; a homely little city amid picturesque scenery. Especially picturesque is it in the winter time when the snow is often five or six feet deep on the level, and piled up so high that a person walking along the sidewalks cannot see the street.

Roslyn is in the United States, yet in this little city of 4,000 people there are representatives of twenty-six nationalities from all parts of the world. Only a few of the children are native born. The streets often remind the visitor of the confusion of tongues at the Tower of Babel.

Eighteen years ago, at the invitation of two English Churchmen, Bishop Wells visited Roslyn. These men had planned to buy an old, unused building, and move it to a knoll just at the edge of the city. Bishop Wells looked at the proposed location and said, "Christ was crucified on a hill outside the city," so the Church mission begun in Roslyn was named Calvary.

In this hill-town there are many children. Accompanying this article is a picture of some who attended a week's parochial mission in Calvary Church, preached by the Rev. Allen K. Smith, of Ellensburg. There are 104 in the picture, and the church was filled every day during the week. The picture was taken on Saturday afternoon. These are but a part of the children and teachers of the Sunday-school, which is one of the largest in the District of Spokane. The two boys on horses live out of town but are earnest members of the Sunday-school.

In the picture are children of ten nationalities; Swedes, Finlanders, Italians, Austrians, Syrians, Germans, Welsh, Scotch, English, and a very few Americans. The Italians and the Slavic peoples are coming more and more to the church.

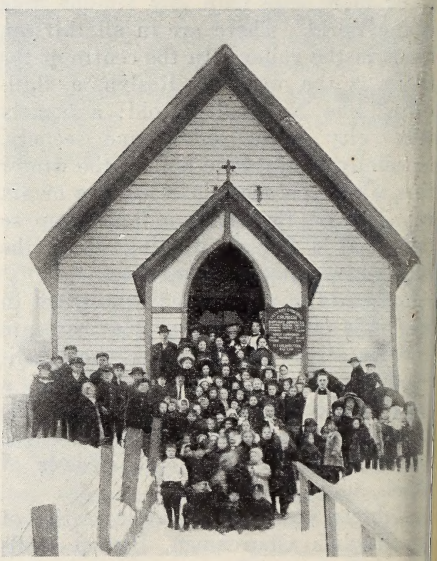


ONE OF THE GREAT MINES WHICH FORM A PRINCIPAL INDUSTRY OF THE TOWN

But Roslyn is not the only "hill-town" in this valley. Three miles down the valley is the small city of Cle Elum, where we have a dozen or more communicants who are very faithful. Here we hold service twice a month, once in the afternoon and once at eight o'clock in the morning. We have no Sunday-school there as yet, for we use a Methodist church, and cannot have it for Sunday-school.

Twelve miles from Cle Elum, on the Northern Pacific, toward Seattle, is another little town called Easton, also in the Cascade Mountains. This is the place where the "helper-engine" is put on the trains to push them over the mountain. For several years there has been no church nor Sunday-school there of any kind. Now an earnest Churchwoman has organized a Sunday-school and it is in a flourishing condition, though only just begun. I expect to hold occasional services there.

These are, I believe, the only "hill-towns" on this side of the range. The Church has a hold in each of them and she will keep that hold. The Sunday-school children of these places are of many races, and they send greetings to other Sunday-school children in the name of Him who lived His boyhood days in a "hill-town" of Judea.



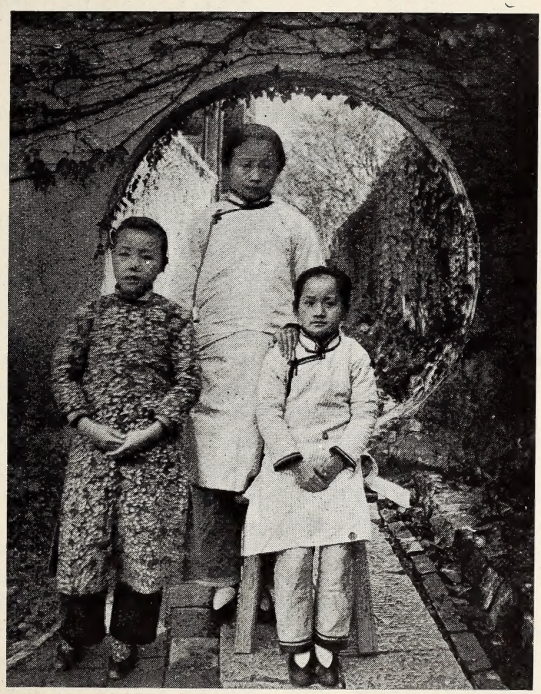
Members of the Sunday-school present at one the children's services on a weekday afternoon

OUR LITTLE SISTERS WHO LIVE AT THE BOTTOM OF A WELL

By Deaconess Hart

OF course we all remember the interesting story of the dormouse in "Alice in Wonderland," about the "Three little sisters who lived at the bottom of a well," but did you know that nearly all of our little sisters, as well as our little brothers, over in China, do exactly the same thing? Of course it isn't the same kind of well, because you remember that was a treacle well, and I am afraid some of these Chinese wells aren't as sweet as that!

It is like this—a Chinese house is always built with a great wall in front of it to keep out the thieves and robbers, and when you open the big wooden door in the middle of this wall, you walk right into what we would call a court, but what the Chinese call "the heavenly well." This is an open space, usually about ten feet square, and they call it the heavenly well because, as they say, it comes all the way down from heaven. It isn't filled either with water or with treacle, but only with air, which is more or less fresh! Sometimes there are flowers there, and often dogs, chickens and pigs may be seen scampering about as though it were the most natural thing in the world to live at the bottom of a well. But whatever else there is in the well, you can always count on there being plenty of children. People sometimes think of China as being a poor country, but there is one thing in which it is abundantly rich, and that is in its crop of boys and girls; because fully one-fifth of all the children in the world live in that great country. As the houses are usually dark, this "heavenly well" naturally becomes a favorite spot for the children, except when it rains. In this country, you know that a well loses its usefulness when it "goes dry"; but a heavenly well only loses its charms when it "goes wet."



YOH-LAN, KUEI-YIN AND HSIEO-TSEN
Three of the little sisters

Here is a picture of three little girls (Yoh-lan, Kuei-yin and Hsieo-tsen, or "Orchid-like," "Cultivated-excellence," and "Beautiful-cassia," as their names mean), and you will see from this how these little sisters dress who live at the bottom of a well. But perhaps you already knew that all the little girls over



At play in the courtyard

in China wear trousers, just as all the little boys wear dresses! These are all girls from St. Hilda's School, where they are learning all sorts of useful things—for life is not all play, even when you live at the bottom of a well.

They used to think over in China that girls couldn't learn anything, but since you have been helping to establish mission schools over there, they have found out that girls can learn just as well as boys can; so now they study very much the same things that you do here in America. They learn to read and to write (only you couldn't understand their queer writing any more than you could understand their reading), and they study geography, history and arithmetic; and sometimes a subject which they think is most difficult of all. What do you suppose it is? Why, the English language!

But the most important lessons they learn are those about our Lord's life, the message He brought to earth and all that He is doing for the children of men; for, although many hundreds of years have gone by since our Lord came to earth to tell us of our Father's love, the news has not been spread over all the earth yet. Oh, there are so many people over in China who know nothing of it. They don't even know that there is but one God, Who made and loves us all. On the contrary, they think that there are a great many gods, and that these gods are often jealous of the people who live on earth. So they do all sorts of queer things to deceive the gods and to keep them from injuring the children. Our hope is that, by and by, these children from our mission schools will help to spread this good news everywhere.

These children must also spend a great deal of time studying one subject, which sometimes is a little neglected over here in America—the art of being polite. Nothing is more important in the eyes of the Chinese than good manners. Once when we were having a Christmas tree for one of the mission schools, a Junior Auxiliary (perhaps it was yours!) had sent over a box of beautiful things for their Christmas presents. The girl who had the best record in school was told that she should have the privilege of choosing any gift that she wanted. Among the gifts was an unusually handsome doll, dressed in the latest American style. We noticed her looking at this with longing eyes and took it for granted it was the doll she would choose, but instead of that, wishing to be very polite, she looked all the things over and then selected the poorest, cheapest gift of them all. Of course she expected our manners would be equal to hers and that we would insist on her taking something nicer than that, but we, alas, had not been trained in the same school and she was forced to go back to her chair bearing the gift she herself had chosen, but which she did not in the least want. The burden proved too heavy, however, even for Oriental politeness and as she reached her seat she burst into a flood of tears! Then for the first time we appreciated the situation, the gift was exchanged and she went home feeling that it was sometimes possible to be both polite and happy.

You remember those three little sisters who lived in the dormouse well had to live entirely on treacle (molasses), which often made them ill, but our little sisters over in China are more fortunate than that, because they can live on rice



DEACONESS HART AND TWO VERY LITTLE SISTERS

The little child at the left is named Wen-sz, which means Literary Thought, and the one at the right is Wen-hua, which means Literary Influence. How would you like to be addressed as "Miss Literary Influence"?

unless it is a famine year, and then ometimes, poor things, they do not have nything); and on special feast days ney have such delicacies as birds'-nest oup, trees' ears, lily bulbs, and many ther things which they think are better an roast turkey, plum pudding or even ince pie.

It used to be a great disappointment me that the dormouse did not finish is story, and that I never knew what came of those three little sisters; but know now that you never can really nish a true story—you can only begin —because it keeps on growing from y to day and year to year. By the me we know what will happen to our little sisters, Yoh-lan, Kuei-yin and Hsieo-tsen, it will be time for something to happen to our still smaller sisters, Wen-hua and Wen-sz (whose names mean Literary Influence and Literary Thought), and so there can never be any end to this story!

But don't you think that these must be very interesting children who live at the bottom of these Chinese wells? Aren't you glad that you have the privilege of helping to send missionaries over there to teach them of the love of our dear Lord for them all? By and by wouldn't you like to come over and see these fascinating children and help in this wonderful work?

IN A MOUNTAIN COURT ROOM

The Rev. W. T. Roberts, our missionary at Rocky Mount, Virginia, gives the following vivid account of a trial that he witnessed, which involved two mountain boys. The story emphasizes the conditions existing among mountaineers.

I HAPPENED to be in the court-room when the case of the commonwealth against Henry Dixon and Woodie Nowlin was called. The prisoners, Dixon and Nowlin, were brought into court by the sheriff. I was amazed to see that the prisoners were two *boys*.

Dixon appeared to be about eighteen years of age, a callow, unprepossessing youth. Nowlin was a mere lad, apparently not more than ten or twelve years old. He was a slender, delicate-looking child, with something more than a touch of refinement and gentle breeding about him. His skin was dark and his hair jet black. He had bright black eyes and teeth of pearly whiteness. He had been confined in jail for some weeks, possibly several months, and the confinement of the free mountain child within the narrow prison walls of a county jail had done its work. The boy was weak and his nerve was gone.

The child had hardly faced the judge when he broke down completely and began to cry. The commonwealth's attorney at once turned and addressed the court:

"If your honor please," he said, "you see this child. He is here charged with assault and robbery—this child! The grand jury have found a true bill against him. But I can't prosecute the child. His father was assassinated from ambush. He was riding along the road with his little girl in front of him, and both were riddled with buckshot. The father was found dead in the road with his dead little girl clasped in his once strong arms. No clue to the murderer has ever been found. The widow, mother of this boy now before your honor, is a cripple. She walks only with the aid of crutches. The boy has been compelled to shift for himself, and in the effort to make a precarious living, this fatherless and hungry child has at last been caught in the meshes of the law. In company with Henry Dixon, who is older and knew better, and had no such cause to urge him on to the commission of crime, this child was accessory to the crime of assault and robbery. Henry Dixon knocked a man down with a rock and held him while the child rifled his pockets. Under the circumstances who can blame the fatherless, hungry boy? May it please your honor, I move that the case be dismissed, and that the child be sent home to his mother."

There was scarcely a dry eye in the court-room. The face of the venerable judge was illuminated with a kindly interest for the child. "Mr. D——," said the judge, "is this the boy's first offence?" "Yes, your honor, he has never been indicted before." "But what," said the judge, "is the boy's general character in the neighborhood? If you can establish that his general character is good, I will send him back to his mother. But if his mother is unable to control him, I must, for the boy's own good, either send him to the state reformatory or place him under the care of some good citizen who will be responsible for his good behavior in the future. We cannot allow him to run at large."

An examination by the judge of reputable citizens in the neighborhood revealed the fact that since his father's

murder the crippled mother was unable to control her boy, that he roamed the country around and had acquired a bad name in the community—this slender, delicately-formed child!

All this time the boy's sobs could be distinctly heard throughout the court-room. The attorney for the commonwealth had repeatedly assured him that no one should hurt him, and the judge himself had most paternally assured him of the same fact. But the child, broken by confinement and awed by the presence of a judge, jury and commonwealth's attorney, sobbed most piteously.

"Mr. D——," said the judge, "do you know a suitable man to have the care of this child?" The attorney looked over the court-room and saw Mr. B——. "Mr. B——, will you take the boy and raise him up right?"

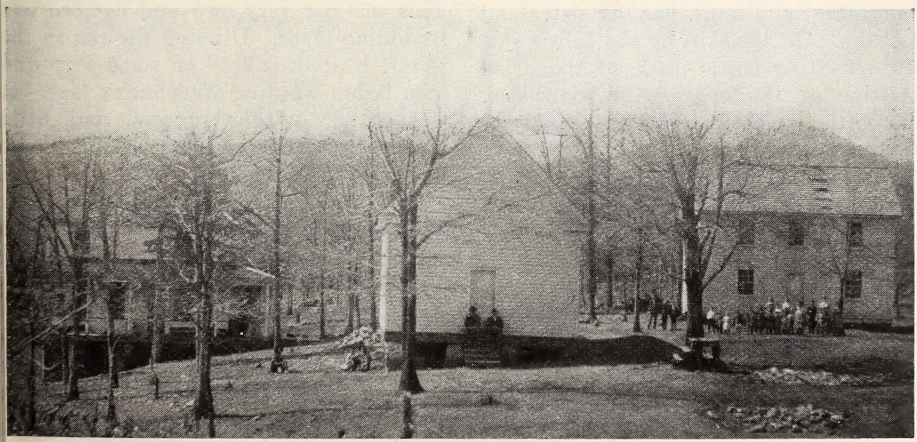
The boy was sobbing more and more piteously. Here he suddenly broke out, "Mr. Jedge, I'd ruther go with this man over here," pointing to a man in the crowd behind. "Well," said the judge, "if that gentleman is a suitable person, you can go with him. Mr. D——, is the gentleman with whom the boy wants to go a suitable person to have him?"

"If your honor please," replied the attorney for the commonwealth, "I think the boy would be safe in his care."

"Now my son," said the judge in conclusion, "I place you in the care of the gentleman you have chosen to be your protector, your guardian and your friend. You must do what he tells you. And if you do not mind him, I warn you now that the attorney will catch you again and bring you here, and that I will send you to the state reformatory where they keep bad boys until they are willing to try to be good. You are discharged."

I saw the child on the street with his court-appointed father, shook his hand and bade him "God speed." Fatherless, almost motherless, a criminal almost from birth, the victim of cruel circumstances, has the Church no mission to him and his people?

The settlement work which the Church is planting here and there among the mountains of the South furnishes the means to meet these crying needs. Christian men and women can find ample opportunity for neighborly ministry. We should give these children of the mountains a chance to learn. We should bring into their lives interests which are healthful and righteous. They have so little, and we so much!



ST. PETER'S IN THE MOUNTAINS

A settlement work which is reaching the mountain boy

KAIPUK, CHILD OF THE IGLOO

By Constance Lyon

EVERYTHING was still in the igloo. All were asleep except Kaipuk—whose name in English means "Big Wave." Kaipuk had been awake most of the night, wishing that morning would come. And now at last it was time for her to get up.

It was a very queer bed she was lying on, and a very queer room she was in. There were no chairs and no tables, only some rude lamps made of stone where seal-oil was burning. Beside one of these on the floor sat Kaipuk's grandmother, holding a small stick with which she stirred the oil to keep it from smoking. The room was hot and dark and ill-ventilated. The only window was a hole in the roof which was covered by a slab of ice to prevent the polar bears from paying a visit. In the summer, when this is removed, the children often climb up on the top of the igloo and look down on the people within.

On some skins on the floor, fast asleep, lay a lot of people—Kaipuk's mother and grandfather and aunt, her big sister and the baby. On the skin by the baby's side was a feeding bottle made of the dried intestine of the *oogruk,* or giant-seal. The bottle, which was two feet long, was filled, not with fresh milk, but raw flour and water. The whole family had to sleep in this room, for it was the only one in the igloo.

Kaipuk was thinking hard as she lay there so wideawake. Suddenly she turned over and looked at the little sister fast asleep by her side. "Will they take her too?" she wondered. "What shall I do if they won't, now Mother will let her go? I'll take her," said Kaipuk, "and risk it; I must." She got up quickly and soon was dressed. Her clothes were quite different from ours; they were made of skins and fur. You see Kaipuk lived

"In the land of the Frost King bold,
Where snowdrifts are hiding a thousand years old,
And icebergs are growing mountain high,
And all winter long there's no sun in the sky,
And it's cold, cold, cold."

As soon as Kaipuk had finished dressing she touched her sister's arm, and said, "Come, Agoonack, wake up, we'll have to start very soon. I must not be late to-day, for if taking you makes me late, they may say I can't take you again." Little Agoonack rubbed her eyes and sat up on the skin in the corner. She was a dirty little object, with straight black hair. In the meantime Kaipuk had walked over to one of the lamps and brought back a rag and tiny tin can of water. Then she put her hand mysteriously under the skin bed and drew out a small piece of soap. This was her very own and her bed was its hiding-place. Dipping the rag in the water, Kaipuk rubbed on some soap and then began washing Agoonack's face. It was rather a slow process, and little Agoonack wondered why it was done. "Mother never does this," she whispered.

"Well, you can't go with a dirty face for they'll never take dirty faces," and Kaipuk scrubbed away. Soon the small face looked cleaner and the small eyes shone with delight. "You'll do now," said Kaipuk. "I'll put on your dress." Like her own it was made of fur, and when it was on Agoonack looked a chubby little bundle ready for the winter weather.

Breakfast was the next thing. Down on the floor they squatted, close to one

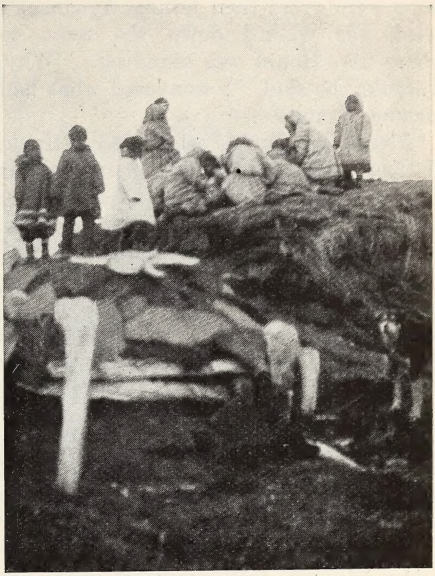
of the lamps. You could never guess what they ate. It was the dried black inner skin of the whale! It looks and tastes much like india-rubber. This was all they had, but they quite enjoyed it. Next came the putting on of mittens and hoods, and then they were ready to start.

"Good-bye," called Kaipuk to her grandmother, who was the only one awake.

"Good-bye," shouted Agoonack, and with that they were gone. But not through a door, for there were no doors in the igloo. Down a long, dark, underground passage they made their way, and presently came to a ladder, ten feet high. They climbed it quickly, for they knew just how, and soon found themselves standing on the hard, white snows of Alaska.

The light was dim, and it was bitterly cold, for the wind was blowing hard. But Kaipuk and Agoonack were accustomed to this. Taking each other by the hand they started briskly along the trail. It was six miles to Point Hope, and as they ran, the day grew darker and the snow began to fall. Worse still, they lost the trail. "Let's go home," said Agoonack, "I'm tired."

"Oh, no," said Kaipuk, "I'll find it." And digging her feet in the snow she kept bravely on, feeling for the trail. "I've got it! I've got it," she cried, and taking Agoonack in her arms hurried on. Soon they reached the trail that comes from the

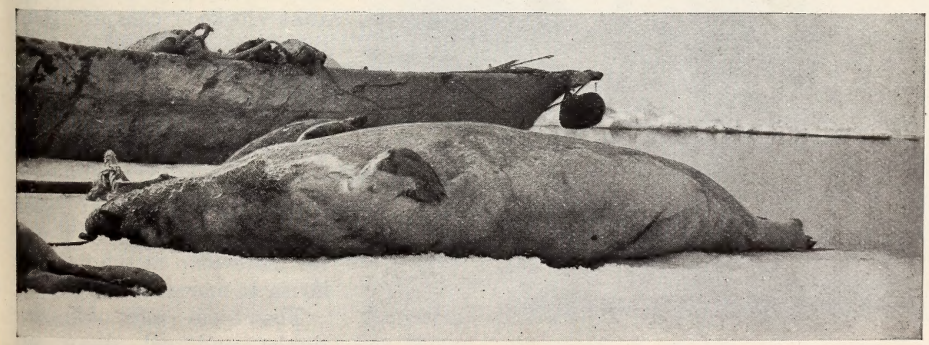


Children on top of the igloo looking down on a dancing party

East, but there was not a child in sight. "I must be late," thought poor Kaipuk, and again she hurried on for two more miles along the lonely trail.

At last they reached Point Hope and a small, dingy-looking building came in sight. When Kaipuk reached it she put Agoonack down, and they shook the snow from their dresses. Then Kaipuk opened the door. Yes, she was late—the children were kneeling, and school had begun!

Kaipuk waited till the opening devo-



THE OOGRUK, OR GIANT SEAL

tions were over; then taking Agoonack's hand, she walked down the room to where Mr. Hoare was standing. "Why, Kaipuk," he said, "I wondered what had become of you."

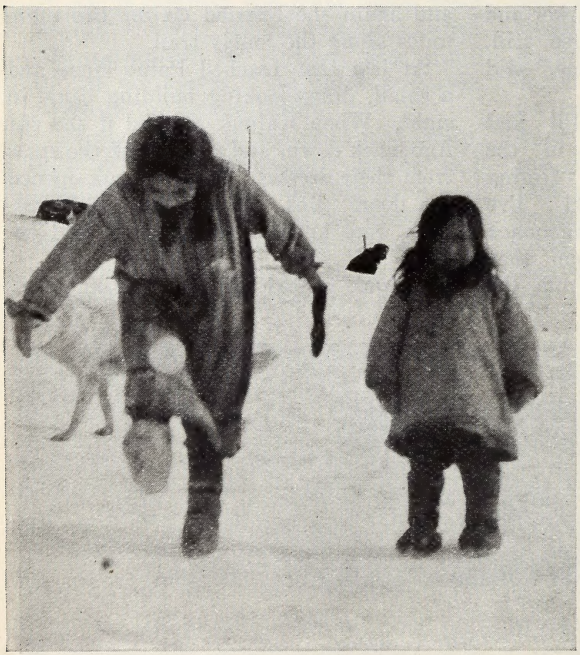
"Please, I'm sorry," whispered Kaipuk, "I lost the trail, and Agoonack was heavy. But we won't be late again; we really won't. Please let Agoonack stay, for at last Mother's said she can come."

"Why, of course she may stay," he said, kindly. "I'll put her with the little ones." And soon she was sitting with other children in fur dresses, making something out of paper.

Little Agoonack never had seen anything like it before. The room was so bright and cheery, the stove so nice and warm. "I like this room," she said to Mr. Hoare; "I wish we had it at home."

While Agoonack was busy with her paper, Kaipuk was occupied with her pen. After getting some ink from the top of the stove—where it was kept so that it would not freeze—she went to her seat to write a definition of truth. For a long time she sat thinking and then wrote: "Eskimo stories are not truth because they have no book. A white man's stories are true, because they have books." What Kaipuk meant was that the stories she had heard in the igloo were not beautiful and true, like the stories of Jesus which she had read in the Book Mr. Hoare had brought to Alaska. Thus the session passed, all too soon.

The children left the tiny school-house and started in all directions for their homes. Some lived in Point Hope, others a mile or more away. None had come so far as Kaipuk, but she loved to go to school and thought nothing of the six-mile walk to and fro. On the way home the children played tag and ball, but not as you or I would. Here is a picture of Kaipuk playing with a ball made of ice. She kicks the ball in the air, first with her instep, then with her knee. It may sound easy, but just try it! Kaipuk kept this up for two hundred times without letting the ball touch the ground. Then she remembered something; her mother was going to make mukluks, and would want her to help with "the chewing." So she raced with Agoonack over the hill, and reached home in good time.



"The ball was of ice, and she kept it up for two hundred times"

Things in the igloo looked different. Kaipuk's mother and sister, grandmother and aunt looked cleaner than they'd ever looked before. What do you suppose they had done? Why, they had found Kaipuk's soap and water, and used it all up. But Kaipuk didn't mind. She liked to see their faces clean, and she said, "I'll ask for more soap at the mission house to-morrow."

Then she took off her things and sat down on the floor to help her mother



A GROUP OF POINT HOPE SCHOOL CHILDREN

make mukluks. Mukluks are what we call boots, and are made from the skin of the *oogruk*. In Alaska they have no machines like the ones our boots are sewed with, nor have they any thread; so the women *chew* the sole and the leg of the mukluks together with their teeth. The skin of the *oogruk* is so hard to chew that by the time the women are thirty years old their teeth are all worn away. As soon as the children are old enough they have to help with this.

Kaipuk chewed away, but before long there was a great commotion outside—men's voices shouting and calling. All left their work and hurried out of the igloo to see what had happened. It was Kaipuk's father, uncle and brother, who had come home from a hunting-trip. They had been away three weeks, and returned laden with the skins of the white fox. All chewing now was stopped and there was a time of great rejoicing. They told story after story of their strange adventures, and how on their return they had called at Point Hope, at the house of the white man. "Did you see the new church," asked Kaipuk, "that Mr. Hoare and the bishop have been building?" Yes; her father had seen the new church, but better still, he had been to a service, and heard for the first time the wonderful story of Jesus. He told them all he could remember, and added: "I'm going with you, Kaipuk, next Sunday. I want to learn more." And so it came about that not only Kaipuk, but also her father and mother, sisters and brother, went Sunday after Sunday to the service at Point Hope.



ST. THOMAS'S CHURCH IN SUMMER TIME

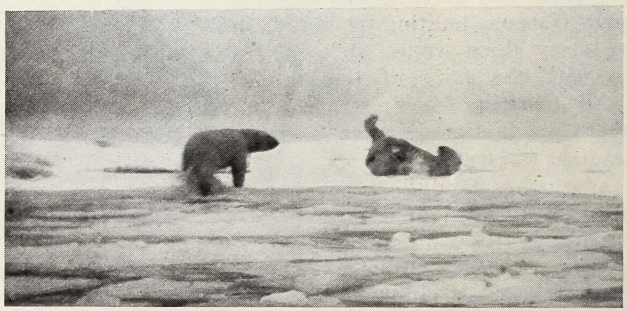


THE CONGREGATION AT POINT HOPE

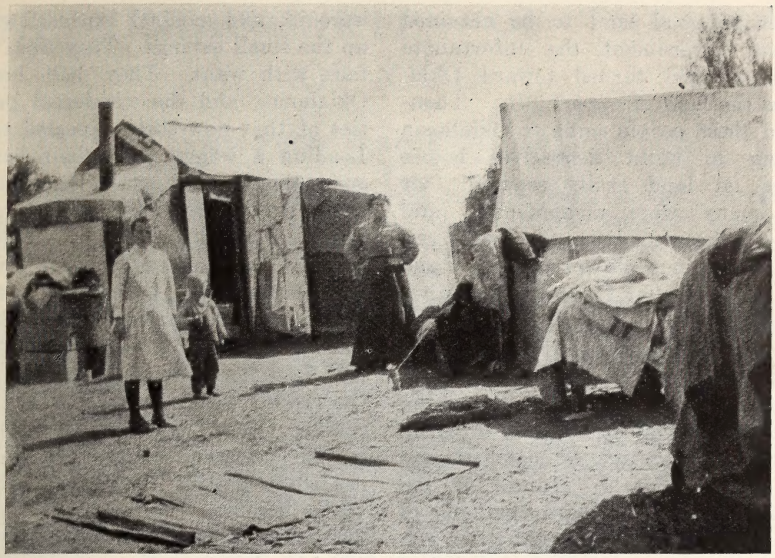
A year had passed since our story began. Our little friend Kaipuk was again on her way to Point Hope, but this time all the family were with her. As they made their way along the trail, other Eskimo families joined them. Very soon they reached the village. The place looked deserted, so they hurried on to St. Thomas's chapel. Mr. Hoare was at the door to greet them and show them to their seats. The church was crowded with people, and more kept coming in. All looked very happy, and seemed to be watching for some one. By and by Mr. Hoare went out, and when he returned he was vested, and with him was their beloved Bishop Rowe. All stood, and they sang a hymn in their quaint Eskimo language. At its close those in the front left their seats and knelt down by the tiny chancel. Then followed our beautiful Confirmation Service. There were forty-nine that day on whom Bishop Rowe laid his hands, and among them were Kaipuk's father and mother, big sister and brother.

The celebration which followed will long be remembered, for all the adults of Point Hope received the Holy Communion. For this Mr. Hoare had been faithfully preparing his people, day after day, and week after week, as he went among them. It was a happy congregation that left the little church to return to their humble igloos.

As Kaipuk journeyed homeward she thought of the days when she had gone all alone to the chapel. She would go alone no more, and there was not to be found in Alaska that day a happier child of the igloo.



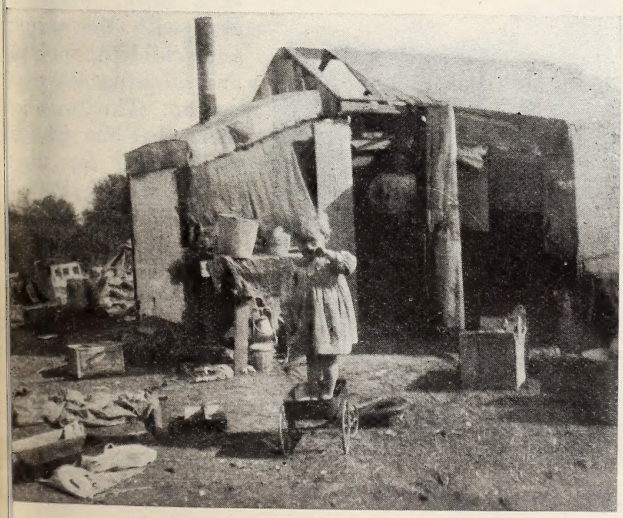
Polar bears playing on the ice



SOME WHOM THE CHURCH IS TRYING TO HELP

MINISTERING TO THE TENT DWELLERS IN OKLAHOMA

WOULDN'T it be fun to live in a tent? Perhaps so—for a summer vacation or a hunting trip — but we should hardly find it comfortable the year around. Yet hundreds of families live that way, hoping continually that they may have something better deserving to be called a home.



Everyone knows how in recent years homeseekers have poured into the State of Oklahoma. Sometimes they came by tens of thousands. Bishop Brooke tells of a county which on one Saturday night had a population of six people and on the following Saturday a population of 65,000. This was at the time of the great land drawing.

Because of this the name of Oklahoma became known throughout the nation; and even after there were no more fine

stretches of good land to be obtained from the Government, the unfortunate and discouraged turned toward Oklahoma as the land of opportunity. Thousands of these people came to Oklahoma expecting to build themselves homes at once on land easily secured. Of course many were disappointed, and to-day on the outskirts of some of the larger towns there cluster the tents and shacks which shelter those who have not met success.

One faithful woman, who is a missionary of the Church, has been going in and out among these tent-folk seeking opportunity to help them, and bringing the Church's message of comfort and hope. Miss Alice J. Hunter is the Church worker at Muskogee, the home of Bishop Thurston. She sought out a colony of these tent-dwellers who had pitched their slight habitation on the banks of Coody Creek, east of the city.

The story which she tells of one family is typical of many: "Their home was in a far-away western state where they lived in comfortable though moderate circumstances. But the father lost his position and was unable to secure permanent work of any kind. The children were ill, and medical expenses soon ate up the small savings. They were face to face with want. They had heard of Oklahoma, and the wonderful possibilities of that new state appealed to them. Loading a wagon with their household goods they started on the long journey to their prospective home. At first they occupied a cottage in the outskirts of the city, but the employment for which the husband had hoped was not forthcoming, and at the end of a month they were compelled to give up the little house and join the colony of campers out on the creek. We found them the day they pitched their tent. Soon after the mother became seriously ill. We succeeded in getting her into the hospital, where she was comfortably cared for; also we provided for the little family during her absence. Now she is with them again, perfectly restored to health; the father has permanent employment and the children are regular attendants at our Sunday-school.

"We have organized in this tent village a 'neighborhood club' for the women, and we meet with them once a week. During the cooler months we have a sewing-class for the children, but I think the thing that really helps most is a friendly visit to the homes each week, when we chat with the women and children, helping and advising wherever we can. Thus we show them that the Church really cares for them, and will stand by them in their hour of adversity."



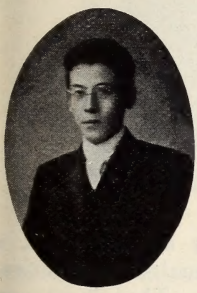
The family described in the article

Here we have one of the many forms of ministry which may be carried on by a devoted woman who is the Church's representative in a new land, and it is a ministry which only a woman can most effectively perform.

THE KINDERGARTEN OF THE LOVE OF GOD

By Peter Kunekichi Goto

This simple story of ministrations to little children, and through them to their parents, is told in the words of the Japanese missionary himself, and will, we believe, prove the more effective for that reason.



Peter K. Goto

THE people in that part of Shitaya (one of the wards of Tokyo) where I have my work, for the most part live in small houses of one room, sometimes of only four and a half mats, that is 9 x 9 feet. In rooms of this size families of seven and eight persons eat, sleep and work. Of course, they do not know the English proverb that "cleanliness is next to godliness," and are absolutely indifferent to all sanitary measures, but people cannot be clean, living as they do. Often their wretched houses are in the rear of other buildings and on the narrowest alleys.

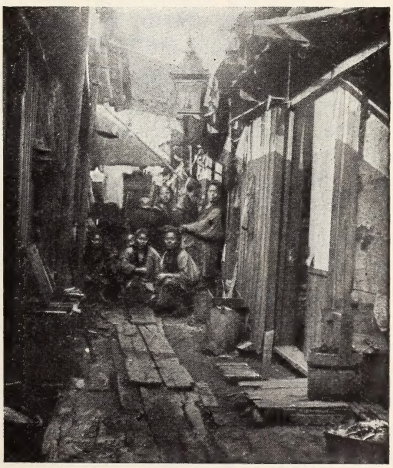
Needless to say, the children are in many cases in a most pitiable state. Even their games reflect the moral condition and character of their environment, for "the Burglar" and "the Pawnbroker," not to mention worse, are among those most attractive to these children.

There is, I think, a deeper and truer cause than poverty, that brought these people to this condition of "the submerged tenth." Some of them drifted to this slum through long illness or other misfortune, but the chief causes were idleness, drunkenness, gambling and general self-abandonment. The real cause of their misery is then a moral one.

If, therefore, we wish to save them, we must save them morally. Some one has said, "make a man first; he will make his circumstances." These words once came to me like an inspiration and I have taken them as a motto for my work.

As to how the Kindergarten was started, I went out one day in another part of the city to have an open-air meeting. I meant to preach to grown people, but instead my audience was composed entirely of children, their parents being at their work, so I had to change the meeting into one for children. Continuing in this way and being naturally fond of children, I became good friends with them and used to take cakes and candies for them when I went, so that they used to welcome me with "The uncle has come again." (Japanese children call all friends of the family "uncle.")

When I saw these poor, ragged and uncared for little creatures my heart



HOMES OF THE PARENTS



AT WORK IN THE KINDERGARTEN

went out to them. I felt that I must try to save them and by so doing save the coming generation of fathers and mothers.

After this I spent six months in investigating their daily life and their real condition, physical and moral. When I found how great their need was, I decided to open a Kindergarten, and chose this Shitaya slum as the poorest, the most miserable and the wickedest place in Tokyo.

Of course I could not do anything without help and without money, so I prayed that God would open the way in His good time. Soon, in answer to my prayers, an excellent woman offered herself for the work, and so left me free to work for my support.

It was in September 1907 that we started. In the beginning we had only twelve children, as the place we were in was so small we could not take more. We tried our best, however, to make these children into twelve apostles for the Lord, and indeed the results were very encouraging. After some time we moved into a little larger house where we could accommodate about thirty.

In 1910, with gifts from the Ministering Children's League in Tokyo, and other friends, we put up a new and commodious building with a little yard in front, all enclosed by a high fence, a necessary protection against inquisitiveness and interruption. Though we own the building the land is rented and we wish to buy it when the money is forthcoming. The front room of the building is the kindergarten assembly room and is light and airy. In one corner is the altar, curtained off during the week but used at our Sunday services. Forty children have already graduated from the kindergarten and there are now fifty-four scholars in attendance. In addition to the regular kindergarten course thirty minutes every day are given to Christian instruction.

Most of our Christian families have come through our little missionaries, who repeat the Gospel story in their talk or show its effects by the remarkable change in their conduct. There are many interesting tales of the children in this connection, and I will tell a few of them.

A girl named Hana (Blossom), six years old, was an orphan and brought up by her grandparents, who were very poor. She looked forlorn when she first came to kindergarten, but after she had heard of Jesus and His Love she brightened up, and was completely changed. The children liked her very much, and when she did not come for



AT THE TIME OF PRAYER

me time they missed her. On going inquire they found her in bed with purisy. Then the teacher went to see h and taught her to ask Jesus to make h well. Simple and faithful that she s, she continued praying all night, ugh in a high fever. Suddenly she ed in a loud voice, "Jesu Sama gato" ("Thank you, Jesus"). Her ndmother sleeping beside her being akened asked what was the matter. e child told her that Jesus had come d stood beside her, put His hand on forehead and said, "My Blossom, I will make you well." From that time "the fever left her." A Japanese young lady on hearing this story was so much affected that she gave me her diamond ring, with the proceeds of which I bought our organ.

Another child used to be haunted by a goblin like the one her mother saw in the theatre, in which amusement the parents spent all their earnings. Hearing that Jesus drove out devils when on earth, and that He can do the same to-day, she began to pray to Him to drive away her goblin, and the goblin ap-





THEIR JOY IN THE KINDERGARTEN IS REFLECTED ON THEIR FACES





OCCUPATIONS OF THE PARENTS

In such crowded quarters as these, and in other holes more wretched and unsanitary, many of parents labor from early dawn to dark, the children frequently assisting them in any way that they can

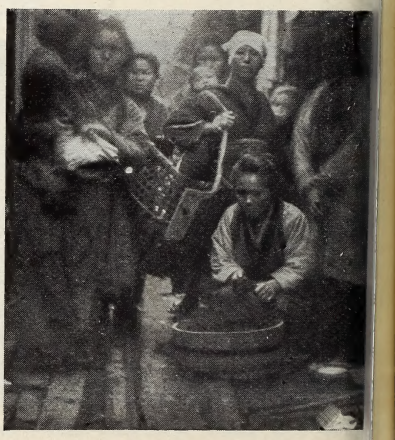
peared no longer. The mother was so much astonished that she asked the child about this Jesus. The child told her about Him while helping her at her work, and the mother and father, too, have become Christians.

We have meetings for parents on the first and fifteenth of the month, and the two holidays, and the children sometimes cry if their fathers and mothers will not attend. Our little Masa Chan, who used to sit beside the supper table while his father drank his *saké,* finally told him that he would become the son of the devil if he kept on drinking *saké,* which is a devil. A little girl whose parents had had such a bad quarrel that the mother had run away from home, was heard by her father praying that Jesus would not let him drink any more, and a few days after the family were happily united again.

We have Sunday-school in two places, with 150 scholars. These children, though so poor, at Christmas time give offerings of several *yen* to some one in distress.

Our congregation, as I said, worshipping in the kindergarten room, is now composed of seventy-two baptized Christians with fifty communicants, fifteen being recently confirmed. As most of the people have to work on Sunday as well as other days we have our largest congregation in the evening, usu forty to fifty.

We have in the Church thirteen c mittees for various things; one to range the tables and benches; one the books, composed of children; flowers, of old women. One is ca "the fire-generating committee," w meets for prayer thirty minutes be each service, and the others are to courage attendance, visit the sick, the records and accounts, attend funeral arrangements, etc., giving to all to do, while each person consi himself a committee to try to get pe into the Church.



Working in the busy bustle of the st

A MISSIONARY HOME ON THE PRAIRIES

By P. H. R.

MARY EMMA stood at the window watching the feathery snow-flakes slip softly down from the sky. Mary Emma, ed seven, was the conscientious little ughter of a Western missionary. The y was Christmas Eve—that wonderful y of half-guessed possibilities, which y or may not come true in the morni.

But Mary Emma was not thinking t then of the row of stockings which uld soon be hung, ready for the visit dear old St. Nicholas. She leaned ainst the window-casing with one nd, the other being held fast in the warm, chubby hands of her sister hel, who "would be four next August." hel had been listening to Mary's real of how Old Mother Goose was picki her Christmas turkeys, and how her nily was so large, and the turkeys so ny, that as the feathers fluttered wn to earth they were enough to cover whole world—"except down south ere it never snows," added the very eral and exact big sister.

But in spite of the fun of telling this l tale—which always seemed as if it *ght* be true, even when one knew it sn't—there was a troubled look in ary Emma's brown eyes. She was ticing how the snow was growing pidly deeper, and the flakes less like kes, and more like sugar or sand. As e children watched, the snow began to t and swirl in little eddying gusts, and ound the corners of the rectory crept aning sounds as the wind grew onger.

Children who lived on the Western airies thirty years ago learned many ings about the weather which those in e snug Eastern homes of to-day will ver know. So, because of what this litseven-year-old Mary Emma knew of the drifting snow and the rising wind, she clutched her sister's hand closer, and gave a little shiver. "Let's go and find Mama," she said to Ethel. This she felt was the very best thing to do when one was puzzled, or troubled, or sorry; even when one did not quite understand what it was all about. The mother was in her bedroom, where she had just tucked baby brother away for the night. She had gone to the window to draw the shades upon the early winter twilight. She stood a moment thinking of her husband coming back through the storm from one of his distant mission stations. She knew all too well what such a journey meant. Each winter men perished in the driving snow which swept those white prairies on the wings of the blizzard. Even the strongest and most experienced were sometimes victims of their own hardihood. The look upon her mother's face made Mary Emma say in a half whisper, "I wish Papa would come home." But as they left the bedroom the mother said, "Oh, you know the ponies always bring him safely home, even through the worst storms. Now we have just time to finish our story from the 'St. Nicholas' before supper."

It was very strange—no one ever tried to explain it—but in that rectory when the mother said she was ready to read aloud the children would gather from all over the house, like kittens around a bowl of milk, or bees around honey. In three minutes all five had settled themselves comfortably, and the only sound was the mother's pleasant voice reading "The Boy Emigrants." Outside the rising wind was now cutting sharply around the corners of the house, with whistling shrieks and moans. But the children did not hear it, for they were off on the far western slopes of the Sierras with the boys in the story. And

the mother was glad, as she looked up for a second at the eager faces, to know that it was only her own heart which beat more quickly at the sound of the rising gale.

Then came supper. A large dish of delicious milk toast, brought in steaming from the kitchen by Inga, the faithful Norwegian servant, and after the milk toast yellow apple sauce and crusty brown doughnuts, made by the mother herself. All the children knew that even Inga could not make doughnuts like mother's. To begin with, the hole in the middle of Inga's doughnuts was never anything but a small fat crack, while the holes in mother's doughnuts always stayed open; the children used to wonder why. Little Ethel and her brother next older never could resist the desire to put the tips of their tongues through the inviting holes. Of course they knew this was not polite, but they always waited until their mother was looking in the opposite direction, when up went the doughnuts, and pop! went the tongue into the hole before the first bite was taken.

After supper came the hanging of the stockings. Can one ever forget the thrill of hanging up a limp stocking, knowing so surely that one would find it bunchy and distended in the morning! In spite of a small salary, and the many hardships of life on what was then called "the Western border," the row of stockings at the rectory was always a goodly sight on Christmas morning. Happy and hearty, the children trooped off to bed, Mary Emma taking motherly care of the younger ones. It was very hard to go to sleep because of the wind, and because it was Christmas Eve and the stockings were hanging downstairs. Ethel did so wonder if it would be her turn to have The Marble—the dear old glass Marble—in the toe of her stocking, or whether she must wait until her next birthday to become its proud possessor. You see some things in this rectory were handed on from Christmas to Christmas, or from birthday to birthday, an when it came one's turn to own Th Marble one was just as happy as thoug it were a wonderful new one; perha happier, for "old friends are best," eve when they are only toy friends.

To-night there was a good deal talking back and forth across the ha but at last only Mary Emma and her b brother of twelve were left awak "Lewis!" Mary called softly, sitting u in bed, "isn't the wind awful. sounds like a child crying, sometime and sometimes like something I nev heard, but it makes my backbone fe queer." "Yes," answered her brothe "I know what you mean; I wish Pa were home. There is a moon, but I ju made a hole in the frost and looked ou and you can't see any more than as somebody was throwing flour in yo face. I guess—I guess we'd better s our prayers again; we don't have to g out on to the cold floor you know." "A right," Mary answered. Silence fe upon them both, and very soon five pai of eyes were shut tight, and five litt heads were filled with Christmas dream

Downstairs the mother was keepi her anxious vigil. Inga refused to to bed, as her mistress wished her to but replenished the fires and cuddl down for a nap in the big chair by t warm kitchen stove. The mother w very glad to have some unfinished dol clothes for Ethel to keep her hands bu and when they were done and tuck into the dangling stockings she fou she could not read, so wrote letters, w her ears strained for any sound comi through the storm without.

The clock had just struck eleven wh the distant sound of sleigh-bells caug her ear, and in an instant she had rais the shades and put the two kerose lamps in the front windows, where t light shone white against the thickn of the swirling snow. Then came t call of a horse; old "Chris," the faith pony (who received his name because was given to the missionary years

fore as a Christmas gift), had seen the light. The mother attended to the fires and put a bowl of milk to heat upon the stove, while Inga, in rubber boots, an overcoat, cap, mittens and scarf, stepped out into the storm just as the ghostly white horses drawing the sleigh drew up at the barnyard gate.

But there was no driver on the seat! Inga's heart went down into the very toes of the great rubber boots. Could it be that this time the ponies had *not* brought him home? Was he lying somewhere amid the whirling snow-drifts of the prairie, cold and white, like a marble statue, as she had found her own Scandinavian father lying after the three days' storm of '75? She thought of the wife, and of the five children wrapped in their Christmas dreams, and breathing an agonized prayer she plunged forward into the drifting snow.

In the bottom of the sleigh lay a huddled heap with the buffalo robe drawn close about it. It was the missionary, held fast in that torpor which is the first stage of death by freezing. Not a moment did Inga lose. Seizing the reins which lay idle on the dashboard she guided the staggering horses to the very doorstep and sent a quick call to her mistress within. Somehow the two women dragged the inert bundle inside the house and shut the door upon the howling storm. Even as they did so the closed eyes opened and sensation began to return to the chilled form. It was not long before the hot milk, warm blankets and the blazing fire had done their work, and he was able to tell them how he worked his way through the storm, until he realized that he had lost his sense of direction and had become utterly confused. Then he threw the lines about the dashboard, saying to the ponies, "May God help you to take us out of this! I can no longer help myself." Wrapping the robe about him he lay down in the bottom of the sleigh, and saying a prayer for deliverance knew no more until he woke on the old horsehair sofa in his own home with his wife bending over him.

"The dear ponies!" exclaimed his wife, through her tears, "and the dear God, who used them to send you back to us!"

With that they remembered the faithful four-footed missionaries still standing patiently in the raging storm. Out went Inga to put them in the warm stable and give them, with many a caress and broken word of thankfulness, the food and care which they had so richly earned. Nor was the missionary satisfied until he, in spite of his wife's protests, had braved the storm once more and aided Inga in providing for the comfort of the faithful team. His hands and feet were still stinging with the shooting pains of returning circulation. He could do but little, yet the look of love in his eyes and the deep note in his voice as he spoke to them, must have been, to the wise little ponies, their very best reward.

So it was all over, with nothing worse than frost-bitten fingers and toes, which in time cure themselves; and as the stroke of midnight ushered in the day of the Christ-Child the deep peace which thrills with the undertone of thankful hearts settled upon the rectory household.

Christmas morning dawned clear and cold. The first thing to break the silence was the father's voice at the foot of the stairs calling "Merry Christmas!" So strong and cheerful the voice sounded, no one would have dreamed that only a few hours before he had been face to face with death. How glad they were to hear him, and how the old house thrilled with the sound as from room to room rang the returning shouts of "Merry Christmas!"

Perhaps toilets were not performed as carefully as usual, or perhaps the Christmas joy made fingers more deft. At any rate in an incredibly short time the children were tumbling down the stairs to find father and mother smiling down at them with faces which bore no trace of last night's anxiety and danger; and ranged along the mantle-shelf were the wonderful, wonderful stockings! Never before was anything seen like

them. Such queer, delightful bunches distorted their outline! Some were long and slim; some short and fat. Ethel's sagged to such a length, and ended in such a large round toe that she knew, with a leap of the heart, that The Marble was hers at last!

We shall not try to describe the presents. Children nowadays would think little of them. The salary of the missionary was only $800 a year, and not much of it could go in Christmas gifts; but there was something for each from each; there was self-forgetting love and eager joy, and if these be present the richness of the gifts does not greatly matter. Mary Emma had some neatly-hemmed dusters for her mother and some handkerchiefs for her father, and she had helped the other children to make up their bunchy little packages, tied with much white string in many hard knots. And the father and mother loved the queer little gifts—some of them already familiar objects in the household—because they were the best which the children had to give.

The presents opened and admired, it was time for the early service, to which father, mother and Lewis went, while Inga, assisted by Mary Emma, prepared the breakfast. The meal was a merry one. Some of the younger children who could not bear to be separated entirely from their presents were allowed to bring one to the table. Ethel chose The Marble, and could hardly keep her admiring eyes from its much-dented crystal surface, beneath which shone the mysterious blue and white spirals and "curly-cues" which had been a wonder to them all from the time when Lewis, as a baby, had become its first possessor.

The morning service in the green-decked church, bright with lights and smelling of cedar, found the rectory pew filled with bobbing little heads. Round eyes were fixed upon their father in his white surplice, and the old hymns and carols stirred the little hearts strangely. Before the sermon the younger ones slipped quietly out, marshalled by Mary Emma, who settled them for their noonday naps.

Then came the Christmas dinner, with a real turkey, and the only box of candy which had been seen that year in the rectory household. After this an eager little group gathered about the mother as she lay on the old sofa, and through the long afternoon her gentle voice could be heard reading from a wonderful new book of old Christmas stories and legends, which had been sent to Mary Emma in the last missionary box, and which her parents had saved to brighten her Christmas Day.

When the evening lamp was lighted, and the younger children were being put to bed, on those rare days when he was at home Mary Emma always had a little visit with her father. This Christmas night she sat upon his knee perfectly silent for some time. Finally she said: "Papa, do you think the Christ-Child comes to earth on Christmas Eve, as those old stories say; and that people really see Him?" "Yes, dear," said the father quietly, "I think I do. The ponies and I must have met Him last night in the storm, for it was He who brought us safely home."

¶

Bishop Restarick sends this incident of work in Honolulu:

A GOOD story about a Korean is that of Pak Lam Ho, a doctor who became an earnest Christian here. When it came to the time of his baptism he desired to take as his Christian name *Jubilate*. The Rev. Kong Yin Tet had instructed him, for the Korean was one of the best Chinese scholars in Honolulu and so they could write to each other though they could not talk. I mean by this that although the Korean understood some English, yet his instruction had to be in Chinese, and he could worship also with the Chinese, as he did. Mr. Kong explained to him that *Jubilate* was not a name. He said he knew that but that the psalm of which this was the name was a favorite one with him, and expressed what he felt in his heart.

THE STAR OF BETHLEHEM

BY FRANCES B. BARNEY

SCENE I.

[*A large illuminated star at the back of the stage, the Angel of the star standing beneath it. Children of white races stand six on each side, facing centre, singing hymn No. 66, "Brightest and Best of the Sons of the Morning." Angel looks afar with sad searching gaze and hands clasped.*]

The Angel (*exclaims*).—The Son of the Morning! How sweet the children's song to Him! Yet His world lies in shadow. His star has risen, but on many a land it does not shine. How little they understand, in their glad contentment, that millions wait for Him to dawn upon their darkness, and lend to them His aid!

One Child (*stepping forward and facing the Angel*).—Dear bright Angel, what makes thee sad? Do not our glad songs of worship please thee?

The Angel.—Yes, little one, your song is sweet, but beneath it I hear the distant undertone of sorrow. Beyond your bright faces I see, afar off, other little faces, dull and sad and hopeless; ugly with ignorance and sin. Some look forth from the Eskimo hut in the shadow of the Arctic night; some from among the palm groves of Africa. I see the swarming millions

of India and China, and the pagan children of Japan. Above your glad hymns I hear the faint far cry of childish voices which say: "Come over and help us also." How can these be brought to worship in the light of the Bethlehem star?

Child (eagerly).—Oh, may I not go, dear Angel, and bring these children whom also our Lord loves to the light of the Star of Bethlehem?

Others.—And I? And I?

All.—Give us thy blessing, dear Angel of the Lord, that we fail not in our journey!

Angel.—Blessed little messengers! The Lord guide you and give you wings of faith, and likewise cords of love to draw these other children of many lands. Take also the key of prayer to open all locked doors to you, and bring back to this Star of Bethlehem the sad and sinful, the hopeless and ignorant, that they may be blest as you have been. Now may the Holy Spirit go with you!

[*Children kneel, as the Angel speaks with outstretched hands—then rise and sing Hymn No. 256, "Souls in Heathen Darkness," or No. 580, "Christ for the World we Sing."*]

SCENE II.

[*Stage dark except for Star. Angel below it with hand shading eyes.*]

Angel.—Ah, little messengers, how long ye are gone! Surely the Lord will not suffer you to stumble and fall. He will bring you home again with precious treasure of souls won for Him. There! There! I see one now—tho' footsore and weary—home at last! And he brings another with him!

[*Enter first child holding hand of Indian boy.*]

First Child.—At last, blessed Angel, I see thy dear face in the light of the Star; and I bring with me this dear Indian child, who knew not of Our Lord till I told him the story of the Great Spirit's love. Close behind me comes another with his charge.

[*Enter second child with Eskimo.*]

Second Child.—Dear Angel, I bring Egingtah from his Alaskan hut to worship the King.

Angel.—Praise the Lord, O my soul! And who comes here?

[*Enter third child with Hindu girl.*]

Third Child.—This little dark-skinned sister I found, O Angel, in tears and misery. So I have brought her to the Prince of Peace!

Angel.—Thou didst well, little messenger. In the light of the Star her soul shall open like a flower!

[*Enter fourth child with African.*]

Fourth Child.—In the huts of darkest Africa I found this child, and when I told her of the Light of the World she came with me so gladly. See where she stands worshipping the Star!

[*African stands with hands and arms uplifted.*]

Angel.—And in her joy shalt thou be blest! But there come yet more of the Lord's messengers. Verily, He has blessed the laborers in His harvest—and "the field is the world!"

[*Enter fifth child with Japanese.*]

Fifth Child.—In the land of the Rising Sun I found this boy—his soul longed for knowledge of the loving Father, who made his beautiful land. With joy he heard the story of the Star of Bethlehem! He has come to worship in its light!

[*Japanese kneels.*]

Angel.—"How beautiful are the feet of them that bring glad tidings of good things!"

[*Enter sixth child with Chinese.*]

Sixth Child.—To the great Empire of Asia I sped, for I heard the weeping of the unloved children who were left to starve and die. And lo! this child, O Angel, heard with hungry heart the message of our King, and comes to give herself to Him!

[*Chinese prostrates herself before the Star.*]

Angel.—"All nations whom Thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy Name." Now is my joy complete, in that *all* Thy children praise Thee. Is not your joy greater, too, O little messengers, who have been helpers of Our Lord?

[*Angel says slowly and impressively the Venite, children grouped around with clasped hands.*
Children burst into Hymn No. 60, "Angels from the Realm of Glory."
All kneel at the end.
Curtains part below the Star and show tableau of the Nativity.]

NOTE.—The stage should be hung with dark cloth. The star may be a large electric one, hung high up at the back. Curtains part beneath it to show the final tableau. The children should be from twelve to fourteen years of age and selected for ability to sing and speak well. There should be twelve children on stage in first scene—six boys and six girls. Let six of these personify the six foreign children in Scene II.

A LITTLE MOTHER'S FIRST CHRISTMAS

By Clara Johnson Neely

JUST as I opened the gate to our mission compound, on a cold December morning, a pitiful-looking little girl was standing in the road near by. She was one of the many little mothers that dot the fair land of Japan,* poor and dirty, and scantily clad, with an equally forlorn-looking little baby boy tied to her back. She was about twelve years old, but the careworn face bespoke work and responsibility, and was so sad!

The spirit of Christmas had already entered my bones and I was thinking of all the things I should buy for the little chicks I knew, and of all the ways I could use to make them happy this coming blessed season.

I spoke to this little lady, and asked her if she knew about her Emperor's birthday. Of course she knew! Everybody in Japan knew of the joy of November 3d. On that day all the flags are put out, and everybody has a holiday. Everybody sings the national anthem, from the smallest child in school to the greatest prince in the palace. Then I told this little girl that every country in the world had an emperor—America, Russia, England, China and Korea—these were all she had ever heard of—but they all had a different birthday. Still there was one who was the Emperor of the whole world, and the whole world celebrated His birthday on the 25th of December.

Her eyes began to open and her face showed interest as I went on and told her something of the party that I was going to give on that day to celebrate this great Birthday. But I cannot describe her face when I told her she was invited to this party in my house. There was only one condition though—she must wash her face and comb her hair, and wash Bo-Chan's* face too—he didn't have any hair. Of course I did not tell her to change her dress, for I was sure she didn't have another, but every little girl going to the King's party must be clean. I impressed upon her not to forget the day, and she repeated over all I had told her.

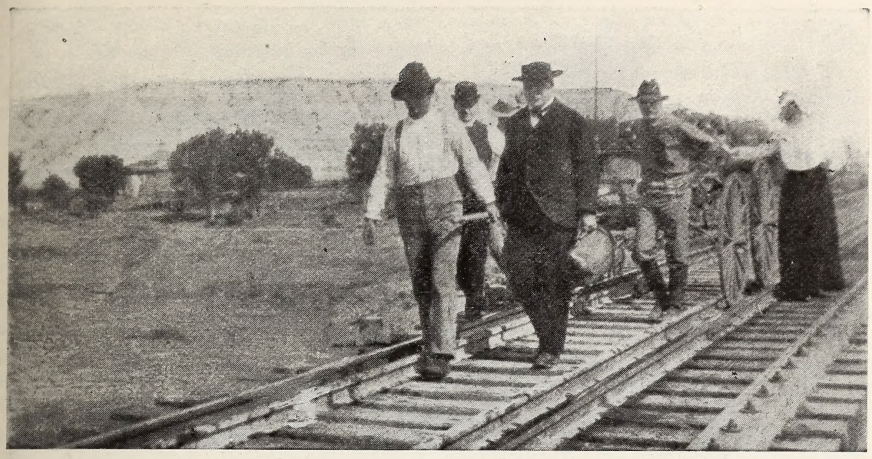
Christmas morning, at seven o'clock, our clergyman met this little girl and the baby in the yard, and asked her why she was there. To which she replied that the foreign *Sensei*† had invited her to the birthday party of the King of the World. He told her that the lady was worshipping the King of the World then, in the church, and that she must wait for her.

So the anxious little body, clean and trim, met me with a smile as I came from the church. I took her into my house and showed her the tree, resplendent with tinsel and hung with ornaments and popcorn, surmounted with angels and a star. I then gave her some candy and oranges. She walked around and around the tree, and stayed in my room until the time for morning service but never spoke a word. It was like a dream to her; and she could not yet understand why *she* had been invited to the party. I told her to come again to see the tree, which she did many times, and walked around it in the same silent way—but she was happy.

You who read this, do not forget the millions of little girls and boys who have never heard of the King of the World nor ever seen a Christmas tree.

* See frontispiece.

* *Bo-Chan* is a term used for very small boys.
† *Sensei*, a term of honor and respect for teachers and other superiors.



BISHOP MANN LEADING THE MARCH

THE CHILDREN WHO LEAD THE MARCH

THE chubby little lad or lassie in the kindergarten, or the man who seeks to become President of the United States, or the woman in society, or the boy on the football team—all these know that it is both an honor and a responsibility to "lead the march." Out in the northwest a missionary district with less than eight hundred Sunday-school children has for three years led the entire Church in the per capita amount of its Lenten missionary offering. This "Children's Number" seems a fitting place to tell the story of North Dakota's achievement in this regard, and somewhat of the personalities and methods by which it has been accomplished.

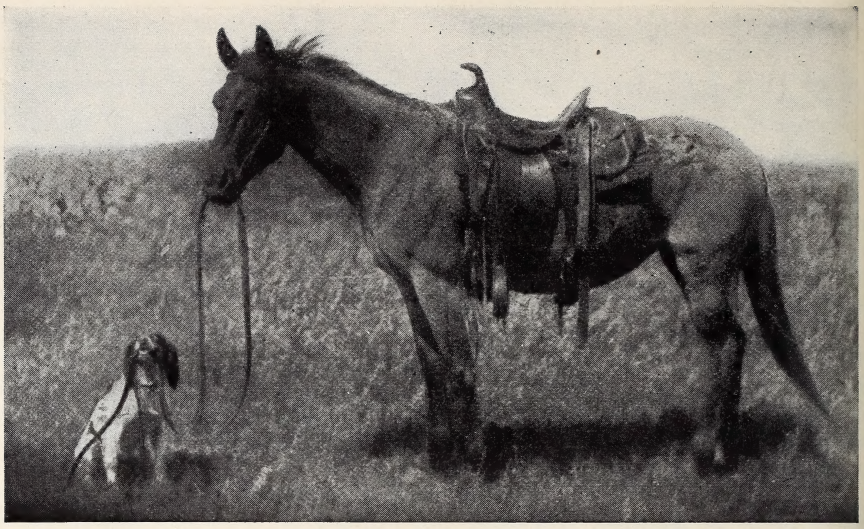
I. *The District and Its Bishop*

The state of North Dakota is peculiarly agricultural in character. Its 70,000 square miles contain as fertile wheat lands as are to be found in the nation. Its largest city has only about 25,000 people. There is no considerable amount of manufacturing nor is there ever likely to be. Certainly for years to come it will be the home of the farmer, and even its towns and cities will be dependent upon the prosperity of the farms.

Its population comes from the ends of the earth. There are Poles, Galicians, Icelanders, Greeks and Scandinavians—the latter comprising a very considerable percentage of the population. There are also colonies of Hungarians, Syrians, Hollanders, and there are 10,000 native Americans—commonly called Indians.

Two great transcontinental railway lines cross the state from east to west, with branch lines radiating therefrom. Towns located on these railways may be reached from centres, but the rural communities and scattered farms present a difficult problem in a state whose area is equal to all of New York with half of Pennsylvania added thereto.

There are scores of small communities of from 50 to 300 souls, among whom a few Church people are usually to be found. It would be interesting to follow the good bishop as he goes about over such a territory trying to plant the Church and provide for the needs of her children.



TWO FAITHFUL FRIENDS OF A NORTH DAKOTA MISSIONARY

The difficulties are not all encountered in winter, though perhaps the greatest ones occur then. The accompanying picture illustrates an incident of missionary experience. The bishop was in the far western part of his field. He had held evening service in the town of Medora, near to which place Colonel Roosevelt once lived as a ranchman. He had promised to go twenty miles farther west, and make a first visit to a handful of people living at Sentinel Butte on the very edge of the state. For this purpose he had hired a livery team and was ready to start in the early morning. That night the weather became astonishly mild, and the Little Missouri rose foaming over its banks. Usually it could be forded anywhere. The only bridge was that which carried the railway track. On this the horses could not travel, but abandoning the trip was not to be thought of. The driver was left to swim his horses across the stream, while some men of the village, led by the bishop, made a triumphal procession across the bridge, dragging the carriage over the ties.

Such cheerful patience and wise determination is bound to tell, and it is not strange that North Dakota believes in and admires its bishop.

II. Shepherds of the Scattered

But the most tireless efforts on the part of the bishop could accomplish little without the aid of devoted clergy. The little band of less than twenty, who carry forward the Church's work in this great state, have a variety of experiences, but one at least they share in common—their ministry to the scattered children of the Church, who are to be found everywhere in the small communities and on the lonely farms. Practically every clergyman is a circuit-rider, and must prove his resourcefulness in answer to the needs of the work.

"Services are held in churches, school houses, cottages, barns, on the lake shore, in store buildings, in the public parks, in lodge rooms—in fact anywhere and everywhere where the 'two or three can be gathered together. The missionary has to be a jack-of-all-trade. Besides being the spiritual leader of the community he is often the janitor, musical director, organist, undertaker, carpenter, Fourth of July orator, foot-ball and basket-ball coach, and half a dozen oth

things. He reaches his appointments (or doesn't reach them, as the case may be) in all kinds of ways and at all sorts of times, day and night, by passenger train, freight train, automobile, motorcycle, bicycle, buggy, railroad velocipede or on foot. He has even been compelled to charter a switch-engine in order to meet a 'hurry-up' appointment."

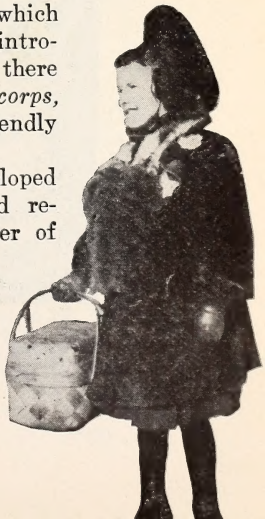
One of the clergy, who stands as a type of others, is responsible for a "parish" 125 miles long and seventy-five miles wide. Over this he travels on a motorcycle, baptizing children in the lonely ranch houses, encouraging the gathering of the little Sunday-schools (perhaps only a half-dozen children, from two or three neighboring farms, meeting in some good woman's parlor), seeking out the adults for confirmation, breaking the Bread of Life on dining tables, to hungry souls which for years have not known the Sacramental Gift. And all this in addition to the care of a parish of nearly 100 communicants at the centre where his family lives and which he calls home. This missionary walked sixteen miles on a stormy day last January when the trains were all snowed in and not a liveryman would take out a team to drive him, in order to hold a service he had promised. He said that he enjoyed the trip, even if he did freeze one foot and blister the other.

III. What the Children Do

It is in spite of such conditions as these that the children of North Dakota achieved the record which has made them conspicuous before the Church. Only a few of the Sunday-schools have more than a handful of children. The banner school for 1911 was in one of the smaller towns which has not had a settled clergyman for four years, and where the services are regularly conducted by a lay-reader. There are only sixteen pupils in this school. Their Lenten offering averaged $5.85 for each child. Next in rank was a school of six children in a hamlet where we have neither church nor regular service.

The question will naturally be asked: How are such results to be obtained? The answer is both easy and difficult. The easy answer is contained in four letters: w-o-r-k. An *esprit de corps* has been developed, and practically everyone, big and little, is interested in the success of the Children's Offering. Through the district paper, *The North Dakota Sheaf,* this offering is kept before the attention of the people through the early months of the year, and reports of its progress and of its final success are published. There is a live secretary of the Sunday-school Commission, who sends letters to scattered groups and to single Church children who belong to no Sunday-school, mailing with it a mite-box and an invitation to join in the campaign. The aim kept in mind is not the size of the offering, but the desire that each child within the state shall have his or her box, and give something, however small. The fundamental lesson is one of personal responsibility and participation in the work of the Kingdom.

Two other very useful means of stimulation have proved their value. One is the North Dakota Missionary Signal, which reads, in terms of the signal code, "The American Church is coming to help as fast as possible." The other is the Sunday-school banner, which is awarded each year to the school making the largest per capita gift, and its companion pennant which goes to the school ranking second. Instead of the jealousy and ill-feeling which some feared from the introduction of these trophies there has come a fine *esprit de corps,* and a strong but friendly emulation.



The children have developed remarkable versatility and resourcefulness. The number of things that can be done to earn money they find to be legion. There are also some things which they can earn money by refraining from. One very small boy, with great

travail of soul, earned his by keeping still for a certain period daily. Cooking, sewing, washing, scrubbing, office-tending, snow-shovelling, boot-blacking, barbering, errand-running, cow-milking, etc., to the end of the catalogue—each has turned its copper, nickel and silver to the good cause. Less common in this northern state, but not unreckoned, the mushrooms and the frogs' legs have "lent a hand." In fact, the Sunday-school Commission has almost decided to offer a premium for any possible means of helping out the fund that has not been put into operation.

IV. Awarding the Banner

The district convocation meets yearly for three days, one of which is always a Sunday. On the afternoon of "Convocation Sunday" occurs the great event of the North Dakota Sunday-school year—the service at which the banner is presented to the school which has made the largest per capita offering.

So far as is possible in a stretch of country 200 miles wide by 375 miles long, representatives of the different Sunday-schools are present. The school which has held the banner for the year just closing sends a delegate who is to return it to the bishop. This child carries it in the procession at the opening of the service, which is festal in character. The record of the year is read, and the successful Sunday-school announced. The child brings forward the banner which the bishop receives with fitting acknowledgment, and then, as the commanding officer of the Church's army in the state, with a message of congratulation, he intrusts it to a delegate sent by the successful Sunday-school to receive it; who, at the close of the service, proudly bears the banner out of the church. It will stand through the year, perhaps in a tiny mission chapel—perhaps only in the ranch-house where some little school meets to be taught by a devoted woman.



The North Dakota banner, awarded to the Sunday-school making the largest per capita offering

The banner is shown in an accompanying picture. Each year, on the back of it is sewed a ribbon on which is embroidered the date, the name of the Sunday-school which won it, and the per capita amount of their offering. Therefore it becomes itself a record of the successes and achievements. You may imagine the pride with which the delegate from some tiny little Sunday-school out on the prairies stalks up the aisle of the cathedral, looking as important as a twelve-year-old boy or girl can, to receive the banner and carry it out at the time of the recessional, as a trophy of victory achieved. To see the face of one such little deputy beaming with joy as he, in the robing room after the service detached the banner from its staff and rolled it up to carry it to his home 12 miles away, was enough to prove how deep a hold the missionary offering and the thing for which it stands have upon the children of North Dakota.

Is it any wonder that North Dakota has made its enviable record; and is it not possible that others might learn from this example how possible it is to accomplish seemingly impossible things under difficult conditions — provided there be the will and the wisdom to do so?

OUR LETTER BOX

NOTE: The Letter Box this time is devoted entirely to communications from or concerning children, most of them connected in some way with their ambitions and methods for raising a generous Easter Offering.

A Louisiana rector forwards an attractive little letter, prefacing it with a word of explanation. It seems that a teacher in the primary department of his Sunday-school gave each of her pupils a little chicken to raise, in order to make money for their Lenten Offering:

Monroe, La.

DEAR TEACHER: My little last year Easter-chicken grew to be a large red rooster. I named him "Sally Crook." Yesterday I sold him for this dollar to be my Easter offering.

POLLY.

¶

From a parish in Vermont two letters come, which we print exactly as they were written. No. 1 is by a young girl of fifteen; No. 2 by a little child of eight years. The latter lives in the country, far from the Sunday-school. Her father is dead and her family have small means:

No. I

THE rector of our parish gave me a Lincoln penny to see how much I could make out of it. I bought one ear of pop corn with my penny. I popped this and sold it for six cents. Then I went home and bought one-half of a pound of brown sugar, a little milk, and a little butter with the six cents. I sold this fudge for fifteen cents—it was not very good because I cooked it in a dish in which onions had been cooked. With this money I bought more sugar and the other things necessary to make fudge, including nuts. In this way I made one dollar and a half in about three weeks. I did this on Saturdays, when I was at home. I had a dollar's worth of fudge in the spare bed-room. Sunday morning I took my grandmother in to see my work, but the mice had undone it. The next Saturday mother gave me the necessary things and I made another dollar's worth. This time I took very good care of it.

No. II

How I earned my money for Easter.

Grandma gave me one cent a day for getting the milk.

Five cents a week for filling the wood box.

My Mama gave me a few pennies for errands that I was glad to do.

A great Aunt that lives with us gave me fifteen cents, maybe she thought I had done some nice little things for her during the year.

¶

A Sunday-school teacher in New Jersey writes:

ENCLOSED please find $5 to be added to the Lenten Offering, for Alaska. It was earned by a small boy, selling soap, and he did not get through in time to send it in with the rest of the money. The boy is in my Sunday-school class and has worked very hard for the money.

¶

Here is another instance, from New Hampshire this time:

J. P. K., four years of age, whose brother had a mite-chest, was thought too young to begin this year. He cried so bitterly because he wanted "to give his pennies to the poor little boys" that a mite-chest was given him. He also insisted on handing his box personally to the minister, though he lived seven miles away. The contents of John's mite-chest were thirty-nine cents.

¶

Has anybody else, we wonder, except this writer from Virginia, conceived the idea of consecrating to missionary ends the Sunday eggs?

ENCLOSED you will find a cheque for $4.50 as a small donation to help forward God's work in the world. One dollar is a collection in church on Easter Sunday and $3.50 price of eggs that have been laid by our hens on Sundays since last August. We wish it were more, but we feel sure God will take the will for the deed.

Another faithful helper from Virginia, in sending $7.50 for the missionary offering, tells some of the ways in which it was raised:

ONE little girl swept out her father's office, and got a penny each time. She brought me her mite-chest very proudly, with fourteen cents in it. My little boy made nearly two dollars, I think, finding turkeys' and hens' nests—for which he was paid either five or ten cents. Turkeys hide their nests very skilfully you know, and have to be tracked with great care. One Colored woman, an old-time servant, who calls herself "a white folks' nigger," insisted on taking a box to help her "white folks" in their penny gathering, as they had often helped her in hers. She brought sixty-five cents.

¶

News from Michigan:

"OUR S. S. did better than ever before this Lent. We shall send $150, $40 of which was made by a class of twelve boys selling pickles, etc., at regular prices, the goods being sold to the boys at wholesale."

¶

A MISSION church in Maryland, which claims only thirty-three members, has a Sunday-school where twenty-five mite-boxes were at work last Lent. The children belong mostly to the families of railroad employees. They gave as their Easter Offering $20.50. But this was not all. The offering every Sunday is given to some sort of mission work. They keep nothing for themselves. Their total gifts last year amounted to $160.26. The devoted layman who is in charge of the school is justified in asking: "Is there any other school which can claim a better record?"

¶

Arthur Wright, an Indian boy from Alaska, who was a good friend of Archdeacon Stuck and Bishop Rowe, is at school in the East, fitting himself for more effective work among his own people. The following letter, which he wrote to the bishop shortly after Christmas, vividly shows the spirit and ability of the lad:

MY DEAR BISHOP: I have heard that you were in New York, so now I am going to send you a rather late Christmas greeting. I have been waiting to hear where you were. I wish you a merry Christmas and a happy New Year.

I suppose you are being rushed like "everything." Is there any possibility of my seeing you before you go West again? It would be nice if you could come and see the kind of school to which I am going. It is a fine place and I would be delighted to show you around.

If I can not see you I will write to you about how to prepare for my work in Alaska. It is a serious question which I think it would be unwise for me to settle alone. I have thought of a plan, but I must needs see you first, so that you may think about it in your spare moments. How will my knowledge of "cutting gears" and a lot of other mechanical excellences benefit the Indian? What they need must be "carpentering," "blacksmithing," "tinsmithing." They ought to learn how to trade and fish for a living.

Of course I am not a good judge about what a people should do or what they shouldn't do. But if I had my way about it I would teach the boys these common trades, and at each village I should establish a gymnasium or place of entertainment. So far we have had no attraction at the various missions for the boys. We ought to have something on a big scale—something that will attract attention.

Sometimes I think of what it is possible to do for those boys up there, and make my plans of what I shall do when I get back; but it seems a long way off yet. After you and I decide what plan I should pursue, it may take me a long time to prepare myself, and in the meantime what will be happening in Alaska.

Nevertheless, when I know how long it took my Saviour to prepare for His mission, I take courage. I am in God's hand and I feel sure that He will direct my path.

Did I thank you for the money you sent me? If I did not I thank you most heartily. I am as ever,

Yours sincerely,

ARTHUR WRIGHT.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER FIVE

The Slave Children and St. Augustine

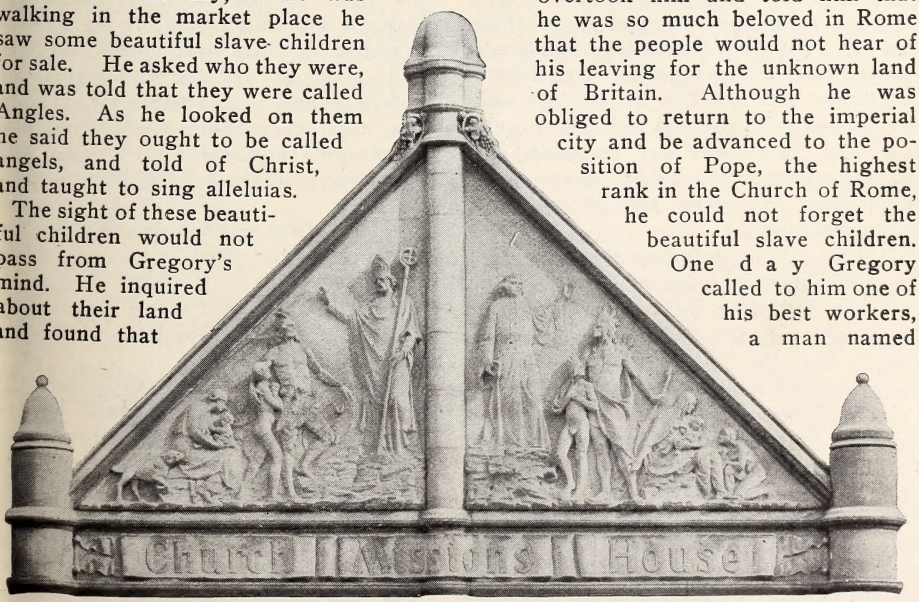
PLACE: Britain
TIME: About 596
CHARACTERS: Slave Children in the Market Place
St. Augustine, a missionary
Gregory, the Pope
Priests of Britain
SOURCE: Heroes of the Mission Field—Walsh

THIS is the Children's Number, We must have a story about children who had some part in sending out missionaries.

Many, many years ago there was a good priest named Gregory. He lived in Rome. One day, as he was walking in the market place he saw some beautiful slave children for sale. He asked who they were, and was told that they were called Angles. As he looked on them he said they ought to be called angels, and told of Christ, and taught to sing alleluias.

The sight of these beautiful children would not pass from Gregory's mind. He inquired about their land and found that they had been brought over the sea, from Britain. This was a land where there were many heathen people. They had temples and idols and offered sacrifices of oxen and sometimes of human beings. The more he learned about the people and their land the more interested he became. Finally, he decided to leave his home and his friends and give his life to winning for Christ those people on the isle of Britain.

After due preparation he started on his journey, but he had only proceeded three days when a body of Romans overtook him and told him that he was so much beloved in Rome that the people would not hear of his leaving for the unknown land of Britain. Although he was obliged to return to the imperial city and be advanced to the position of Pope, the highest rank in the Church of Rome, he could not forget the beautiful slave children. One day Gregory called to him one of his best workers, a man named



PEDIMENT OF ENTRANCE TO THE CHURCH MISSIONS HOUSE
This shows the conversion of the original inhabitants of England and America; on the left, St. Augustine preaching to the Britons, at the right John Eliot to the American Indians

Augustine, and told him to go to the Britons and win them to Christ. At first Augustine was afraid to go. He said that the people were wild, and that the land was unknown. But Gregory would not take Augustine's denial, for it was an important commission, so Augustine consented to go, and was given forty monks to accompany him.

On arriving in Britain Augustine was helped by three things. *First,* the King of Britain had married Bertha, a Princess of Gaul, who years before had been won to Christ. When Bertha came to live in Britain a church was built for her, and some Christian priests were brought from Gaul. Thus the story of Christ told by Augustine was not entirely new. The *Second* influence was the impression made by the processional and service of Augustine and his forty monks. When they went to meet the king they followed a crucifix of silver and in the procession a beautiful picture of the Redeemer was borne aloft. As they marched along, they chanted hymns for the salvation of the king and his people. Such a procession and service impressed the king and caused him and his people to listen to Augustine's words. The *Third* influence that helped Augustine was the life led by him and his monks. The king and his people saw that they were not warriors, not trouble-makers, but that they gave themselves to prayer and fasting, and lived peaceably.

It was not long before the king and his entire family were won to Christ, and the following year Augustine and his monks baptized 10,000 Britons in one day. For this work Augustine was made Archbishop of Canterbury.

In thinking of Augustine we must remember that when he came to Britain there was already established in Ireland and in the northern part of Great Britain many old Christian churches. It was natural that representatives of the old church and of Augustine's church should desire a meeting. In time, a meeting was arranged, but it turned out a most unfortunate meeting, for while the two bodies of Christian priests found that they agreed to the truth of the Gospel and the importance of winning men to Christ, they found that they disagreed on many unimportant questions. They each celebrated a different day for Easter, and they discovered that Augustine's priests cut their hair on the top of the head, making what they called a tonsure, while the priests of Britain cut their hair above the forehead. Augustine demanded that the British priests change their customs and adopt the customs of his Church, and obey him.

This first conference was not very successful. They agreed to separate and after a time meet again. The British priests were impressed with the splendor of the Romans, and decided that they would yield obedience to Augustine after they had tested his Christianity. They said: "A true Christian is meek and lowly of heart, such will be this man (Augustine) if he be a man of God. If he be haughty and ungentle, he is not of God, and we may disregard his words. Let the Romans arrive first at the Synod. If, on our approach, he rises from his seat to receive us with meekness and humility, he is the servant of Christ and we will obey him. If he despises us and remains seated, let *us* despise him." Augustine sat, as they drew near, in unbending dignity. The Britons at once refused to obey his commands, and disclaimed him as their leader.

This was wrong of Augustine, for the only method by which men are won to be followers of Jesus Christ is that of personal humility and the willingness to place the greater things of Christ's teachings first.

Augustine by not following the example of Christ lost a great opportunity, but in spite of this wrong step for many years he did a wonderful work in Britain. He slowly changed the heathen temples into churches and taught the people to know and love the Master. Let us remember him for the many good things he did. Let us remember him because his call to be a missionary came through little slave children.

A MISSIONARY LESSON

General Subject: "Twelve Places that Every Young Churchman Should Visit"

Lesson No. 6. "A Visit to the Sunday-schools of North Dakota"

The material for this lesson is in the article on pages 141-144

The Course

This lesson is one of a series appearing in THE SPIRIT OF MISSIONS as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota; March, Oregon; April, Sacramento; May, San Francisco; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of THE SPIRIT OF MISSIONS or send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read over carefully the material found in the article "The Children who Lead the March," page 141 of this issue. Do not neglect to earnestly ask God for help in teaching this lesson. There is great danger that our Sunday-school children will think of the Lenten Offering as giving a sum of money instead of *giving help.* We must have guidance from God if we are to teach our children that the first essential of the Lenten Offering is the thought—*I am helping some one in need.*

Read all the lesson material given here regardless of the length of time you intend to give to the lesson. Those teaching a ten-minute lesson once a month will frequently find in the description of "A Ten-Minute Lesson Each Sunday" the material best adapted to their class.

Aim

With all the material before you formulate clearly in your own mind an aim. Write it on paper so that it will impress your eye as well as your mind. The following is a suggested aim: *I desire to show my class what the Sunday-school children of one missionary district have done for the Lenten Offering.*

Point of Contact

A good point of contact is to announce that the lesson this month differs from the other lessons in that we visit a missionary field *where the Sunday-schools lead all other Sunday-schools in helping other missionary fields.* Ask the questions: How much did our Sunday-school give in the Lenten Offering last year? How many scholars have we? How much did we average per scholar? Ask them to remember the amount. Then discuss the question: Should country Sunday-schools or city Sunday-schools give the most per scholar? The value of this question is in leading up to the announcement that rural scholars in North Dakota gave the most per scholar last year.

Another point of contact can be worked out by a series of review questions. The object of these questions should be to make vivid to the scholars the great needs of the mission fields. A series of questions like the following might be used:

Name one thing that Bishop Hare's Indians need.

Name one great need of a western town like Mullen, Neb.

If you could send Bishop Thurston something, what would you send him?

What is the great need of the Oneida Indian?

Having discussed the answers to such a series of questions, explain to the scholars how the money gathered in the Lenten mite-boxes is used to meet such needs. Impress the fact that by filling the mite-boxes they are helping on the work in all the fields that we are studying about in this series of lessons.

Turn to the map which you have cut from THE SPIRIT OF MISSIONS, September, 1911, page 736, and trace the journey up to the present lesson. Draw a line representing the journey from Minnesota to North Dakota.

I

A TEN-MINUTE LESSON ONCE A MONTH

Having used one of the points of contact, produce the picture of the *"Bishop crossing the bridge,"* and the picture of the *"Missionary on his rounds,"* and say: this is the way the clergy work in a farming missionary district. By questions compare the size of your town or city with some of the North Dakota towns or cities; compare in the same way the size of your Sunday-school with a North Dakota Sunday-school, and your last year's offering, per child, with the banner school of North Dakota.

Show the picture of the banner and describe the service when it is presented to a school. Draw an imaginary word picture of some place where it may stand this coming year.

In so far as you have time, impress the thought that the North Dakota Sunday-schools *work* for the Lenten Offering. Such a question as: Is a thing more valuable to us when we have worked for it, or when it is given to us? brings out discussion. Impress the thought that our best possessions are those that have demanded our thought, energy and time. From such possessions God desires that we should give for the mission work of His Church.

II

TEN-MINUTE LESSONS EACH SUNDAY

This lesson is to occupy the *last* ten minutes of each Sunday session. When five Sundays are in the month, a general review can be given on the fifth Sunday. Make such a review interesting by avoiding formal questions and answers. In their place, ask some of the following thought questions, as: If you could really go, which missionary district would you like to visit? Why? What do you consider the best missionary story that we have had? If you had a thousand dollars, where would you send it? Would you divide it among some of the missionary work that we have studied, or send it all to one place? Why?

The lesson article on page 141 is divided into four divisions. One of these divisions is to be studied each Sunday according to the following outline: If the class is capable, assign the four outlines to four different scholars or groups of scholars, and have them come to the class prepared to present in a few minutes the lesson material. This will leave you free to ask questions about the review, establish a point of contact and draw the lesson together in such a way as to leave a clear impression in the minds of the class. These "ten-minute lessons each Sunday" must be closely related by review questions and the promise of next Sunday's lesson, if they are to be effective.

THE OUTLINE

1. North Dakota and Its Bishop

Compare North Dakota with your own diocese; its square miles, occupation, population of cities.

Describe some of the bishop's days of work.

Tell how he kept his appointment at Sentinel Butte

The picture of the bishop on the bridge is an excellent starting point for establishing an idea of the difficulties of a clergyman in a rural diocese. Draw out by questions the great need of the Bishop of North Dakota. Large areas and scattered people demand a large staff of clergy.

2. Shepherds of the Scattered

Discover the difference between the life of your rector and the life of a North Dakota missionary.

Describe the life of one clergyman in North Dakota.

The discovery of the differences between the life of the rector and that of a North Dakota missionary can be made of intense interest. It is remarkable to see how keen the children grow, and how differences not thought of by the teacher are discovered by them. Draw out from them their idea of which has the easiest task. Show them, after they have expressed their ideas, that the rector in a city, with all the city engagements, has different kinds of hardships from those who minister in rural communities. A missionary must adapt himself to circumstances. The true missionary aspiration is to avoid thinking that his task is harder than the task of another.

3. What the children do for the Lenten Offering

Describe the banner school in 1911.

What is the secret of their success?

Describe three methods used to increase interest.

How many things have the North Dakota children done that you could do?

In teaching this section, a good impression is made if the teacher or some scholar will send to Dean Dowling, Fargo, N. D., for a copy of *The North Dakota Sheaf*. Enclose 10 cents for payment and postage. Bishop Mann says that this paper does the work of two missionaries and costs less.

In teaching this section, the teacher, or two scholars working together, should secure representations of the flags of the signal code. A reproduction of the flag, "We are coming to help as fast as possible," could be made in water colors and mounted in the class scrap-book.

In teaching this section, make it clear that the North Dakota scholars give large offerings because *they consecrate their ingenuity and labor first, and money last.*

4. The Sunday-school and the District Convocation

Describe the Sunday-school service of Convocation Sunday.

Compare the offerings of the Sunday-schools of your diocese with the offerings of North Dakota. See page 96.

What plans can you suggest to increase your offerings?

What have other children done? See Letter Box, page 145.

What are you most interested in—raising a sum of money, or doing all in your power to help people on the mission field who are in need?

Here is an opportunity to discuss the value of the Lenten Offering. If the class has been studying about missions, they should now formulate their ideas about helping. Make clear that God expects us to work and give according to our ability. A small offering from a little child, or gladly given by a hard-working boy or girl, fulfils a responsibility. Stronger, older and wealthier children must work harder and give more, if they are to fulfil their responsibility as members of the Church.

III

A FORTY-MINUTE LESSON ONCE A MONTH

With a whole Sunday-school period at his disposal, the teacher should use all the material given in the above section: "A Ten-Minute Lesson Each Sunday." The method of the treatment of the four sections would be changed; instead of the teacher doing most of the talking, the sections should be given out to four members of the class as assignments. Each should be provided with a copy of THE SPIRIT OF MISSIONS, and the outline of the particular section assigned to him.

The lesson should open with the review and *point of contact* questions, as have been suggested above. The scholars reporting on assignments should be assisted by the teacher asking such question as would start the thought of the class and bring about discussion.

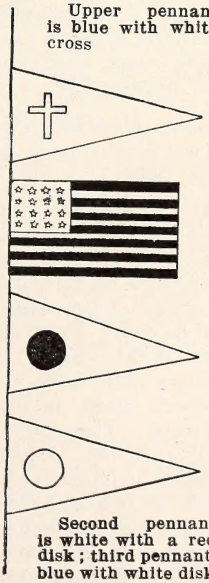
Pictures and Note-Books

At the conclusion of each of the above lessons the pictures should be mounted in the class books, with such other material as the members have brought.

Next month we shall take a trip through the Oregon country and Bishop Scadding will show us some of its interest and beauty.

NORTH DAKOTA MISSIONARY SIGNAL

This signal is from the regular international code. The upper pennant is the Church flag, the only one permitted to fly above the Stars and Stripes. The interpretation of the flags in order is: (1) Church; (2) American; (3) coming to help; (4) as fast as possible; or, put into a sentence, "The American Church is coming to help you as fast as she can." This set of signals may easily be made. They are displayed in the Sunday-schools of North Dakota on each Sunday during Lent.



WHAT THE SUNDAY-SCHOOLS ARE DOING

(The Editor Welcomes Notes and Information.)

At the conference held at Bethlehem last summer a request was made by the editor of the Sunday-school Department for a description of methods which had been successfully used in raising money for the Lenten Offering. The following are some of the results:

Trinity Church, Pottsville, Pa.:

One class earned $19.25 by selling brooms.

Another $16.66 by selling soap.

Two children, aged six and seven, earned $3 selling horse-radish.

One girl earned $5 by selling peanut-butter.

St. Timothy's Church, Roxborough, Pa.:

The infant class held a delicatessen sale, netting $136.

Eight girls, aged from thirteen to sixteen, held a bazaar and sold cook-books, earning $150.01.

Two plays given by boys and girls netted $110.

One class of boys made $40 by selling Christmas cards.

St. Matthew's, Philadelphia:

Five girls made $123 by selling shoe-strings.

St. Luke's, Kensington, Pa.:

A class of boys encircled the Sunday-school room with pennies, sixteen to the foot, netting $24.

Calvary Church, Wilkes-Barre, Pa.:

Two girls earned $15 by selling hot cross buns.

At the Church of the Holy Apostles, Philadelphia, Pa., a class of ten boys, age about twelve years, began several weeks ago to earn money for the Easter Offering. They are selling *The Saturday Evening Post,* on commission, and hope to raise $25.

These are only a few of the many methods used in earning the Lenten Offering. The editor would be glad to receive short descriptions of unique methods which have been successfully tried. It is hoped that in the near future a pamphlet may be published on this subject. Kodak pictures, which will serve to illustrate the methods, will be welcomed.

Another valuable method of raising money for the Lenten Offering is the selling of the *Children's Number* of THE SPIRIT OF MISSIONS. There is hardly a more direct method of making a child a missionary than sending him out to distribute these magazines. No one can estimate the assistance given to Church work by the distribution of 150,000 of these magazines each year.

* * *

Have you sent in your order for the new *Lenten Lessons?* The Board now has three series of lessons which can be used during Lent supplementary to the regular Sunday-school lessons. They are: "How Can I Help in Overcoming the Dragon?" (On China.) "John Henry Climbing the Upward Path." (On the Negro.) "The First Americans." (On the Indians.) The last is the title of the new lessons which have been written by the Rev. Phillips E. Osgood, Church of Our Saviour, Roslindale, Mass., and tested in his own school. Besides photographs, there are many drawings by the author. Only one copy is needed for each class in the school. The price is: one copy, 15 cents; twelve for $1.50 and fifty for $5. Send all orders to the Educational Secretary, Church Missions House, 281 Fourth Avenue, New York City.

* * *

Rev. D. C. Garrett, of St. Peter's Church, St. Louis, Mo., has sent to all the members of his Sunday-school a letter presenting a systematic plan for giving. When we realize how much children appreciate a letter from the rector, could not this idea be profitably followed by more parishes?

* * *

The duplex envelopes have been introduced into the Sunday-school of the Church of the Ascension, Wakefield, R. I. The Board of Missions has supplied this school with the envelopes for one year, with the understanding that the missionary end of the envelope shall be used either for general mission alone, or for diocesan and general missions. Under these conditions, the Board is willing to provide envelopes for other schools for a period of one year.

THE EDUCATIONAL DEPARTMENT

Rev. Arthur R. Gray, Secretary

THE problem which presents itself most strenuously to all who are interested in the cause of missions is how we are to secure the thoughtful co-operation of laymen. They give us their money, but they do not help us largely in solving the great world problem which is before us—the problem of the regeneration of humanity, whether far off or near. Now anyone who considers the question seriously will see that we can never realize our ideal by the mere collecting and distributing of money, however efficiently it may be administered. This alone will not bring in the Kingdom.

* * *

ALL this is so self-evident that one wonders why it need be said, but there is a special reason for doing so at this moment, as will presently appear.

* * *

ONE of the chief objects of the Educational Secretary's work is to bring those generous laymen who are now giving of their means to a giving of their time and thought to the work upon which their money is being spent. What we need and must have is a well-informed body of men—informed as to the why and the how and the where of the activities of those who are laboring for the progress of the Kingdom.

* * *

A GOOD beginning has been made by the women. They have their "Study Classes"; and for the children we have numerous and excellent educational arrangements, but as yet we have not devised any method whereby men can—or rather will—study the subject. The question as to whether the "Study Class" is appropriate or feasible for men is an open one. The writer is inclined to believe that for various reasons it is not; and that some more practical device has yet to be originated.

* * *

IT is upon this problem that the Educational Secretary is centring his attention. While he will always find time —and gladly—to conduct and help Study Classes, still that work is already so well in hand that it needs no unusual exploitation. At the rate at which they are now multiplying Study Classes will soon be a regular institution throughout the land. But the fact is that, spread as they may, they are not getting the men, and therefore much experimenting with other schemes must be undertaken in order to find out how we can get them to read text-books, or any other form of missionary literature as eagerly and profitably as do the women.

* * *

ALL this has been written here because a series of conferences is to be held in May in New York at which this question of enlisting the men in mission study will be discussed. The Educational Secretary is eager to have suggestions in writing which may be laid before that gathering. There *is* a way in which we can accomplish this end. *What is it?* Help us with our problem.

* * *

TWO new leaflets have been brought out in the past month: One, an adaptation of Sailer's short leaflet on the Mission Study Class, No. 3053, which in twenty pages describes its method and aim, and the other, No. 3054, on the Programme Meeting, and how to conduct it. These can be had for 5 cents each, by addressing the Educational Department, 281 Fourth Avenue, New York.

* * *

THE Educational Secretary hopes that the good people in the East will realize that he owes his services to the people in the West as well as to them, and that therefore they will understand why so many of the letters and applications have had to remain long unanswered. He hopes to be back at the office by the middle of March.

¶

AS a result of his experience with the every-member canvass, the minister in charge of an Ohio mission congregation says: "Avoid taking for granted that anyone is too poor to give, or that any sum is to be despised."

NEWS AND NOTES

BISHOP GRAY, of Southern Florida, was consecrated nineteen years ago. In that time the number of clergy has increased from twenty to forty-two; the communicants from less than 2,000 to more than 4,000. The bishop has confirmed more than 4,000 people, and has seen the value of church property increase from $150,000 to more than $500,000.

¶

PROGRESS is being made in equipping the Church's Chinese mission in Manila with a church and missionary's residence. The first story of both buildings is to be of reinforced concrete, the second story chiefly of native lumber. The second story of the church building will contain two schoolrooms, as well as quarters for the Chinese catechist and his family. The church auditorium will seat about 150. As is so often the case in this country, the morning and evening congregations are composed of different people, while nearly one-quarter of the communicants of the mission are always absent in China or in the other Philippine provinces. The construction work is being done by a firm of Chinese contractors, all of whose members are communicants of the Church and who are endeavoring to give the very best service possible. The congregation is also making progress toward self-support, its gifts for the year amounting to over $300. Of course the congregation has sent the amount of its apportionment for general missions to the Church Missions House.

¶

GRACE PARISH, Poplar Mount, Va., has only forty communicants; but has succeeded in securing forty-five subscribers for parish support and for Church extension as a result of the every-member canvass. It is not every congregation that succeeds in enlisting 120 per cent. of its communicants as givers. One result of the canvass was to convince the men making it that systematic giving on the weekly basis is the most workable solution of the problem of financial support. "A full, frank explanation," says the rector, "will bring the results. Information is sure to create more intelligent and cheerful giving."

¶

A COMMITTEE of eighteen men recently made a successful canvass in Christ Church parish, Warren, O., greatly increasing the number of subscribers for parochial expenses as well as for missions. Last year the congregation gave, for all missionary purposes, $82. The subscriptions for this year, to be divided between general and diocesan missions, totalled $260. Last year, subscriptions for parish support were $1,800. The canvass has resulted in subscriptions for $2,900. As one permanent result of the canvass, the rector has arranged with the men who made the canvass to undertake the oversight of the families on their list. Each man will have from five to eight families, for the purpose of leading them to take a greater interest in both the material and spiritual concern of the parish. A mission congregation at Niles, O., connected with Christ Church, was also canvassed, with equally satisfactory results.

¶

A MICHIGAN clergyman, whose parish has just decided to assist the Board of Missions in maintaining the school for boys in Bontoc, Philippine Islands, says: "The duplex envelope went in this parish very readily, and I am anxious now to make missions as definite and interesting as possible. There is great timidity and narrowness of vision, but there are bright gleams of the Spirit, as when a young woman, a cripple (who scorned being given THE SPIRIT OF MISSIONS and insisted on subscribing for herself) handed me on Christmas morning a special offering of $1 "for Bishop Bratton, of Mississippi."

IT seems certain that a new era has arrived when a vestry can be found willing to borrow money in order to meet a missionary apportionment. That is just the action taken by the vestry of Calvary Church, Tamaqua, Penn. A new rector took charge in May, 1911. The following month a canvass of the parish was made, and the duplex envelope introduced. The returns from the canvass were so surprising that the rector says: "It was easy to persuade the vestry to borrow money enough at interest to more than meet the apportionment before the end of August; and the treasury is being rapidly reimbursed. We are confident that after paying back what we have borrowed for missions, we shall still be able this year, despite the great increase in the apportionment, to give cheerfully more than is asked for diocesan and general missions."

This is certainly a better plan than that of borrowing money given for missions for the purpose of financing the parish through the summer months.

¶

FROM a Louisiana parish comes this message: "Just one year after our missionary canvass of the parish was started, the last payment was made on a parish debt incurred for running expenses during the two years preceding by coming. The last vestry meeting showed the parish out of debt, every bill paid and a balance of $100 in the treasury—a state of affairs, the vestrymen said, that the parish had not experienced for many years. More significant to me even than that is the spirit of hopefulness and good-will—the spirit of Jesus Christ—more and more manifest among our people and in our parish organizations. I haven't a moment's doubt that faith in the missionary spirit as being identical with the Spirit of Christ and as being therefore the first essential of healthy parish life, with the constant instruction and propaganda that must flow from that faith, is responsible for the great change that a brief two years has been in this parish."

EARLY in January the Church of Our Merciful Saviour, one of the Negro congregations of Louisville, Ky., was destroyed by fire. On the following Sunday the congregation made an offering of $12.50 for missions, and asked Bishop Woodcock to forward it to the Board of Missions.

¶

AMONG what might be called the by-products of the every-member canvass are: A corrected perspective with regard to the real work of the Church; A better proportioned distribution of the resources of the parish; A confident attitude toward the tasks the parish is asked to undertake.

Here, for instance, is the comment of a clergyman in the Diocese of Bethlehem: "Before the canvass there was a universal parochial sentiment that the parish had been asked for more than a fair amount for missions, as well as a strongly intrenched prejudice against foreign missions. Our canvass was eminently satisfactory. The weekly envelope system has been our sole means of support, exclusive of the money raised by the guilds. While the financial secretary estimated the pledges as amounting to $975 a year, the parishioners seemed to be unaware of having pledged so much, and only about $800 was being given through the envelopes. The canvass resulted in subscriptions for $1,525 for parochial expenses."

¶

A CALL TO DESPERATE SERVICE

BISHOP THOMAS, of Wyoming, writes: "I want a man to succeed the Rev. Leonard K. Smith, on the Wind River Reservation. I want if possible a man to give his whole life as Mr. Roberts has done. The work consists of trying to win the Arapahoes. It is useless for a man to stay two or three years; he should come expecting to give his whole life to the work. I know of no one to whom I could make the appeal; it is a call for too desperate service, and I think there should be a volunteer."

A QUESTION AND ANSWER

FROM several of the clergy during the last few weeks there has come to the Church Missions House a copy of a circular letter dated Shanghai, December 4th, signed by an unfamiliar name, and asking for $5 to pay the salary of a Chinese helper for a month. The question is asked whether the writer of the letter is one of the members of our own mission, and whether it would be desirable to comply with his request.

It may be taken for granted that any letter of this character received from any mission field does not come from one of the Church's missionaries. One of the rules of the Board of Missions provides that members of the mission staff are not to make appeals for special gifts without the approval of the bishop and the Board of Missions. The Board gratefully acknowledges the loyal compliance of the missionaries, as a body, with this necessary regulation.

The signer of the appeal referred to was formerly connected with one of the American mission boards other than our own. The board found it necessary to terminate the connection and desired to bring the missionary to this country. He declined to comply, and has since remained in China on his own responsibility. No authority has control over the work of such an "unattached" individual nor any responsibility for the wise expenditure of money entrusted to him.

MEETING OF THE EXECUTIVE COMMITTEE

THE January meeting of the Executive Committee brought together men from Connecticut, Chicago, Indianapolis, Massachusetts, Pennsylvania and New York.

The report of the treasurer showed some improvement in the financial situation since the last meeting, though it is still far from satisfactory. The letter of President Lloyd, addressed to all congregations on December 29th, impressing upon the clergy and the parish treasurers the necessity for prompt action in making remittances, had met with a gratifying response from a number of them. It is hoped that others will follow, so that no further draft upon the reserve deposits will be necessary. The total amount now withdrawn from those funds is $100,000 in excess of that in use a year ago.

A gift of $10,000 was reported from the widow of the Bishop of Pennsylvania, Dr. Mackay-Smith. The late Rev. T. Gardiner Littell has left a trust fund of $6,000 to the Board, to be known as the Harriet Hare Littell Fund. Pending further action from the Board it was decided to use the income from this fund for the support of the work of Dr. Littell's son, the Rev. S. Harrington Littell, of Hankow, China.

The usual routine work of the committee included the employment of the Rev. Harvey P. Walter and the Rev. Edward S. Salmon, in the Panama mission; Miss S. E. Mellowes and Miss Sara W. Ashurst as teachers in Porto Rico and Cuba.

The committee endorsed the appeals for special gifts of two members of the domestic staff in distant places—the Rev. George C. Bartter, of the Philippines, and the Rev. A. R. Hoare, of Alaska. Mr. Bartter asks for $10,000 to erect a new building for St. Luke's Mission, Manila, where he is carrying on an active work among the poorer Filipinos. The ten-year-old wooden structure where he is at work at present is gradually being eaten up by white ants, and he therefore unreasonably desires to replace it by a building of concrete. Mr. Hoare also wants $10,000 to equip his mission on the bleak and barren promontory known as Point Hope, Alaska. Bishop Rowe says the present mission residence is no longer fit for anyone to live in—even a missionary. "The gophers have hol-

combed it, and at every storm the rain pours through in fifty places." Besides a new home for the resident missionary the bishop wants a general place of meeting for the Eskimo people, with laundry and bathing facilities. When an "igloo" from ten to eighteen feet square has to shelter from two to six families, cleanliness is out of the question. "These people have made such wonderful progress in civilization," says the bishop, "that passing visitors look on in admiring wonder." These two buildings will cost about $8,000. With the remaining $2,000 the bishop wants to buy a steam launch capable of towing a ten-ton scow from Cape Lisburne, seventy miles up the coast, where there are large coal deposits. The Eskimo have no way of heating their dwellings at present but by seal-oil lamps—which, of course, precludes all thought of ventilation.

Letters from Bishops Graves and Roots about the Chinese revolution told of the Red Cross hospital which has been established just outside the compound of Boone University, Wuchang. Dr. Merrins, the Rev. R. E. Wood and the Rev. Dudley Tyng still remain in that city, the rest of the staff having left, upon the advice of the American consul-general. Bishop Graves reports that Shanghai is quiet, and that all his stations—with the exception of Nanking, where there is fighting—are in the hands of the revolutionaries. All his workers are at their posts. The latest advices from Nanking report communication cut off. The Rev. J. M. B. Gill and other foreign missionaries there have resolved to stay and try to do Red Cross work despite the advice of the consul. "Matters," the bishop adds, "grow more complicated as the revolution proceeds, and many of us fear that there will be a severe upheaval before a stable government is established."

The committee will hold its next meeting in Chicago on February 13th, the day preceding the meeting of the Board of Missions in the same city.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Africa

The appointment by Bishop Ferguson of Mr. Everett Gibson as a teacher in Epiphany Hall, Cuttington, has been approved.

Alaska

Mr. Guy H. Madara, who left his home at Mauch Chunk, Pa., on September 1st, arrived at his station, Nenana, on September 27th.

Canal Zone

The employment by Bishop Knight of the Rev. Harvey P. Walter for work in Panama was approved by the Council of Advice on December 27th.

At the meeting of the Council of Advice on January 5th permission was given to Bishop Knight to employ the Rev. Edward Seiler Salmon, as a missionary in Panama.

Cuba

At the request of Bishop Knight, the appointment of Miss Sarah Wayne Ashhurst, of Philadelphia, as a missionary teacher was approved by the Executive Committee on January 9th. Miss Ashhurst sailed from New York by the steamer "Seguranca" on January 26th for Santiago.

Hankow

The Rev. S. Harrington Littell and family, who sailed from Shanghai on December 19th, arrived at San Francisco on January 12th and proceeded to Mrs. Littell's home in Detroit, Mich.

Miss Emily L. Ridgely, deaconess, returned to Shanghai for Christmas, having accompanied Mrs. William Hamilton Jefferys, who was ill, as far as Yokohama.

Miss Anne E. Byerly, on leave of absence because of illness, sailed from Shanghai by the steamer "Manchuria" on November 28th and, after stopping over in Honolulu, arrived at San Francisco on December 28th and reached New York on January 9th.

Porto Rico

At the request of Bishop Van Buren, the Executive Committee, at its meeting on January 9th, approved the appointment of Miss Sarah Elizabeth Mellowes as a worker in St. Andrew's Mission, Mayaguez.

Shanghai

Dr. William Hamilton Jefferys and family arrived at San Francisco on December 28th and proceeded to Germantown, Pa.

Tokyo

The Rev. John Liggins, who was the first resident missionary in Japan, died at his home in Ocean City, N. J., on Sunday, January 7th. The funeral services were held in St. James's Church, Atlantic City, on January 11th.

The Rev. and Mrs. H. St. George Tucker left Lynchburg, Va., on January 24th and expect to sail from San Francisco by the "Tenyo Maru" on February 6th.

The Rev. W. Frank Madeley and wife, returning after regular furlough, sailed from New York on January 11th and are to sail fom London by the steamer "Lutzow" on February 13th for Yokohama.

Wuhu

The Rev. Carl F. Lindstrom and wife, on regular furlough, sailed from Shanghai by the steamer "Empress of Japan" on December 5th; arrived at Vancouver on the 22d and reached New York on the 29th of the same month.

Mrs. Everitt Jones, who sailed from San Francisco on November 7th, arrived at Shanghai on December 2d.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 560 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Mt. St. Albans, Washington, D. C.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

Alaska

Rev. A. R. Hoare, of Point Hope.

China

HANKOW:

Rev. C. F. Lindstrom, of Kiukiang.
Mrs. C. F. Lindstrom, of Kiukiang.
Miss E. P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.

Japan

KYOTO:

Rev. K. Hayakawa, of Osaka.

The Philippines

Rev. G. C. Bartter, of Manila.
Mrs. G. C. Bartter, of Manila.
Mrs. Anne Hargreaves, of Baguio.

Nevada

Rt. Rev. H. D. Robinson, D.D.

Utah

Rt. Rev. F. S. Spalding, D.D.

Virginia

Rev. George P. Mayo (Mountain Work).

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent of the American Church Institute, 416 Lafayette Street, New York.

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's Lawrenceville, Va., and the Rev. A. B Hunter, of St. Augustine's, Raleigh N. C.

The Woman's Auxiliary

To the Board of Missions



"MISS BEDELL'S LITTLE DEARS AT PLAY"

OUR INDIAN CHILDREN

WE must not omit our Indian children when a review of the boys and girls of our missions is passing this month before the eyes of our readers.

So many of us are reading the "Life of Bishop Hare," and so many of us are praying that a Chief Shepherd may soon be found for the sheep he loved, that our thoughts naturally turn first to South Dakota.

Standing Rock

In the Bishop's Life we read much of the joy he took in his schools, and it would rejoice his loving heart surely to see St. Elizabeth's as it is to-day.

Deaconess Baker is in charge, a graduate of the New York school, and Miss Pier is helping her, who graduated last summer from the school, and Miss Thomas, a young teacher from North Dakota. The schools are divided into the first four grades, numbering twenty-eight children in all. Half of these speak English, the other half are being taught. Lessons are given in reading, writing, spelling, language, geography and physical culture, with weekly lessons in sight-singing, hygiene and basketry.

The children are bright and quick, and full of promise. They greatly enjoy a festival holiday. "They prepare their dinner the day before, so have few duties in the morning, and an hour for play before the church bell shall call them for service. On their return home, in a half-hour they are sitting down to what the red children call a 'feast.' Hot turkey, with cranberries, potatoes, turnips and pumpkin pie make eyes glisten, and supper quite unnecessary. In the evening, after the little ones are gone to bed, the older ones talk over the two hours' drive with the parents, or the visit to their parents in camp. Two stereoscopes lately received give an hour of pleasure, and



VICSEHIA LOOKING AT NOVA ANTELOPE'S CHICKENS
IN THEIR TEPEE HEN LODGE

then the bell calls us to prayers, after which we bid each other good-night, having had a day full of joy and peace and thankfulness."

"We are finding isolation and loneliness are not twins, nor do they travel hand in hand out here," says the deaconess. "We acknowledge the isolation, but are spared the depression of loneliness."

WHIRLWIND

It is in a day-school at Whirlwind where Miss Bedell is beginning her fourth year among the Indians of Oklahoma. She, too, was a student at St. Faith's, and her heart was set on China, but she can write now: "I love the work very much, and have never regretted coming to the field.

"While our school is a day school, we are all like one big family. The old and young come to me for everything; I write and read letters, advise in business, and witness signatures, settle disputes and disagreements between husband and wife, bring about obedience of children to parents, keep their money for them, and the slightest ailment must be cared for, even to taking out splinters, etc. They are very simple and all their wants are very important to them. While I am glad they like to come to me, I try to teach them to do for each other and to help themselves.

"I have a young woman with me who is learning more and more to take responsibility, but she needs directing. The work in the house must be planned for the girls, the larder kept up, and mission accounts kept. The school and guild work with sewing-school and chapel and reading-room take most of my time. When I come in from school there are usually fifteen or more waiting to see me—one wants an eye treated, another a tooth, etc. Supper time comes before I realize it, then chapel, after which the reading-room. Looking after the clothing and bathing is important.

"Christmas time brings extra duties. Neither Mr. Rice nor Mr. Coolidge sings. No one in New York nor at home thought I could, but the Indians do, so the Christmas music takes some time. Very few of the pupils understand English well, so it takes longer to learn the carols, but they do and sing them well.

"I see Mrs. Brooke or Deaconess Patterson hardly more than two or three times a year, yet there is never loneliness, for the Indians in their way make me very happy by their little kindnesses, but our

human nature especially enjoys the 'equal talk' with those who understand and are in similar walks of life. Don't you think so?"

White Rocks

Hundreds of miles southwest of South Dakota and northwest of Oklahoma, Miss Camfield has spent several years at White Rocks. She says:

"We have three young babies all under twelve months old at the mission now, and it is not easy to find much time for visiting; but numbers of Indians come here, the squaws sometimes early enough in the day to see the children bathed and fed. Both men and women are greatly interested in them, and they will ask the first thing, 'Where are the babies?'

"One afternoon I set apart for the young Indian women. They paste pictures in a huge scrapbook I have for them, then we have light refreshments, and I try to teach them better table manners. I am gratified at the aptitude which one at least has taken in learning not to leave her spoon in her cup, and to hand the bread plate to a neighbor instead of taking the bread and handing it to her. There are other opportunities for help here, as when a child comes with the toothache, a woman with bronchitis, a man with sore eyes.

"When I visited the camps, where they were living in log houses, I planted wild cucumber vine seeds, so that they might see how pretty their houses would look next summer and take more pride in the inside of them. A man helped me splendidly, bringing a great quantity of nice, fresh earth. One squaw keeps her house very neat and nice; another exschool girl keeps hers very attractive too. She had her bureau draped with fairly good taste, and proudly called my attention to it."

Randlett

A first report from a new missionary also in Utah, tells us the widely scattered, roving people do not even know there is a God. There is not an Indian in the tribe who has not heard of the Master and the Blessed Gospel, but he does not understand. He does not speak English, and there is no written language. He does not see why he should work, for his ancestors did not, and the new order of things, such as opening reservations, demands that he should use the water privileges or he will forfeit them, and other methods by which the Government is trying to make them good citizens seem to be hard for him to grasp. There is the same difficulty in learning the language and customs of these people, as there is in the foreign field. We are so far from the railroad and consequently from all civilized influences, and must be doubly careful of our personal influence over these red children whom we are trying to lead from the dark into the light. The Indian is naturally bright, and when once he does see the right way, he will progress rapidly.

Anvik

It is a long stretch from Utah to Alaska, our *far* Northwest. There our old friend, Deaconess Sabine, returned to Anvik, tells us:

"This is such a fine, mild, late fall, that Mr. Chapman has had good luck in



THE BABIES AND A VISITING SQUAW

storing winter vegetables, and he has more than ever before; also he has been hauling wood with the launch and barge to save the more laborious way of dog-teams later on, and he says this is his excuse for not sooner answering your letter lately received. Things are in the usual fall transition state, the people have lately moved a mile up to their winter village, and I cannot well visit them regularly till the ice gives a good firm pathway; then I am going to start a weekly Bible-class for women, borrowing one of my 'old girls'' houses which has been readily promised me. Miss Jackson and I are going to run the Woman's Auxiliary together, and I am going to begin my Juniors' work again, which has entirely fallen through, in my four years' absence. I have the Sunday-school now, and a daily sewing-class for the little girls, in my room before the supper hour; Miss Jackson has the school, and Mrs. Evans goes on quietly, patiently and most efficiently in her household work, and the children, girls and boys, as from the earliest beginnings, each with their daily tasks.

"I can see a strong contrast in favor of these Indians to those of the upper river and I am glad to come among them, and it is a very deep pleasure the way they have received me back.

"We are all well; there is rarely any sickness in the house, and after the constant sickness among them in Circle, these people seem almost healthy! At least, I don't hear of their ailments."

CANVASSING NOTES

Southern Ohio: The treasurer of the Southern Ohio Branch, in sending a remittance of $275 for General Missions, from a parish of 776 communicants, writes: "The pledge of this branch was paid in full last November. It was for $250. This is the result of the every-member canvas which was made in October, 1911."

Western New York: The rector of a parish of 779 communicants wrote in the fall, asking for 400 copies each of the leaflets Nos. 13 and 14, and saying:

"We are going to try the plan this year, of endeavoring to secure for the Junior Auxiliary and the Woman's Auxiliary a large increase in membership. I am convinced that, through the multiplicity of engagements which confront people in this overcrowded age, many people are deterred from enlisting for corporate service by reason of the fact that they feel that they cannot commit themselves to attend regular meetings in addition to those to which they are already bound; and lacking the true sense of proportion as to values, they fail to do the thing of most vital importance.

"The plan which we have in mind is to enlist the interest and pledge the support of girls and women without conditioning this interest and support upon the attendance at stated meetings. Those who join and feel that they cannot attend the meetings regularly will be asked to contribute $1 per year to the work and agree to do a certain part of the sewing in their home, for which the branch is responsible. There will be a committee to distribute this work, and explain how it is to be done, and to interest the women in their homes in the special mission field to which the things are to be given. It will also be our purpose to supply each one of these women with missionary literature to study at home. At least twice during the winter we will endeavor to get as many of them as possible to meet in a corporate body. In the meanwhile the organized branch will meet as usual.

"We also have in mind the idea of organizing twigs of our parish branch of the Auxiliary, circles of Juniors competent to meet and study with competent leaders."

In pursuance of this plan the rector sent an explanatory letter to the women of his parish, telling them a committee

of visitors would call at each home in the course of a special week, and asking for this committee a cordial and sympathetic reception and due consideration.

The committee went out to its work armed with a paper, which is so suggestive that we print it in full. It is entitled:

"The Extension of the Kingdom's Endeavor."

Prayer

(A) I desire to be enrolled as a member of the Mission Prayer League, pledging myself to endeavor to pray each day for the extension of the Kingdom of God in the Parish, in the Home Mission field, and unto the uttermost parts of the earth.

Service

(B) I desire to be enrolled as a member of the Parish Branch of the Woman's Auxiliary, (see note 1), paying One Dollar a year membership dues, and as far as possible will endeavor to attend the meetings and take part in the work, and in the Mission Study Class.

(C) Being unable to attend meetings, I desire to be enrolled as a member of the Woman's Auxiliary, will pay the dues ($1.00 a year), and do sewing at home, or make contribution to the missionary boxes as the work may be explained to me, and will become a member of the home reading department.

Reading

(D) Being unable to contribute or attend meetings, I desire to be enrolled as a member of the Home Reading Circle, assuming, at present, no extra financial obligations.

(E) I desire to become a subscriber to The Spirit of Missions, the price of which is $1.00 a year.

The Apportionment

(F) Not having been a regular contributor to missions, and having learned that the apportionment assigned to the parish is $2,075.00 for this year, I give $..... per week through the mission side of the duplex envelope to help meet our Parish obligation.

(G) I desire to have a United Offering box in our home.

NOTE I.

(1) The Evening Missionary Society (Section of the Woman's Auxiliary.)
(2) The Arthur Mann Missionary Society (Section of the Woman's Auxiliary.)
(3) The Junior Auxiliary
(4) The Babies' Branch

are all connected with and are a part of the Woman's Auxiliary.

Please indicate your desire to have your children enrolled as members of the Junior Auxiliary or the Babies' Branch.

NOTE II.

Indicate by an X what divisions of the work you will endeavor to co-operate in.

SIGNED .....
ADDRESS .....
DATE .....

To be carefully considered. Mark with an X on left hand margin the departments of endeavor in which you will co-operate.

This work among the women was undertaken after a very successful canvass of the congregation had already been made for the purpose of securing additional missionary givers and introducing the plan of the weekly offerings. This second canvass, of the women of the congregation, has lately been completed by a committee of forty-nine women. Some of the results may be tabulated as follows:

New members enrolled in the Church Prayer League, 105.

New members enrolled as subscribing and working members of the Woman's Auxiliary, 37.

New members in the Home Reading Department of the Mission Study Class, 28.

New subscribers to THE SPIRIT OF MISSIONS, 25.

New subscribers to the United Offering, 32.

South Carolina: The President of the South Carolina branch calls for copies of leaflet number 19, "An Auxiliary Campaign," and says: "We will take definite action in the near future. Already the Jubilee meetings in our State have caused a wonderful increase in interest and knowledge. Ten new branches have enrolled themselves for work, and there is promise of others yet to come. You have received the reports from the Charleston Jubilee, and I consider the offering there, made by the Episcopalians, a splendid one, and far more than I had any idea we could raise. Within ten days after that Jubilee, 1,000 persons in the city of Charleston had joined the missionary societies, of that number 500 were of our Church."

THE JANUARY CONFERENCE

MRS. FANNING, of the Long Island branch, presided over the conference held on Thursday, January 18th. There were present, from California, 1; Connecticut, 3; Long Island, 7 (1 Junior); Newark, 5 (1 Junior); New Jersey, 2 (1 Junior); New York, 5 (2 Juniors); Pennsylvania, 2; visitors from Albany and Maryland, and Deaconess Hart, of Hankow.

The Secretary reported: (1) A letter sent to the treasurers of diocesan branches, requesting that they send to the Missions House, each month, all money in their hands, which applies on the appropriations of the Board of Missions; (2) Leaflet 19, "An Auxiliary Campaign," sent to presidents of diocesan branches, with the suggestion that a committee of officers make a concerted effort to establish the Auxiliary in every parish and mission in the diocese where it is not already formed, and that in every parish branch a committee of its members, with the approval of their rector, attempt a personal canvass for the Auxiliary; (3) Also a letter sent to dioceses being visited by the Educational Secretary of the Board, encouraging the women to do all in their power to take advantage of his visit, to learn the best methods of studying missions; (4) Still again, co-operation with the plans of the Secretary of the Second Missionary Department to hold series of services and meetings at definite centres, within the department.

Miss Lindley reported a meeting of the Massachusetts Sunday-school Commission, which was attended by some of the clergy and Sunday-school teachers of that diocese, where the general subject of Missions in the Sunday-schools was discussed.

Reports from the different branches dwelt on the various lines of advance work being undertaken: Two suggestions of special interest were, one from the California branch which is encouraging the habit of quiet meditation each early morning on some such subject as the abundance of the spiritual life, the other from the New York Juniors, who are making plans to gain the missionary interest of the candidates and members of the G. F. S. in that diocese.

Deaconess Hart brought tidings from the seat of war in China, and told how the work done under the Red Cross would make medical missions more welcome in the future, and said how much blessing might come to China were a day of special intercession devoted to its behalf. The secretary read a part of the letter from Bishop Graves, calling for prayers for an increase of native clergy, and the prayer sent in connection with his letter was used at the close of the meeting.

The President of the New York Branch asked for comments upon former Triennials, criticisms and suggestions. As some of these comments should be considered in the branch where the meetings will be held, and some by the officers at the Church Missions House, it is requested that all be sent to the secretary at headquarters, who will send to the

New York officers those which concern their part of the preparation.

The subjects of the day were then brought forward, and the conference itself was conducted by Miss Lindley, who called upon those present to state what to them helped to make up an ideal branch of the Woman's Auxiliary. The discussion brought out the following points: Membership—every woman in the parish; the rector a member, giving his intelligent interest, coming in at any time, often when least expected; a consecrated president; each member with an intense interest in missions; general attendance of members at the meetings, but no one to be debarred from membership on account of inability to do this; a large number of active members; daily prayer at noon for missions; loyalty to the Board.

The largest part of the discussion was upon the development of the idea as to what the Woman's Auxiliary really is, whether the branch is as a leaven in the parish, or whether this thought of an inner group is not "ideal"; the pressing of the point that the Church as a whole is the missionary society, the Auxiliary a scaffold to help in the building up of this body, which may be dispensed with by and by, or an organism with a twofold purpose—first to influence those who do not believe or care; secondly, to give them, when aroused, a channel for their activities.

The subject of a model meeting was then brought forward, and the points made that it should begin and end on time, be not very long, but "snappy," begin with prayer, and close with an intercession and thanksgiving, that prayer should be the key-note of the whole meeting, that the members as well as the officers should take an active part, criticising, revising, etc., that a small number should be prepared beforehand to lead in the meeting, that every meeting should have a defined purpose, and the members be divided into many committees with something for each to do, that there should be prayer for the society itself and for the parish, that on occasion there should be a visit from the diocesan president, that there should be some bit of missionary intelligence given at each meeting, and that there should be no meeting without the opportunity of giving money. About this last point there was a diversity of opinion. A model meeting would be connected with a Corporate Communion.

Miss Lindley closed the conference with Intercessory prayers.

THE FEBRUARY CONFERENCE

THE February conference will be held on Thursday, the fifteenth. By vote of the January conference, opening hour is changed from 10:30 to 10. The meeting will, therefore, last for two hours. It is hoped that all business in the meeting can be disposed of in the first half hour.

Important

At 10:30 a model mission study class will be conducted, with the Woman's Auxiliary Pamphlet, number 16, used as a text-book. The plan is that one of the younger officers shall conduct this class, and that its members shall be made up of officers of the Woman's Auxiliary and its Junior Department. The plan is somewhat novel, and we hope that a large number of officers may be present on this occasion, especially those who have seen little of modern methods of mission study. Where a diocesan officer is unable to attend, a parish officer or member of the branch will be welcome.

FIVE LITTLE JUNIORS IN ALASKA

IN Nome, Alaska, there is a Junior branch, and the missionary writes: "My five little Juniors are interested and zealous, and during the year that they have been organized have earned, by their own efforts, about $5 apiece. They will send their first offering to Bishop Rowe and their next to the Board."

THE JUNIOR PAGE

QUESTION:—"With how young children can you use self-government?"

"I use a form of Parliamentary Law with the children, and they take to it kindly. They are all under twelve, and the president who is eleven years old, and is used to Parliamentary Law at school, manages very well.

"At the time of the election of officers I presided while nominations for president were made. As a name was suggested, I asked for someone to second it, and if that were done, wrote the name on the blackboard. When the children seemed satisfied that enough names had been proposed, tellers were appointed and slips of paper and pencils distributed and each child wrote the name of the one he or she desired, and though one of the six-year-old boys chose the name that was easiest to write, the president was easily elected and took the chair for the election of the other officers. Her method was much better than mine. She asked each child in turn, and as a name was proposed had it seconded, and wrote it on the board, and so each one had a fair opportunity to express his opinion. Then the tellers distributed papers again, and so the vice-president, secretary and treasurer were elected in due order. When present the president presides, but as we meet each week, she is not always present, and her place is then taken by the vice-president, or secretary or treasurer according to the officer most promptly on hand.

The presiding officer calls the meeting to order, and all standing she leads the society in reading the Junior Auxiliary membership card. We begin with the two texts, then the two collects, then she starts the part in italics or large print, and all join in as though it were an answer, and so we read the right flap and the information on the back of the card. The members then sit, and the roll is called. The treasurer is then called on for her report, which is always well given. Then if I have any suggestions to make, I ask the president's permission to make a motion, which is usually eagerly seconded by some child, and the president puts the question to vote, asking for the right hand to be raised.

Then, when there is any special news from the missionary field a brief mention is made of it. For instance, at the time of the Bishops' meeting to elect new missionary bishops for Kyoto, Wuhu and South Dakota, we spoke of this, and the leader at that meeting prayed that the Holy Spirit would lead the bishops to choose aright, and the children were asked to pray at home about it.

Each child has a note-book. Early in the season they wrote that they were sending a box to Miss Thackara and the Navajo Indians. On the outline map of the United States, which each child had folded in the front of her note-book, the Navajo Reservation was drawn, Fort Defiance marked, and the name Arizona written in. At each meeting some information about the climate, people, work, hospital, daily routine and quotations from Miss Thackara's address or letters were given. When all the work was finished definite statements about the work were written in the notebooks. This was done as a game. On the blackboard was written a statement and certain words indicated by a dash for each letter, and the children filled in the words. For instance: "The nearest railway station is G.... .... miles away." During all the meetings they had a big card hung up with pictures of the hospital, etc., and one picture showed, "bringing the freight thirty-five miles" so the children readily filled in, "Gallup, thirty-five miles away."

After the work and study the president calls on me to lead the children in the Lord's Prayer, I say the lesser Benediction, and she dismisses the meeting.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from December 1st, 1911 to January 1st, 1912.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—*The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.*

Home Dioceses

Alabama

Ap. $40.00; *Sp.* $1.25

IRMINGHAM—*St. Mark's*: Gen.....	3 00
ARLOWVILLE—*St. Paul's*: Gen.....	27 00
HEFFIELD—*Grace*: Sp. for new building of St. John's Church, Osaka, Kyoto	1 25
ALLADEGA—*St. Peter's*: Gen.....	10 00

Albany

Ap. $178.91

LENS FALLS—*Church of the Messiah*: Gen.	100 00
IORRIS—*Zion*: Dom., $7.50; Colored, $5; Indian, $5; Gen., $7.50.....	25 00
ICHFIELD SPRINGS—From estate of Mrs. Louise F. Allen, Gen.....	25 00
CHENECTADY—Mrs. J. L. Chatfield, Gen.	2 00
ROY—*St. Barnabas's*: Dom., $9.88; Gen., $2.....	11 88
VARRENSBURG—*Holy Cross*: Dom....	15 03

Arkansas

Ap. $4.50

ATESVILLE—*St. Paul's S. S.*: Gen...	4 50

Atlanta

Ap. $47.98; *Sp.* $31.00

TLANTA—*Church of the Holy Comforter*: Gen.....	26 30
t. Luke's: $25, Mr. Williams, $1, Miss Edith L'Engle, $5, Sp. for church building, St. John's, Osaka, Kyoto	31 00
ECATUR — *Holy Trinity Church*: Gen.	8 20
ACON—*St. Mark's*: Gen.....	1 00
t. Paul's: Gen.....	12 48

Bethlehem

Ap. $578.99; *Sp.* $10.00

ALLENTOWN—*Grace*: Gen.....	39 23
ATHENS—*Trinity Church*: Gen.....	27 34
HAZLETON—*St. Peter's*: Gen.....	59 94
JONESTOWN—*St. Mark's*: Dom.....	5 00
MAUCH CHUNK—*St. Mark's*: Gen....	210 00
FORESTVILLE—*St. Stephen's Chapel*: MINERSVILLE—*St. Paul's*: Dom., $4.36; Frn., $4.37.....	8 73
POTTSVILLE—*Trinity Church*: Gen...	150 00
READING—*St. Barnabas's*: Wo. Aux., for St. Paul's Industrial School, Lawrenceville, Southern Virginia...	5 00
ST. CLAIR—*Holy Apostles'*: Gen.....	10 11
SCRANTON—*Church of the Good Shepherd S. S.*: Sp. for Rev. H. P. Corser, Wrangell, Alaska, for gymnasium	10 00
St. Luke's: Frn., $20; Gen., $43.64..	63 64

California.

Ap. $196.86; *Sp.* $0.65

FRUITVALE—*St. Philip's*: Gen.....	6 00
BERKELEY—*St. Mark's*: Gen., $64.46; Sp. for Deaconess Peck, Alaska, 65 cts.	65 11
St. Matthew's: Gen.....	14 71
LOS GATOS—Lucy C. Moody, Colored..	5 00
OAKLAND—*St. John's*: Gen.....	9 09
SAN FRANCISCO—*Divinity-school*: For salary of Rev. J. N. Nichols, Shanghai	70 00
St. John's: Gen.....	17 60
SAN JOSE—"Christmas Offering," Gen.	10 00

Central New York

Ap. $778.48; *Sp.* $100.00

AFTON—*St. Anne's*: Wo. Aux., Gen...	2 00
AUBURN—*St. John's*: Wo. Aux., Gen..	2 75
St. Peter's: Wo. Aux., Gen...	20 25
AURORA—*St. Paul's*: Wo. Aux., Gen..	1 75

BAINBRIDGE—*St. Peter's*: Wo. Aux. Gen. 22 00
BINGHAMTON—*Church of the Good Shepherd*: Gen..... 15 00
CANDOR—*St. Mark's*: Wo. Aux., Gen.. 50
CAYUGA—*St. Luke's*: Wo. Aux., Gen.. 50
CAZENOVIA—*St. Peter's*: Wo. Aux., Gen. 15 00
CLEVELAND—*St. James's*: Wo. Aux., Gen. 1 00
ELMIRA—*Grace*: Wo. Aux., Gen..... 12 00
FULTON—*Zion*: Wo. Aux., Gen..... 10 00
GREIG—*Trinity Chapel*: Gen..... 2 40
GUILFORD—*Christ Church*: Wo. Aux., Gen. 5 00
ITHACA—*St. John's*: Dom., $170.37; Wo. Aux., Gen., $15..... 185 37
JORDAN—*Christ Church*: Wo. Aux., Gen. 2 00
MANLIUS—*Christ Church*: Wo. Aux., Gen. 3 00
MARCELLUS—*St. John's*: Wo. Aux., Gen. 10 00
NEW BERLIN—*St. Andrew's*: $55, Wo. Aux., $5; Gen..... 60 00
NORTHVILLE—*Calvary*: Wo. Aux., Gen. 1 25
NORWICH—*Emmanuel Church*: Wo. Aux., Gen..... 5 00
OSWEGO—*Christ Church*: Wo. Aux., Gen. 20 00
Evangelist's: Wo. Aux., Gen..... 6 00
OWEGO—*St. Paul's*: Wo. Aux., Gen... 20 00
OXFORD—*St. Paul's*: Wo. Aux., Gen.. 5 00
SKANEATELES—*St. James's*: Wo. Aux., Gen. 33 00
SYRACUSE—*Grace*: Wo. Aux., Gen.... 23 00
St. Anna's Guild: Wo. Aux., Gen..... 4 00
St. Mark's: $15, Wo. Aux., $10, Gen. 25 00
St. Paul's: Wo. Aux., Gen..... 26 75
Trinity Church: Wo. Aux., Gen..... 25 00
UTICA—*Trinity Church*: Gen. 51 70
WARNERS—*St. Paul's*: Wo. Aux., Gen. 1 50
WAVERLY—*Grace*: Wo. Aux., Gen.... 1 00
WILLARD—*Christ Church*: Wo. Aux., Gen. 1 85
WILLOWDALE—*Grace*: Wo. Aux., Gen... 75
MISCELLANEOUS—E. L. Pierce, Gen... 15 00
Wo. Aux., Julia C. Emery Hall, Africa, $100; Sp. for Rev. J. A. Staunton, Jr., Sagada, Philippine Islands, $100..... 200 00
Branch Wo. Aux., Second District, Gen. 10 66
Branch Wo. Aux., Jubilee Fund, Fourth District, Gen..... 31 50

Chicago

Ap. $1,003.81; *Sp.* $45.00

BATAVIA—*Calvary*: Gen..... 38 54
BERWYN—*St. Michael and All Angels'*: Wo. Aux., Gen..... 5 00
CHICAGO—*Grace*: Dom. and Frn., $6.69; Wo. Aux., salary of Miss Langdon, Alaska, $50..... 56 69
Church of the Redeemer: Gen..... 50 00
St. Barnabas's: Gen..... 11 03
St. Bartholomew's: Wo. Aux., Gen... 4 00
St. Mark's: Wo. Aux., Gen..... 11 00
St. Paul's (Kenwood): Wo. Aux., salary of Miss Langdon, Alaska, $25; St. Elizabeth's Hospital, Shanghai, $15 ..... 40 00
St. Simon's: Dom. and Frn..... 50 00
EVANSTON—*St. Luke's*: Dom. and Frn. 68 80
St. Mark's: Gen., $400; Mother Guild, Sp. for Rev. Mr. Littell, Hankow, to be used educating a woman, $20 ..... 420 00
Miss Ellen Smith, Bishop Rowe's work, Alaska..... 5 00
HIGHLAND PARK — *Trinity Church*: Gen. 60 00
HINSDALE—*Grace*: Gen..... 14 88
JOLIET—*Christ Church*: $10.87, Wo. Aux., $5, Gen..... 15 87
LA GRANGE—*Emmanuel Church*: Dom. and Frn., $130; Wo. Aux., Sp. for Dr. Glenton, Wuchang, Hankow, $25 ..... 155 00
OTTAWA—*Christ Church*: Gen..... 18 00
WILMETTE—*St. Augustine's*: Dom. and Frn. 25 00

Colorado

Ap. $4.55; *Sp.* $1.85

COLORADO SPRINGS—*Grace S. S.*: Sp. for purchase of launch for Point Hope, Alaska..... 1 85
SALIDA—*Ascension*: Gen..... 4 55

Connecticut

Ap. $2,648.49; *Sp.* $394.00

BANTAM—*St. Paul's*: "A Member," Wo. Aux., Sp. for Bishop Restarick, Honolulu 100 00
BLACK HALL—*St. Ann's*: Gen..... 10 00
BRIDGEPORT—*St. John's*: Gen..... 204 72
CANAAN—*Christ Church*: Gen..... 60 37
DARIEN—*St. Luke's*: Gen..... 50 00
EAST HAVEN—*Christ Church*: Gen... 3 00
GREENWICH—*Christ Church*: Dom.... 200 00
HARTFORD—*Church of the Good Shepherd*: "A Member," Gen..... 50 00
Trinity Church: "A Friend," Sp. for Rev. G. F. Mosher, Wusih, Shanghai 25 00
HUNTINGTON—*St. Paul's*: Gen..... 4 18
IVORYTON—*All Saints'*: "Earnest Helpers," Junior Aux., Gen..... 5 00
LITCHFIELD—*St. Michael's*: Gen..... 127 40
MERIDEN—*St. Andrew's*: Dom..... 16 75
MIDDLETOWN—*St. Luke's Chapel*: Gen. 29 55
MIDDLEBURY—Westover School Girls, Sp. for Bishop Johnson, South Dakota 232 00
NEW HAVEN—*Christ Church*: Gen.... 667 39
Forbes Memorial Chapel: Gen..... 200 00
St. James's (Westville): Gen..... 25 00
St. Luke's: Gen..... 25 00
St. Thomas's: Gen..... 150 00
Rev. George L. Paine, Gen..... 500 00
NIANTIC—*St. John's*: Gen..... 5 00
NORWALK—*St. Paul's*: "H. L. S.," Gen. 40 00
NORWICH—"A Friend," Sp. for Bishop Spalding, Utah, $1.50; Sp. for Bishop Graves, Shanghai, $1.50. 3 00
PLYMOUTH—*St. Peter's*: Gen..... 7 2
REDDING—*Christ Church*: Gen..... 18 0
SALISBURY—*St. John's*: Sp. for St. Paul's College, Tokyo, $4; Sp. for St. John's College, Shanghai, $10..... 14 0
SHARON—*Christ Church*: Wo. Aux., Gen. 31 1
SOUTHPORT—*Trinity Church*: Gen.... 46 8
STAFFORD SPRINGS—*Grace*: Gen..... 21 9
THOMPSONVILLE—Mrs. L. A. Upson, Sp. for Rev. J. J. Magee, Shanghai. 20 0
WETHERSFIELD—*Trinity Church*: Gen. 100 0
WESTPORT—*Memorial Church of the Holy Trinity*: Gen..... 50 0

Dallas

Ap. $128.36

FORT WORTH—*St. Andrew's*: Gen.... 128 3

Delaware

Ap. $96.48

WILMINGTON—*Immanuel Church*: Dom. 96 4

Duluth

Ap. $94.72

DULUTH—*St. Paul's*: *Gen.* $25 00
GRAND RAPIDS—*Holy Communion*: Gen. 2 00
PAYNESVILLE—*St. Stephen's*: *Gen.* 7 55
ST. CLOUD—*St. John's*: Gen..... 23 17
SANK RAPIDS—*Grace*: Gen..... 30 00
STAPLES—*St. Alban's*: S. S. Lenten Offering, Gen..... 7 00

East Carolina

Ap. $94.00; *Sp.* $1.00

ATKINSON—*St. Thomas's*: Gen..... 2 50
AYDEN—*St. James's*: Gen..... 2 00
SNOW HILL—*St. Barnabas's*: Gen.... 15 00
WILMINGTON—*St. James's*: "A Member," Gen..... 4 50
"A Friend," Sp. for famine sufferers in China..... 1 00
MISCELLANEOUS—Wo. Aux., Gen..... 70 00

Easton

Ap. $37.19

CECIL CO.—*Trinity Church* (Elkton: Gen. 7 32
St. Andrew's Memorial (Andora): Gen. 25 75
SOMERSET CO.—*St. Bartholomew's Parish, St. John's* (Crisfield): Gen.... 1 03
St. Bartholomew's Parish, St. Paul's: Gen. 3 09

Erie

Ap. $43.29

EMPORIUM—*Emmanuel Church*: Dom. 31 26
FOXBURG—*Memorial Church of Our Father*: Gen..... 12 03

Florida

Ap. $282.00; *Sp.* $34.00

ALTON—*St. John's*: Gen..... 1 35
DE FUNIAK SPRINGS—*St. Agatha's*: Gen. 8 61
FEDERAL POINT—*St. Paul's*: Gen..... 6 16
FERNANDINA—*Church of the Good Shepherd*: Gen..... 7 00
GAINESVILLE—*Holy Trinity Church*: Gen. 43 75
*St. Augustine's S. S.**: Gen..... 5 00
HIGH SPRINGS—*St. Bartholomew's*: Gen. 5 00
INTERLACHEN—*St. Andrew's*: Gen.... 1 68
JACKSONVILLE—*St. Mary's S. S.**: Gen. 72 15
*St. Philip's S. S.**: Gen..... 10 00
LAKE CITY—*St. James's*: Gen..... 17 07
MACCLENNY—*St. James's*: Gen..... 4 44
MAYPORT—*S. S.**: Gen..... 1 28
MELROSE—*Trinity Church*: Gen..... 1 08
NEW BERLIN—*Church of Our Saviour S. S.**: Gen..... 35
PALATKA—*St. Mary's*: Gen..... 17 00
PENSACOLA—*Christ Church S. S.**: Gen. 34 84
ST. AUGUSTINE—*Christ Church*: Sp. for new building, St. John's Church, Osaka, Kyoto..... 4 00
*Trinity Church S. S.**: Alaska..... 25 12
TALLAHASSE—*St. Michael and All Angels' S. S.**: Gen..... 5 60
Mrs. S. D. Cawthon, for support of a native woman teacher, Shanghai.. 10 00
WARRINGTON—*St. John's S. S.**: Gen. 2 00
WEWAWHITCHKA—*St. John's*: Gen.... 2 52
MISCELLANEOUS—Woman's Jubilee, Sp. for Deaconess Hart, Hankow..... 30 00

Fond du Lac

Ap. $30.00

JACKSONPORT—*Holy Trinity Church*: Gen. 5 00
MISCELLANEOUS—Wo. Aux., Gen..... 25 00

Georgia

Ap. $17.85; *Sp.* $51.00

AMERICUS—*Calvary*: Dom..... 17 85
SAVANNAH—*St. Paul's*: Wo. Aux., Sp. for the work of Rev. K. Hayakawa Kyoto 35 00
Wo. Aux., Sp. for Rev. K. Hayakawa, for building his new church, St. John's, Osaka, Kyoto..... 16 00

Harrisburg

Ap. $391.98; *Sp.* $5.00

ALTOONA—*St. Luke's*: Junior Aux., Sp. for "Little Mary" Scholarship, St. Mary's-on-the-Mountain, Sewanee, Tennessee 5 00
BEARTOWN—*Calvary*: Gen..... 15 30
BLUE RIDGE SUMMIT—*Transfiguration*: Gen. 107 39
LANCASTER—*St. James's*: Gen..... 150 00
LEWISTOWN—*St. Mark's*: Gen..... 25 00
STATE COLLEGE—*St. Andrew's*: Gen.. 11 93
WESTFIELD—*St. John's*: Gen..... 2 50
WILLIAMSPORT—*Christ Church*: Dom., $6.20; Frn., $19.45; Gen., $19.46.. 45 11
Trinity Church: $26.62, S. S., $8.13, Gen. 34 75

Indianapolis

Ap. $22.06; *Sp.* $10.00

INDIANAPOLIS—*St. David's*: Alaska, $5; Gen., $17.06..... 22 06
Dr. H. L. Conner, Sp. for St. Luke's Hospital, Tokyo..... 10 00

Iowa

Ap. $10.00

LYONS—*Grace*: Gen..... 10 00

Kansas

Ap. $155.37; *Sp.* $146.00

ATCHISON—*Trinity Church*: Wo. Aux., Gen. 12 00
CLAY CENTRE—*St. Paul's*: Wo. Aux., Gen. 3 64
EMPORIA—*St. Andrew's*: Wo. Aux., Gen. 11 08
HIAWATHA—*St. John's*: Wo. Aux., Gen. 5 39
MANHATTAN—*St. Paul's*: Wo. Aux., Jubilee Offering, Gen..... 10 00
Rev. J. H. Lee, Frn..... 5 00
MARYSVILLE—*St. Paul's*: Gen..... 10 00
NEWTON—*St. Matthew's*: Wo. Aux., Gen. 7 00
ST. GEORGE—Mrs. Alfred Brown, Sp. for famine sufferers, China..... 1 00
TOPEKA—*Church of the Good Shepherd* (North): Wo. Aux., Miss Juliet C. Smith, for "Bishop Clarkson" scholarship, Girls' Training Institute, Africa 25 00
Grace Cathedral: Gen., $29.55; S. S., for work in Nebraska, $6.36..... 35 91
Mrs. Joseph Wayne, Sp. for Bishop Horner, Asheville, for his mountain work, $50; Sp. for St. Paul's Normal and Industrial School, Lawrenceville, Southern Virginia, $50.. 100 00
WASHINGTON—"A Churchwoman," Jubilee Offering, Wo. Aux., Gen.... 50

WETMORE—*Grace*: Gen..... 10 00
WICHITA—*St. John's*: Wo. Aux., $20, S. S., $25, Sp. for Hawaiian Scholarship Fund, Wo. Aux., Gen., $14.15 ..... 59 15
WINFIELD—*Grace*: Wo. Aux., Gen.... 5 70

Kansas City

Ap. $146.00

KANSAS CITY—*St. George's*: Gen..... 100 00
Trinity Church: Gen..... 30 00
ST. JOSEPH—Ellinor Dale Runcie, Mexico 1 00
SEDALIA—*Calvary*: Gen..... 15 00

Kentucky

Ap. $260.52

HENDERSON—*St. Paul's*: Wo. Aux., Gen. 20 00
LOUISVILLE—*Advent*: Junior Aux., Gen. 7 00
Calvary: Wo. Aux., $80, Junior Aux., $22, Gen..... 102 00
St. Andrew's: Wo. Aux., $1, Junior Aux., $20, Gen..... 21 00
St. Paul's: Wo. Aux., $35, Senior St. Agnes's Guild, $10, Gen..... 45 00
St. Stephen's: Junior Aux., Gen..... 10 00
PADUCAH—*Grace*: Gen..... 49 52
MISCELLANEOUS—Jubilee of Missions, Wo. Aux., Gen..... 6 00

Lexington

Ap. $2.00; *Sp.* $30.00

FRANKFORT—Rt. Rev. E. A. Penick, D.D., Sp. for a new building, St. John's Church, Osaka, Kyoto..... 5 00
LEXINGTON—*Cathedral of the Good Shepherd*: Wo. Aux., Sp. for life insurance, Rev. C. H. Evans, Tokyo.. 25 00
NICHOLASVILLE—*All Saints'*: Gen.... 2 00

Long Island

Ap. $726.50; *Sp.* $384.11

BRIDGEHAMPTON—*St. Ann's*: Gen. (of which Apportionment, 1910-11, $5). 8 98
BROOKLYN—*Christ Church* (Clinton Street): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.... 5 00
Church of the Good Shepherd: Dom. and Frn., $200; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, $5..... 205 00
Church of the Redeemer: Sp. for Bishop Beecher's work in Kearney.. 20 00
Grace (Heights): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina 30 00
St. Ann's: Wo. Aux., Sp. for Archdeacon Russell for debt at St. Paul's School, Lawrenceville, Southern Virginia, $25; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, $5 30 00
St. Clement's: Dom., $7.80; Philippines, $3.72; Negro, $1..... 12 52
St. George's S. S.: Sp. for Bishop Beecher, Kearney..... 15 00
Church Charity Foundation: Gen.... 7 00
St. Jude's: Gen..... 23 33
St. Paul's (Flatbush): Dom., $134.70; Frn., $10; Gen., $203.20..... 347 90
Mass Meeting, held in Grace Church, December 17th, Sp. for Bishop Rowe, Alaska..... 158 80
FLUSHING—*St. George's*: Dom., $79.09; Wo. Aux., Sp. for one day's support, St. Agnes's Hospital, Raleigh, North Carolina, Memorial for January 15th, 1912..... 89 09
GARDEN CITY—*Incarnation Cathedral*: C. P. Turner, Sp. for expenses of T. L. Tsen, Hankow, $25; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, $5..... 30 00
GREAT RIVER—*Emmanuel Church*: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina..... 5 00
HEWLETT—*Trinity Church*: Sp. for Bishop Brooke, Oklahoma, $45.31; Wo. Aux., Sp. for Nevada, $25..... 70 31
HOLLIS—*St. Gabriel's*: Gen..... 5 00
QUOGUE—*Atonement*: Gen..... 25 00
SAG HARBOR—*Christ Church*: Dom... 11 48
SOUTHAMPTON—*St. John's*: Gen..... 6 20
MISCELLANEOUS—Anniversary Offering, Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina..... 5 00

Los Angeles

Ap. $513.60; *Sp.* $44.94

CORONA—*St. John Baptist's S. S.*: For St. Augustine's School, Raleigh, North Carolina, $2; for St. Mary's School, South Dakota, $2; Sp. for Bishop Horner for work among Southern mountaineers, Asheville, $3; Sp. for Mission Home in Shiflett Hollow, Virginia, $3.25; Sp. for some small school, Kearney, $2. 12 2
CORONADO—Rt. Rev. Anson R. Graves, D.D., Gen..... 80 0
HOLLYWOOD—Sp. for launch, Point Hope, Alaska..... 3 0
LA JOLLA—Mrs. E. C. Rock, for Bishop Aves's work, Mexico..... 5 0
LOS ANGELES—*All Saints'*: Gen..... 68 8
St. John's: Gen., $285; China, $50... 335 0
St. Matthias's: Wo. Aux., Sp. for St. Andrew's School, Sewanee, Tennessee 5 0
St. Paul's Pro-Cathedral: Wo. Aux., Sp. for Rev. A. R. Hoare, Alaska, $12.50; S. S., for support of catechist, China, $4.22; Sp. for Rev. A. R. Hoare for launch, Alaska, $3.99. 20 4
POMONA—*St. Paul's*: Gen., $6.57; Wo. Aux., Sp. for Rev. A. R. Hoare, Alaska (of which from Young Woman's Branch, $6.25), $12.50..... 19 (
WHITTIER—*St. Matthias's*: Dom. and Frn. ..... 10 (

Louisiana

Ap. $911.02

HAMMOND—*Grace*: Wo. Aux., Gen... 10
LUCKNOW—Wo. Aux., Gen..... 6
NEW ORLEANS—*Christ Church*: Wo. Aux., Gen..... 1
Free Church of the Annunciation: Gen. 50
St. Andrew's: Gen..... 13
St. George's: "A Member," Gen..... 5
St. Paul's: Woman's Jubilee Thankoffering, Wo. Aux., Frn., $68.50; Miss Suthon's salary, Kyoto, $7; Mrs. Evans's salary, Alaska, $4... 79
Trinity Church: Gen., $500; Wo. Aux., Miss Suthon's salary, Kyoto, $5; Mrs. Evans's salary, Alaska, $1.... 506
SHREVEPORT—*St. Mark's*: $200, S. S., $17.79, Gen..... 217
MISCELLANEOUS—Babies' Branch, for the Jack Eastwood Memorial for Kindergartens in Japan..... 22

Maine

Ap. $317.10

AUGUSTA—*St. Barnabas's*: Gen. (Apportionment, 1910-11)..... 2 00
GARDINER—*Christ Church*: Gen..... 70 00
LEWISTON—*Trinity Church S. S.**: Gen..... 40 00
MILO—*St. Matthew's*: Gen..... 30 10
ROCKLAND—*St. Peter's*: Gen..... 25 00
MISCELLANEOUS—Branch Wo. Aux., Gen..... 150 00

Marquette

Ap. $24.75

MENOMINEE—*Grace*: Wo. Aux., Gen. 1 00
MARQUETTE—*St. Paul's*: Wo. Aux., Gen..... 15 00
MISCELLANEOUS—Gen..... 8 75

Maryland

Ap. $1,010.56; *Sp.* $137.00

ALLEGHENY CO.—*Holy Cross Chapel* (Cumberland): Dom. and Frn..... 7 75
ANNE ARUNDEL CO.—*St. Anne's* (Annapolis): Dom. and Frn., $47.22; Wo. Aux. (Apportionment, 1910-11), Gen., $22.91; for St. Hilda's School, Wuchang, Hankow, $1.35; for St. Paul's College, Tokyo, $2... 73 48
BALTIMORE—*Ascension*: Gen. (of which Thank-offering, $16.75), $416.75; C. J. B. Swindell, Sp. for St. Paul's College, Tokyo, $10; S. S., Missionary Society, for "Alice Fair" scholarship, St. Mary's Hall, Shanghai, $40..... 466 75
Christ Church: Mrs. L. E. Buck, Sp. for building fund for St. Paul's College, Tokyo..... 50 00
Prince of Peace: Wo. Aux., Sp. for Bishop Rowe, Alaska, $5; Sp. for St. Paul's College, Tokyo, $5..... 10 00
St. Thomas's (Homestead): Frn..... 40 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai..... 20 00
"A.," Sp. for Rev. Y. Suguira, Tokyo, $7; Sp. for Holy Trinity Orphanage, Oji, Tokyo, $5..... 12 00
BALTIMORE CO.—*Emmanuel Church S. S.* (Glencoe): For work under Bishop Rowe's direction, Alaska.... 7 25
Good Shepherd Chapel S. S. (Sherwood): For teacher for St. Peter's Day-school for boys, Hankow..... 10 00
Hannah Moore Academy (Reisterstown), Sp. for St. Margaret's School, Tokyo..... 10 00
Oldfield School (Glencoe): Sp. for St. Margaret's School, Tokyo..... 10 00
St. David's (Roland Park): Gen..... 75 00
Sherwood Church, Sherwood Parish: Frn..... 24 26
FREDERICK CO.—*All Saints'* (Frederick): Gen., $100; Wo. Aux., Five-Cent Collection, Indian, $3.25; Frn., $4.75; Mexico, $2.50..... 110 50
HARFORD CO.—*Emmanuel Church* (Belair): Gen..... 50 00
HOWARD CO.—*Good Shepherd Chapel* (Ellicott City): Gen..... 5 57
St. John's (Ellicott City): Gen..... 150 00
HOWARD AND ANNE ARUNDEL COS.—*Trinity Church* (Jessup): "Thank-offering" from his class, Sp. for Rev. J. Hubard Lloyd, St. Paul's College, Tokyo..... 15 00

Massachusetts

Ap. $6,036.29; *Sp.* $1,089.84

ANDOVER—*Christ Church*: St. Margaret's Guild, Gen..... 25 00
BOSTON—*Advent*: Gen., $32.50; Sp. for Bishop Van Buren, Porto Rico, $73.81; Sp. for American Church Institute for Negroes, $2.50; Sp. for Bishop Knight, Cuba, $187.... 295 81
Church of the Good Shepherd: Through Alaskan Stewards' Association, Miss Woods's educational work, Fort Yukon, Alaska..... 40 33
Church of the Messiah: Girls' Friendly Society, Sp. for new St. Luke's Church, Settlement, Manila, Philippine Islands..... 10 00
Church of Our Saviour (Roslindale): Women's work, Hankow..... 10 00
Emmanuel Church: "Miss R.," Wo. Aux., Sp. for Bishop Beecher, Kearney, for extension work, $100; Sp. for Rev. P. G. Snow for hospital, Kearney, $100; Sp. at Bishop Thomas's discretion, Wyoming, $100; Sp. for Bishop Brent, Philippine Islands (of which for Orphanage of the Holy Child, Manila, $75, for church in native quarter, $25), $100; Sp. for Bishop Thurston, Eastern Oklahoma, for All Saints' Hospital, South McAlester, $50.... 450 00
St. Andrew's (Orient Heights): Dom., $3.60; Frn., $5.40..... 9 00
St. Augustine's and St. Martin's: Gen. 25 00
St. James's (Roxbury): Martha S. Reed, Sp. for Porto Rico Church Extension Fund, $50; through Alaskan Stewards' Association, Miss Woods's educational work, Fort Yukon, Alaska, $40.33..... 90 33
St. John's (Roxbury): Gen..... 100 00
St. John the Evangelist's: Gen..... 60 00
St. Mary's: Gen..... 50 00
St. Matthew's (South): Gen..... 18 00
St. Peter's (Jamaica Plain): Gen.... 10 00
Trinity Church: Dom., $4,587.03; through Alaskan Stewards' Association, Miss Wood's educational work, Fort Yukon, Alaska, $40.34; Wo. Aux., Philippines, $10; Sp. for Bishop Thomas, Wyoming, $5..... 4,642 37
"A Friend," Gen..... 100 00
"A Friend," Sp. for Mrs. Bartter, Philippine Islands..... 25 00
BRIDGEWATER—*Trinity Church*: Gen.. 17 31
BROOKLINE—*St. Paul's*: Dom..... 190 91
Mrs. G. B. Dexter, Gen..... 2 00
CAMBRIDGE — *St. John's Memorial Chapel*: "A Member," Alaska..... 5 00
St. Peter's: Gen..... 26 96
W. A. DeWitt, Sp. for new St. Luke's Church, Manila, Philippine Islands..... 5 00
CONCORD—*Trinity Church*: Gen..... 85 00
EVERETT—*Grace*: Gen. (of which St. Agatha's Chapter, $2.80)..... 4 00
FALMOUTH—*Church of the Messiah* (Wood's Hole): Dom..... 12 65
FRAMINGHAM—*St. Andrew's* (South): Wo. Aux., Gen..... 45 00
LINCOLN—*St. Anne's* (South): Gen... 10 00
LYNN—*Incarnation*: Gen..... 7 15
St. Stephen's: Gen., $151.09; Mr. and Mrs. E. V. French, $75, Mrs. Anna L. Johnson, $25, Sp. for Church Extension Fund, Porto Rico..... 251 09
MALDEN—*St. Paul's*: Dom., $35.83; Indian, $7.28; Negro, $7.27; Frn., $54.25..... 104 63
MEDFORD—*Grace*: Gen..... 65 18
NEW BEDFORD—*Grace*: Wo. Aux., Sp. for new St. Luke's Church, Manila, Philippine Islands, $50.28; S. S., Frn., $50..... 100 28
NEWTON—*Church of the Good Shepherd* (Waban): Woman's Guild, Sp. for new St. Luke's Church, Settlement, Manila, Philippine Islands... 25 25

St. Paul's (Highland): "A Member," Wo. Aux., Sp. for Mrs. Bartter, Philippine Islands 1 00
PEABODY—*St. Paul's*: Gen 12 03
SOMERVILLE—*St. Thomas's*: Gen 21 00
SWANSEA—Wo. Aux., Sp. for settlement playground, Manila, Philippine Islands 5 00
TAUNTON—*St. Thomas's S. S.*: Hankow 25 00
WINCHESTER—*Epiphany*: E. B. Page, Sp. for Bishop Roots, Hankow, at his discretion, $100; Stewards of World in Boston, rent of St. Mary's Mission, Moiliili, Honolulu, $40 .... 140 00
WOBURN—*Trinity Church*: Dom. and Frn. 3 85

Michigan

Ap. $523.77; *Sp.* $194.50

ADRIAN—*Christ Church*: Wo. Aux., Gen. 3 00
AU SABLE—*St. John's*: Gen 1 90
DETROIT—*Christ Church*: Wo. Aux., salary of Miss Bull, Kyoto, $60; "Harris Memorial" scholarship, St. John's University, Shanghai, $15; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, $25; Sp. for Foreign Life Insurance Fund, $5; Sp. for Mrs. Littell, Hankow (of which "Personal," $5), $10 115 00
St. Andrew's: Wo. Aux., Alaska, $15; Philippine Islands, $3; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, $3; K. W. Minor Memorial, St. Augustine's School, Raleigh, North Carolina, $3 ..... 24 00
St. John's: Wo. Aux., salary of Miss Bull, Kyoto, $50; "Harris Memorial" scholarship, St. John's University, Shanghai, $15; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, $15; salary of Mrs. Lomax, Africa, $10; "J. N. Blanchard" scholarship, Collegiate School, Cuttington, Africa, $40; Sp. for Foreign Life Insurance Fund, $5; Sp. for Mrs. Littell, Hankow, $15 ..... 150 00
St. Paul's: Wo. Aux., salary of Miss Bull, Kyoto, $60; "Harris Memorial" scholarship, St. John's University, Shanghai, $15; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, $25; "Jane Stewart" scholarship, St. Mary's Hall, Shanghai, $40; Sp. for Foreign Life Insurance Fund, $10; Sp. for Mrs. Littell, Hankow, $44 ..... 194 00
St. Thomas's: Wo. Aux., Gen 5 00
EAST TAWAS—*Christ Church*: Gen ... 7 37
PONTIAC—*All Saints'*: Gen 40 00
SAGINAW—*St. John's* (West Side): Gen. 53 00
ST. LOUIS—*Emmanuel Church*: Gen .. 2 50
YPSILANTI—*St. Luke's*: Wo. Aux., Alaska, $10; Philippines, $10; Sp. for Foreign Life Insurance Fund, $2.50; Sp. for Mrs. Littell, Hankow, $5 ..... 27 50
MISCELLANEOUS—Wo. Aux., General Offertory, Sp. for Bishop Beecher, Kearney 20 00
Girls' Friendly Society, Sp. for support of Romora Emro at the House of the Holy Child, Manila, Philippine Islands 75 00

Michigan City

Ap. $43.16; *Sp.* $2.00

GAS CITY—*St. Paul's S. S.*: Gen 10 73
HOWE—*St. James's Chapel*: Sp. for Annie C. Farthing Memorial, Nenana, Alaska 2 00
MARION—*Gethsemane*: $10, S. S., $12.43, Gen 22 43
MISCELLANEOUS—Wo. Aux., Gen 10 00

Milwaukee

Ap. $198.89

CHIPPEWA FALLS—*Christ Church*: Gen. 2 20
FAIRCHILD—*St. David's*: Gen 2 00
MILWAUKEE—*All Saints' Cathedral*: Gen. 32 69
St. James's: Dom. and Frn 140 00
St. Mark's: Gen 22 00

Minnesota

Ap. $217.34

AUSTIN—*Christ Church*: Gen 20 00
COKATO—*St. Sigfrid's*: Gen 8 00
FAIRMONT—*St. Martin's*: Gen 8 80
MINNEAPOLIS—*St. Andrew's*: Gen 5 54
St. John's: Wo. Aux., "In Memory of Louise Somerville," for work of Mrs. Charles H. Evans, Tokyo 35 00
ST. PAUL—*St. Clement's*: Gen 50 00
RED WING—*Christ Church*: Mrs. Anna C. Josephson, $25; Miss Helen A. Friedrich, $25; for support of Bible-woman, China 50 00
WINONA—*St. Paul's*: Gen 40 00

Mississippi

Ap. $30.70

CANTON—*Grace*: Wo. Aux., Gen 7 00
LAUREL—*St. John's*: Wo. Aux., Gen .. 8 00
LEXINGTON—*St. Mary's*: Wo. Aux., Gen. 7 00
OXFORD—*St. Peter's*: Wo. Aux., Gen .. 2 10
RAYMOND—*St. Mark's*: Gen 4 00
WEST—*St. Mary's*: Wo. Aux., Gen ... 2 60

Missouri

Ap. $181.49; *Sp.* $15.00

ST. LOUIS—*Mount Calvary*: Gen 12 00
St. Augustine's: (Apportionment, 1910-11) Gen 45 58
St. Peter's: Dom., $65.20; Frn., $58.71 ..... 123 91
MISCELLANEOUS—Rt. Rev. Daniel S. Tuttle, Sp. to help one family in China to get through the winter ... 15 00

Montana

Ap. $35.25

DILLON—*St. James's*: Frn 35 25

Nebraska

Ap. $127.95

ASHLAND—*St. Stephen's*: Gen 25 00
DECATUR—*Incarnation*: Gen 2 9
LINCOLN—*Holy Trinity Church*: (Apportionment, 1910-1911) Gen 100 0

New Hampshire

Ap. $280.63; *Sp.* $10.25

CLAREMONT—*Trinity Church*: "Anonymous," Sp. for Miss Bristowe in Aomori, Tokyo 10 2
CONCORD—*St. Paul's School*: Dom. and Frn. 71 3
KEENE—*St. James's*: Gen 100 0
LITTLETON—*All Saints'*: Gen 3 5
MANCHESTER—*Grace*: Gen 103 2
PORTSMOUTH—*St. John's*: Colored 2 5

New Jersey

Ap. $935.58; *Sp.* $10.00

ASBURY PARK—*Trinity Church*: Gen.. 43 38
BOUND BROOK—*St. Paul's*: Dom..... 50 00
DELAIR—*Holy Trinity Parish*: $5.50, S. S., $5, Gen..... 10 50
DUNELLEN—*Holy Innocents'*: Dom.... 22 00
ELIZABETH—*Christ Church*: Gen., $196.08; Wo. Aux., work among Negroes, $6.85..... 202 93
St. John's: Cuba, $5; Gen., $315.53.. 320 53
Trinity Church: Gen..... 165 68
FLORENCE—*St. Stephen's*: Gen..... 25 00
GLADSTONE—*St. Luke's*: Gen..... 5 00
MIDDLETOWN—*Christ Church*: Gen.... 11 81
PLAINFIELD—*Grace*: Wo. Aux., by "F. F.," Sp. for Running Expense Fund of St. Agnes's Hospital, Raleigh, North Carolina..... 10 00
SOUTH AMBOY—*Christ Church*: Hawaii, $2.74; Negroes, $7.22; Kyoto, $2.20; Gen. (of which Nickel Mission Society, $15), $24.59..... 36 75
MISCELLANEOUS—"A Friend," for African catechist..... 40 00
"L." and "R." Gen..... 2 00

Newark

Ap. $1,414.26; *Sp.* $76.35

BLOOMFIELD AND GLEN RIDGE—*Christ Church*: Gen..... 400 00
ENGLEWOOD—*St. Paul's*: Gen., $20.70; S. S., Sp. toward buying dog for Bishop Rowe, Alaska, $7.35..... 28 05
JERSEY CITY—*St. John's*: (Heights): For the salary of Rev. William J. Cuthbert, Kyoto, Japan..... 275 00
MADISON—*Grace*: Gen..... 150 00
MAPLEWOOD—*St. George's S. S.*: Gen.. 5 08
MONTCLAIR—*St. John's*: Gen..... 61 25
Mrs. F. B. Carter, Sp. for sufferers from war or floods in China, Bishop Graves's Fund, Shanghai..... 25 00
NEWARK—*St. Paul's*: Gen..... 93 13
PATERSON—*St. Mark's*: Gen..... 1 00
RIDGEFIELD—*St. James's*: Gen..... 8 10
SUMMIT—*Calvary*: Gen., $400; Edythe S. Gwynne's S. S. Class, Sp. for Rev. Nathan Matthews, Cape Mount, Liberia, $35..... 435 00
WASHINGTON—*St. Peter's S. S.*: Sp. for Rev. Robert E. Wood, Wuchang, Hankow 7 00
MISCELLANEOUS—"A Clergyman," Sp. for a new building of St. John's Church, Osaka, Kyoto..... 2 00

New York

Ap. $19,778.52; *Sp.* $2,737.43

COLD SPRING—*St. Mary's*: Gen..... 102 00
FISHKILL-ON-HUDSON—*St. Andrew's*: Wo. Aux., Dr. Burgess Memorial Fund, for "Elizabeth" scholarship, Girls' Training Institute, St. Paul's River, Liberia..... 10 00
HIGHLAND—*Holy Trinity Church*: Gen. 2 79
HYDE PARK—*St. James's*: Junior Aux., "In Memory of Archdeacon Burgess," St. Paul's School, Lawrenceville, Southern Virginia..... 1 00
LARCHMONT—*St. John's*: Gen..... 125 00
MAMARONECK—*St. Thomas's*: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona..... 75 00
MATTEAWAN—*St. Luke's*: Wo. Aux., Negro, $7; Archdeacon Burgess Memorial, St. Paul's School, Lawrenceville, Southern Virginia, $5; Sp. for Endowment Fund, St. Paul's School, Lawrenceville, Southern Virginia, $10; Sp. for rebuilding at Aomori, Tokyo, $3..... 25 00
MOUNT VERNON—*Ascension*: Salary of Rev. C. E. Betticher, Jr., Alaska.. 14 90
NEW FALTZ—*St. Andrew's*: Gen..... 5 85
NEW YORK—*Ascension*: Gen..... 337 54
Beloved Disciple: Gen..... 16 09
Calvary: Work of St. John's-in-the-Wilderness, Allakaket, Alaska, $250; Junior Aux., Gen., $30; Girls' Friendly Society, Sp. for Mrs. Bartter, Philippine Islands, $5..... 285 00
Church Missions House Chapel: Frn., $21.31; Gen., $13.90..... 35 21
Grace: Alaska, $151.38; Idaho, $94.55; Sp. for Swedish work at discretion of Rev. G. Hammarskold, $25; C. N. L. Wilkins, $100, Miss F. A. L. Hasen, $25, Sp. for Bishop Rowe, Alaska; Committee on Missions to Colored People, through St. Augustine's League, Miss Coat's salary, St. Mary's School, Vicksburg, Mississippi, $100; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, $20; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, $20; Woman's Foreign Missionary Association, St. Margaret's School, Tokyo, $50; Sp. for scholarship, Haiti, $115..... 700 93
Holy Apostles': Bishop Paddock's work, Eastern Oregon, $22.97; Gen., $22.97; Wo. Aux., China, $45. 90 94
Incarnation: Frn., $1,164; Gen., $8,836; Mrs. Clinton Ogilvie, Sp. for expense of a semi-annual conference recently held in South Dakota, $209.22; Sp. for Bishop Thomas, Wyoming, $250; Sp. for Bishop Spalding, Utah, $150; Mrs. W. L. Andrews, Niobrara League, "Theodore Crane Andrews" (In Memoriam) (Graduate) scholarship, South Dakota, $60; "A Parishioner," "Grace M. Lane" scholarship, St. Mary's School, South Dakota, $60; "Rev. H. E. Montgomery" (Graduate) scholarship, South Dakota, $60; "Frederick F. Johnson" (Graduate) scholarship, South Dakota, $60; Wo. Aux., Sp. for Bishop Thomas, Wyoming, $100; Sp. for memorial room in Bishop Thomas's Hospital, Lander, Wyoming, "In Memory of Edith Moore Hyde," $350; Mrs. Charles B. Curtis, Niobrara League, Sp. for Discretionary Fund of Bishop of South Dakota, $10.....11,309 22
Japanese Mission: Sp. for new building, St. John's Church, Osaka, Kyoto 2 55
St. Andrew's (Richmond): Mrs. John McEwen Ames, Wo. Aux., Dom. and Frn., $25; "A Member," Wo. Aux., China, $10; Sp. for Rev. Yoshimi Chi Suguira, Tokyo, $15..... 50 00
St. Bartholomew's: Wo. Aux., scholarship, St. Andrew's Seminary, Mexico, $250; "Samuel Cooke" scholarship, St. John's University, Shanghai, $70; "Maria Banyer" scholarship, St. John's School, Africa, $25; St. Luke's Hospital, Shanghai, $25; Indian Branch, Wo. Aux., scholarship, St. Elizabeth's School, $60, scholarship, St. Mary's School, $60, both in South Dakota; Domestic Committee, Wo. Aux., Sp. for Bishop Graves Clergy Fund, Kearney, $25; Sp. for Christ School, Arden, Asheville, $50; St. Margaret's Society, "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, $40 ..... 605 00

St. James's: Dom. and Frn., $2,500; Wo. Aux., Niobrara League, Sp. for Missionary Wives' Fund, South Dakota, $10 ..... 2,510 00
St. Luke's Chapel: Gen. 275 00
St. Mary's (Lawrence Street): Wo. Aux., Gen. 34 15
St. Paul's: (Morrisania): Gen. 30 14
St. Peter's (Westchester): Wo. Aux., Miss Thackara's salary, Arizona, $25; Sp. for Rev. J. W. Chapman, Anvik, Alaska, $1; Sp. for Miss Leigh, South Dakota, $10 ..... 36 00
St. Thomas's: Wo. Aux., St. Augustine's League, Sp. for "St. Thomas" Day, St. Agnes's Hospital, Raleigh, North Carolina, $10; Mrs. Foster, Wo. Aux., Sp. for purchase of motor-boat, Alaska, $10 ..... 20 00
Transfiguration: Mrs. Lawrence Williams, Niobrara League, for Choteau Creek, South Dakota, $100; "George L. Williams" scholarship, St. Elizabeth's School, South Dakota, $60 ... 160 00
Transfiguration Chapel: (Apportionment, 1910-11) Gen. 45 00
Trinity Church: Marian C. Tracy, Negro 8 00
Trinity Chapel: Miss F. H. Youngs, through Missionary Relief Society, Frn. 5 00
Mrs. R. T. Auchmuty, Dom., $2,000; Negro, $1,000 ..... 3,000 00
"A Friend," Sp. for Book Fund at Educational Secretary's discretion .. 241 66
Mary Gertrude Edson Aldrich, $100, J. H. Aldrich, $100, Sp. for Bishop Rowe, Alaska 200 00
The Misses Wisner, Sp. for famine sufferers, China 40 00
"A Friend," through Wo. Aux., Sp. for debt, mission residence, Tsu, Kyoto 100 00
"A Gentleman," through Miss Lee, Mexico, $5; China, $5; Miss Alleine Lee, China, $5; St. Luke's Hospital, Shanghai, $5; Mexico, $5; Mrs. Hooker's School, Mexico, $5 ..... 30 00
Angus S. Hibbard, Sp. for personal benefit, Bishop Kendrick, New Mexico 10 00
Frank Le G. Gilliss, Gen. 10 00
Rev. G. A. McGuire, St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia... 5 00
PEEKSKILL—*St. Peter's*: Gen. 20 00
"C. R. W.," Alaska, $1; Philippines, $1; Hawaii, $1; Indian, $1; Negro, $1 ..... 5 00
PORT CHESTER—*St. Peter's*: Wo. Aux., mountain missions in the South 125 00
POUGHKEEPSIE—*Christ Church*: Gen.. 30 00
St. Paul's: Gen. 20 00
In His Name: Dom. and Frn. 5 00
RHINEBECK—*Church of the Messiah*: Wo. Aux., Miss Thackara's salary, Arizona 25 00
SCARSDALE—*St. James-the-Less*: Gen., $25; Wo. Aux., Gen., $30; Sp. for Rev. John D. H. Brown, St. Augustine's Church, Santa Monica (in behalf of Rev. Edw. Davis and wife), $1; Sp. for St. Stephen's Guild, Longmont, Colorado, $1; Sp. for Episcopal Church Building Fund, Clovis, New Mexico, $1; "Two Friends," Sp. for Rev. A. R. Hoare, Point Hope, Alaska, $5 ..... 63 00
SPRING VALLEY—Alvin Graff, Dom. and Frn. 5 00
TUXEDO—*St. Mary's*: Wo. Aux., Gen. 10 00
WEST PARK—*Ascension*: Gen. 2 00
YONKERS—*St. John's*: Wo. Aux., Sp. for Bishop Thomas, for work in Wyoming 5 00
Through E. G. Little, M.D., income from Harriet Hare Littell Fund, Sp. at discretion of Rev. S. H. Littell, Hankow 200 00
MISCELLANEOUS — Wo. Aux., Jubilee Offering, Forward Movement, Frn. . 1,000 00
St. Augustine's League, Dr. Hayden's salary, St. Agnes's Hospital, Raleigh, North Carolina, $50; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, $100; Sp. for St. Augustine's School, Raleigh, North Carolina, $100; Sp. for St. Michael's School, Charlotte, North Carolina, $50; Sp. for Archdeacon Bright, Savannah, Georgia, $50 .... 350 00
Branch Wo. Aux., Frn. 69 73
Domestic Committee, Wo. Aux., Sp. for Rev. A. R. Hoare, Point Hope, Alaska 25 00
Sp. for launch for Point Hope, Alaska 2 00
Gen. 25

North Carolina

Ap. $11.89; *Sp.* $1.00

ELKIN—*Gallaway Memorial*: Gen.... 1 00
PITTSBORO—*St. Bartholomew's*: Gen.. 5 40
RALEIGH—*Church of the Good Shepherd*: Mr. Hauff, Sp. for a new church of St. John's Church, Osaka, Kyoto 1 00
St. Mary's School: Gen. 5 49

Ohio

Ap. $575.71; *Sp.* $54.06

BELLEVUE—*St. Paul's*: Gen. 6 50
CLEVELAND — Convocation Wo. Aux., Sp. for hospital, Valdez, Alaska... 54 06
St. Paul's: Junior Aux., for "Julia L. McGrew" scholarship, St. Hilda's School, Wuchang, Hankow, $5; salary of Miss Elwin, Shanghai, $5; Alaska, $5; St. Agnes's Guild, Junior Aux., Cuba, $5 ..... 65 00
St. Paul's (East): Dom. and Frn... 15 00
CUYAHOGA FALLS—*St. John's Parish*: Gen. 13 43
EAST LIVERPOOL—*St. Stephen's*: Gen. 3 55
FREMONT—*St. Paul's*: Gen. 35 00
GAMBIER—*Harcourt Parish*: Dom.... 17 16
GENEVA—*Christ Church*; Wo. Aux., for Oklahoma, $5; Sacramento, $5; Mrs. E. W. Wright, Wo. Aux., for salary of Miss Elwin, Shanghai, $5 ..... 15 00
NORWALK—*St. Paul's*: Frn. 200 00
PAINESVILLE—*St. James's*: Junior Aux., Gen. 10 00
TOLEDO—*Grace*: Gen. 22 07
St. Andrew's: Gen., $10; Wo. Aux., for Oklahoma, $2; Wyoming, $3; Junior Aux., salary of Miss Elwin, Shanghai, $1 ..... 16 00
St. Mark's: Wo. Aux., for Philippines 5 00
Trinity Church: Gen., $100; Wo. Aux., salary of Miss Elwin, Shanghai, $50 ..... 150 00
YOUNGSTOWN—*St. Andrew's Mission*: Junior Aux., Gen. 1 00
St. John's: Junior Aux., Gen. 1 00

Olympia

Ap. $88.90

HOQUIAM—*Trinity Church*: Gen. 1 40
SEATTLE—*Trinity Church*: Gen. 50 00
VANCOUVER—*St. Luke's*: Gen. 37 50

Oregon

Ap. $71.67

ASTORIA—*Grace*: Gen..... 45 37
FOREST GROVE—*Mission*: Gen..... 85
HILLSBORO—*All Saints'*; Gen..... 1 20
MCMINNVILLE—*St. James's*: Gen..... 1 05
PORTLAND—*All Saints'*: Gen..... 13 60
Ascension: Gen..... 4 00
St. David's: Gen..... 4 70
WOODBURN—*St. Mary's*: Gen..... 90

Pennsylvania

Ap. $8,373.82; *Sp.* $1,775.50

AMBLER—*Trinity Church*: Indian Hope Association, Indian, $5; Wo. Aux., salary of domestic missionary bishop, $6; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $1..... 12 00
ANDALUSIA—*Redeemer Chapel*: Gen... 43 21
ARDMORE—*St. Mary's*: Indian Hope Association, Indian, $10; Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa, $10; salary of domestic missionary bishop, $50..... 70 00
BALA—*St. Asaph's*: Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $4; "Bishop Stevens" scholarship, St. John's University, Shanghai, $4.... 8 00
BRYN MAWR—*Church of the Redeemer*: Wo. Aux., salary of domestic missionary bishop, $50; Frn., $2; "Richard Newton" scholarship, $5, "Francesca" scholarship, $5, both in Collegiate School, Cuttington, Africa; "Dr. Twing" scholarship, $5, "Bishop Stevens" scholarship, $5, both in St. John's University, Shanghai; "W. Beaumont Whitney" scholarship, Cuba, $5; Sp. for Foreign Life Insurance Fund, $5; Sp. for Rev. Amos Goddard's life insurance, Hankow, $5; Sp. for Miss E. G. Newbold, Tokyo, $2; Sp. for "Kinsolving" scholarship, Brazil, $5; Sp. for "John W. Wood" scholarship, Cuba, $5..... 99 00
CHELTENHAM—*St. Paul's*: Indian Hope Association, Indian..... 5 00
CLIFTON HEIGHTS—*St. Stephen's*: Wo. Aux., salary of domestic missionary bishop 1 00
GWYNEDD—*Church of the Messiah*: Wo. Aux., salary of domestic missionary bishop..... 10 00
JENKINTOWN—*Church of Our Saviour*: Wo. Aux., salary of domestic missionary bishop, $20; S. S., Sp. for support of a kindergarten teacher, under Rev. Dr. Correll, Tsu. Kyoto, $15 ..... 35 00
LANSDOWNE—*St. John's*: Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai..... 2 00
MEDIA—*Christ Church*: Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba..... 5 00
NORRISTOWN—*All Saints'*: Wo. Aux., salary of domestic missionary bishop 30 00
St. John's: Indian Hope Association, Indian, $5.50; Wo. Aux., salary of domestic missionary bishop, $5; Frn., $5..... 15 50
NORWOOD—*St. Stephen's*: Gen..... 10 00
PHILADELPHIA — *Advocate Memorial*: Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, $5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $5..... 10 00
All Saints' (Torresdale): Gen..... 174 15
All Souls': For the deaf, Gen..... 15 00
Calvary (West): Indian Hope Association, Indian..... 5 00
Calvary (Germantown): Wo. Aux., salary of domestic missionary bishop, $10; Sp. for Bishop Horner, Asheville, for Christ School, Arden, $50. 60 00
Christ Church: Dom..... 185 59
Christ Church (Germantown): Indian Hope Association, Indian, $3; Wo. Aux., "Francesca" scholarship, Collegiate School, Cuttington, Africa, $2.75 ..... 5 75
Christ Church Chapel: Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, $2; Sp. for Miss E. G. Newbold, Tokyo, $2..... 4 00
Christ Church Hospital: Gen..... 11 29
Covenant: Indian Hope Association, Indian, $10; Wo. Aux., "Richard Newton" scholarship, Collegiate School, Cuttington, Africa, $3; Sp. for "Kinsolving" scholarship, Brazil, $20 ..... 33 00
Crucifixion: Wo. Aux., Sp. for scholarship, for Sarah Neal, Girls' Training Institute, St. Paul's River, Africa.. 5 00
Emmanuel Church (Holmesburg): Indian Hope Association, Indian..... 5 00
Church of the Good Shepherd (Kensington): Gen..... 4 50
Grace (Mt. Airy): Wo. Aux., St. Andrew's Seminary, Mexico..... 5 00
Holy Apostles' S. S.: Sp. for work of Christ School, Arden, Asheville.... 50 00
Holy Trinity Church: Dom., $3,419.72; Indian Schools, South Dakota, $60; South Dakota, $1,250; Frn., $100; China, $50; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, $10; "W. Beaumont Whitney" scholarship, Divinity-school, Cuba, $5; salary of Rev. Pierre E. Jones, Haiti, $5; Sp. for "Kinsolving" scholarship, Brazil, $15; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, $5; Sp. for Rev. Amos Goddard's life insurance, Hankow, $5; Sp. for Foreign Life Insurance Fund, Tokyo, $10; Sp. for St. Paul's College Fund, Tokyo, $100; Missionary Bible-class, Wo. Aux., Sp. for Miss Leila Bull, for boy, Osaka, Kyoto, $25; S. S. Class, No. 41, Sp. for St. Paul's College, Tokyo, $10.. 5,069 72
Incarnation: Dom., $1; Gen., $70.63; interest upon the gift of Mary E. Stockton, Dom. and Frn., $61..... 132 63
Church of the Messiah (Port Richmond): Gen..... 38 00
Prince of Peace Chapel: Gen., $8.46; Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil, $2; Sp. for Foreign Life Insurance Fund, $1..... 11 46
Resurrection: Gen..... 60 44
St. Andrew's (Eighth and Spruce Streets): Indian Hope Association, Indian, $3; Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $5; "Francesca" scholarship, Collegiate School, Cuttington, Africa, $5; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, $5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $10; Hooker Memorial School, Mexico, $15..... 43 00
St. Andrew's (West): Wo. Aux., Sp. for Foreign Life Insurance Fund.. 2 00
St. Andrew's-in-the-Fields: Dom. and Frn. 5 00
St. Anna's: Wo. Aux., Sp. for Miss E. G. Newbold, Tokyo..... 1 00
St. Barnabas's (Haddington): Gen., $8.18; Sp. for Rev. A. Goddard's Mission, Hankow, $11..... 19 18

St. Barnabas's (Third and Dauphin Streets): Gen..... 12 20
St. Clement's: Work in Salina, $13.25; work among Negroes, $5; work in Japan, 25 cts.; work of Rev. R. E. Wood, Wuchang, Hankow, $6.70; Gen., $25.40; Sp. for Bishop Gray, Southern Florida, $12.50; Sp. for St. Mary's Orphanage, Shanghai, $4... 67 10
St. James's: Indian Hope Association, Indian, $21; Wo. Aux., Training-school for Women, Sendai, Tokyo, $15 ..... 36 00
St. Luke's (Germantown): Dom. and Frn., $100; Wo. Aux., salary of domestic missionary bishop, $15; Training-school, Sendai, Tokyo, $7.25; salary of Rev. Pierre E. Jones, Haiti, $5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, $5; St. Andrew's Seminary, Mexico, $10; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $5; "Richard Newton" scholarship, Collegiate School, Cuttington, Africa, $5; Training-school for Bible-women, Hankow, $5; Sp. for Foreign Life Insurance Fund, $10..... 167 25
St. Luke's and the Epiphany: Wo. Aux., salary of domestic missionary bishop, $100; Training-school, Sendai, Tokyo, $10; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $10; "Bishop Stevens" scholarship, St. John's University, Shanghai, $10; Sp. for Rev. H. St. George Tucker, D.D., Tokyo, $100; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, $10; Sp. for "Kinsolving" scholarship, Brazil, $10..... 250 00
St. Mark's: Wo. Aux., salary of domestic missionary bishop..... 50 00
St. Martin's-in-the-Fields: Dom., 20 cts.; Frn., $20; Cape Palmas, Africa, $50; Gen., $143.88; Junior Aux., Gen., $18.34..... 232 42
St. Martin's (Oak Lane): Dom., $21.55; S. S., Gen., $7.06..... 28 61
St. Mary's (Hamilton Village): Gen., $5; Sp. for Bishop Webb's use, Milwaukee, $50..... 55 00
St. Mary's (West): Wo. Aux., salary of domestic missionary bishop, $10; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, $10 ..... 20 00
St. Matthew's (Francisville): Bishop Brent's work, Philippine Islands, $51.10; Gen., $200..... 251 10
St. Matthias's: Indian Hope Association, Indian, $4; Wo. Aux., "Richard Newton" scholarship, Collegiate School, Cuttington, Africa, $2; Sp. for Rev. Dr. I. H. Correll, Tsu, Kyoto, $15; Sp. for "Kinsolving" scholarship, Brazil, $2..... 23 00
St. Michael's: "A Friend," Gen..... 20 00
St. Paul's Memorial (Overbrook): Alaska, 25 cts.; Dom., 25 cts.; Indian Hope Association, Indian, $10; Gen. (of which S. S., $56.88), $265.81; Sp. for Bishop Brooke, Oklahoma, $87.25; Wo. Aux., salary of domestic missionary bishop, $10; Training-school, Sendai, Tokyo, $6; Training-school for Bible-women, Hankow, $7..... 386 56
St. Paul's (Aramingo): Gen..... 5 60
St. Paul's (Chestnut Hill): Dom., $205.29; Wo. Aux., salary of domestic missionary bishop, $30; salary of Bible-woman, Hankow, $60; "Francesca" scholarship, Collegiate School, Cuttington, Africa, $5; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, $5; "Bishop Stevens" scholarship, St. John's University, Shanghai, $5; Girls' High School, Kyoto, $5; Training-school, Sendai, Tokyo, $5; Sp. for Rev. Amos Goddard's life insurance, Hankow, $5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, $5..... 335 29
St. Peter's: "A Member," Wo. Aux., Sp. for Miss M. J. Leigh, South Dakota, $50; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $5; "Richard Newton" scholarship, Collegiate School, Cuttington, Africa, $1.50; Training-school, Sendai, Tokyo, $3.50 60 00
St. Philip's (West): Wo. Aux., Sp. for Rev. E. J. Lee, Anking, Wuhu, $4; Sp. for Rev. I. H. Correll, D.D., Tsu, Kyoto, $3..... 7 00
St. Stephen's: Wo. Aux., salary of domestic missionary bishop..... 19 00
St. Timothy's (Roxborough): Support of P. L. Urban, Shanghai, $66.73; Sp. for Bishop Brooke, Oklahoma, $5 71 73
Church of the Saviour (West): Wo. Aux., salary of domestic missionary bishop, $30; "Bishop Stevens" scholarship, St. John's University, Shanghai, $5; S. S. Primary Department, Cape Palmas Orphan Asylum, and Girls' School, Africa, $20 ..... 55 00
Zion: Dom. and Frn..... 17 79
T. Broom Belfield, Gen..... 250 00
John E. Baird, Sp. for Bishop Funsten for work in Idaho..... 250 00
Miss Cole's Bible-class, Miss Virginia Mackay-Smith, $37.50, Miss Gladys Mackay-Smith, $37.50, Sp. for support of a girl in the House of the Holy Child, Manila, Philippine Islands..... 75 00
Miss C. C. Biddle, Sp. for Church Extension Fund, Porto Rico..... 20 00
The Misses Blanchard, Sp. for Bishop Kinsolving for his work, Southern Brazil..... 300 00
Tuesday Missionary Bible-class, Wo. Aux., Gen., $287; Sp. for Bishop Spalding, Utah, $150; Sp. for Bishop Brent, Philippine Islands, $115.. 552 00
Mrs. James S. Cox, Wo. Aux., "Grace" scholarship, St. John's University, Shanghai..... 25 00
PHŒNIXVILLE—*St. Peter's*: Wo. Aux., salary of domestic missionary bishop. 3 00
WAYNE—*St. Mary's*: Indian Hope Association, Indian..... 10 00
WEST CHESTER—*Holy Trinity Church*: Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $10; St. Andrew's Seminary, Mexico, $11; Training-school, Sendai, Tokyo, $15; Girls' High School, Kyoto, $10.50..... 46 50
MISCELLANEOUS—"McI.," support of catechist under Rev. J. W. Nichols, Shanghai 4 00
Wo. Aux., Sp. for Miss E. G. Newbold, Tokyo, $31; "Cash," Wo. Aux., Sp. for Building Fund, St. Margaret's School, Tokyo, $25; R. L. M. Mission Study Class Alumnæ, Sp. for S. S. work under Mrs. I. H. Correll, Tsu, Kyoto, $15.75; Domestic Committee, Sp. for Bishop Brent for orphanage, Manila (of which from Miss Katherine Newlin, $35, Miss Mary Newlin, $35), $70..... 141 75

Pittsburgh

Ap. $512.09; *Sp.* $35.00

BELLEVUE—*Epiphany*: Gen..... 20 00
BRADDOCK—*St. Mary's Memorial*: Gen. 3 23
BUTLER—*St. Peter's*: Gen..... 11 50
MCKEESPORT—*St. Stephen's*: Dom. and Frn. 3 79
PITTSBURGH — *Christ Church* (Allegheny): "E. S. C.," Gen..... 300 00
Emmanuel Church: Gen..... 100 00
St. James's: Wo. Aux., Sp. for Miss Cuddy, Porto Rico..... 5 00
St. Peter's S. S.: Japan workers, $5.46; Indian, $4.92..... 10 38
TARENTUM—*St. Barnabas's*: Gen..... 5 19
WILKINSBURG—*St. Stephen's*: Gen.... 58 00
MISCELLANEOUS—Wo. Aux., Sp. for salary of Miss Benny, Morganton, Asheville 30 00

Rhode Island

Ap. $855.71; *Sp.* $1,046.00

ASHTON—*St. John's*: Gen..... 7 50
LONSDALE—*Christ Church*: Gen..... 50 00
NEWPORT—*Trinity Church*: Gen..... 375 00
"A Friend," Sp. for expenses of T. L. Tsen, Hankow..... 25 00
PAWTUCKET—*St. Paul's*: Gen..... 160 00
PONTIAC—*All Saints'*: Gen..... 20 00
PORTSMOUTH AND MIDDLETOWN—*St. Mary's and Holy Cross*: Gen..... 24 19
PROVIDENCE—*Church of the Redeemer*: Gen. 30 87
Grace: Sp. for Rev. Mr. Tucker, St. Paul's College, Tokyo..... 1,011 00
St. James's: Gen..... 13 85
St. John's: Sp. for St. Paul's College, Tokyo 5 00
WICKFORD—*St. Paul's*: Gen..... 21 66
MISCELLANEOUS—"Anonymous," Gen.. 125 00
"Anonymous," Gen..... 2 64
Wo. Aux., Gen., $25; Jubilee Offering, Sp. for St. Margaret's School, Tokyo, $5..... 30 00

South Carolina

Ap. $571.72; *Sp.* $115.70

BROOK GREEN—*Holy Cross Mission*: Gen. 5 00
CHARLESTON—*Church of the Holy Communion*: Wo. Aux., for Bible-woman, Hankow, $5; Bible-woman, Kyoto, $5; Sp. for mission at Saluda, Asheville, $5..... 15 00
St. John's: Gen..... 12 00
St. Luke's: Junior Aux., Gen., $9; Sp. for school, Arden, Asheville, $1. 10 00
Missionary Jubilee Fund, Gen..... 221 00
"Four Friends," Sp. for "Wilhelmina" scholarship, St. Mary's Orphanage, Shanghai..... 40 00
CHERAW—*St. David's*: Sp. for Brazil mission 5 00
EASTOVER—*Zion*: Wo. Aux., Sp. for "The Eight Faith Babies," Valle Crucis, Asheville, $1.15; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, $5; for N. S. Wilson Day-school, Hankow, $1.... 7 15
FLORENCE—*Trinity Church*: Sp. for new building of St. John's Church, Osaka, Kyoto..... 3 05
GLENN SPRINGS—*Calvary*: Wo. Aux., assistant for Miss McCullough, Porto Rico 10 00
JOHN'S ISLAND—*St. John's*: Wo. Aux., assistant for Miss McCullough, Porto Rico, $1; N. S. Wilson Day-school, Hankow, $2; M. E. Pinkney Fund, Wo. Aux., Bible-woman, Tokyo, $1; Gen., $10..... 14 00
LAURENS—"E. B. S.," Gen..... 4 00
SPARTANBURG—*Advent S. S.**: Gen., $156.02; Wo. Aux., Bishop Horner's work, Asheville, $25; Bible-woman, Kyoto, $2; Bible-woman, Hankow, $5; "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai, $25; M. E. Pinkney Fund, Wo. Aux., Bible-woman, Tokyo, $5; Gen., $35; Sp. for Saluda School, Highlands, Asheville, $2.50; Sp. for personal gift for Valle Crucis Mission, Asheville, $50; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, $3 ..... 308 52
SUMMERVILLE—*St. Paul's*: Gen..... 15 00
Offering at Convocational Meeting, Wo. Aux., Gen..... 17 70

Southern Ohio

Ap. $394.06; *Sp.* $1,082.32

CINCINNATI—*Advent*: Sp. for Rev. A. R. Hoare for launch, Point Hope, Alaska (of which Wo. Aux., $35).. 137 52
Calvary: Wo. Aux., Sp. for Rev. A. R. Hoare for launch, Point Hope, Alaska 5 00
Christ Church: Gen., $374.06; Sp. for Rev. A. R. Hoare for launch, Point Hope, Alaska (of which Wo. Aux., $15), $397..... 771 06
Church of Our Saviour (Mt. Auburn): Wo. Aux., Sp. for Rev. A. R. Hoare for launch, Point Hope, Alaska.... 5 00
Convocation Offering at December meeting, Wo. Aux., Sp. for Rev. A. R. Hoare for launch, Point Hope, Alaska 25 30
E. Worthington, Sp. for fund for Bishop Kendrick's family, New Mexico 175 00
COLUMBUS—*Church of the Good Shepherd*: Sp. for Bishop Kendrick, New Mexico, $7; S. S.,* Gen., $20..... 27 00
Trinity Church: Sp. toward travelling expenses of Rev. Messrs. Deloria and Holmes, South Dakota, $40; Sp. for Rev. A. R. Hoare for launch, Point Hope, Alaska, $61; Sp. for Bishop Kendrick's family, New Mexico (of which F. P. Alberry, $54.50, Laura P. Mitchell, $100, Jean A. Monsarrat, $20, Theodore Irving Reese, $5, Mary J. Hubbard, $10, R. N. Hubbard, $10, Ellen G. Whiting, $15, Ada M. Phillips, $5, Robert D. Brown, $5), $224.50..... 325 50
S. P. Bush, Sp. for use of Bishop Kendrick's family, New Mexico..... 5 00

Southern Virginia

Ap. $277.56; *Sp.* $40.00

AMHERST CO.—S. G. Patteson (Sweet Briar): Gen..... 10 00
BEDFORD CO.—*St. John's* (Bedford City): Gen. (of which Peak's Branch, Wo. Aux., $5)..... 14 95
BRUNSWICK CO.—*St. Andrew's, Grammer Parish* (Lawrenceville): Gen... 2 22
CAMPBELL CO.—*Church of the Good Shepherd, Moore Parish* (Evington): Dom. and Frn..... 16 00
St. Paul's (Lynchburg): Sp. for famine sufferers in China..... 5 00
LEE CO.—*S. S.* (Keokee): Gen..... 3 16
LUNENBURG CO.—*St. John's, Cumberland Parish* (Lawrenceville): Gen.. 53
NANSEMOND CO.—*St. Paul's* (Suffolk): Dom. 52 40
NORFOLK CO.—*St. Luke's* (Norfolk): Woman's Guild, "Edmonia Neilsen Memorial Gift," Gen., $10; "A Member," Sp. for famine sufferers in China, $2; Sp. for church at Aomori, Tokyo, $3..... 15 00
Mrs. J. D. Letcher (Norfolk), Wo.

Aux., Sp. for "Taylor Holliday Hubard" scholarship, Holy Trinity Orphanage, Tokyo 30 00
St. Paul's, Elizabeth River Parish (Norfolk): Gen 100 00
Trinity Church (Portsmouth): Gen ... 30 55
NOTTOWAY CO. — *Gibson Memorial, Nottoway Parish* (Crewe): Dom., $1.75; Frn., $1.75 ..... 3 50
PITTSYLVANIA CO.—*Epiphany* (Danville): Frn 34 25

Tennessee

Ap. $187.00; *Sp.* $40.00

CHATTANOOGA—*St. Paul's*: Wo. Aux., Gen., $10; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, $3.75; Miss Dwana Duval, $10, Miss Rosalie Duval, $2, Sp. for new building of St. John's Church, Osaka, Kyoto 25 75
Thankful Memorial: Wo. Aux., Gen ... 1 25
CLEVELAND — *St. Luke's*: Woman's Guild, Gen 7 50
DEER LODGE—Miss V. H. Wever, Gen. 10 50
MEMPHIS—*Grace*: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, $2; Gen., $25 ..... 27 00
St. Luke's: Wo. Aux., Gen 10 00
Wo. Aux. Jubilee Offering, Sp. for Deaconess Hart's work, Hankow 28 00
MONTEAGLE—*Church of the Holy Comforter*: Gen 25 00
NASHVILLE—*St. Peter's*: Gen 2 00
SEWANEE — Sewanee Missionary Society, "Sewanee" scholarship, St. John's University, Shanghai, $40; salary of Rev. D. T. Huntington, Hankow, $25; Gen., $25 ..... 90 00

Texas

Ap. $530.60

BAY CITY—*St. Mark's*: Gen 20 00
BEAUMONT—*St. Mark's*: Wo. Aux., Gen. 20 00
HOUSTON—*Christ Church*: Wo. Aux., Jubilee Offering, "Gertrude Aves" scholarship of Josephine Hooker Memorial School in Mexico City, $60; Gen., $282 ..... 342 00
Trinity Church: Gen 90 00
MARLIN—*St. John's Mission*: Dom 5 25
MATAGORDA—*Christ Church*: Gen 4 65
PORT ARTHUR—*Christ Church*: Woman's Guild, Jubilee Offering, Gen ... 2 50
MISCELLANEOUS—Junior Aux., "Bishop Kinsolving" scholarship, St. Mary's Hall, Shanghai, $20.25; "Bishop Aves" scholarship, Hooker Memorial School, Mexico City, $18.25; Gen., $7.70 ..... 46 20

Vermont

Ap. $224.97; *Sp.* $41.10

BENNINGTON—*St. Peter's*: Gen 54 00
BETHEL—*Christ Church*: Gen 16 00
BRATTLEBORO—*St. Michael's*: Wo. Aux., Jubilee Offering, Sp. for Deaconess Stewart's work, Hankow 41 10
FAIR HAVEN—*St. Luke's*: Gen 6 62
MANCHESTER CENTRE—*Zion*: Gen 15 90
MONTGOMERY—*St. Bartholomew's*: Gen. 3 45
NEWPORT—*St. Mark's*: Gen 29 00
MISCELLANEOUS—Rt. Rev. A. C. A. Hall, D.D., Gen 100 00

Virginia

Ap. $662.53; *Sp.* $73.07

ALBEMARLE CO.—*Christ Church*: Wo. Aux., Gen 10 00
St. Paul's Memorial (University): Gen 28 15
ALEXANDRIA CO.—*Grace* (Alexandria): Gen. 7 30
CHARLES CITY CO.—*Westover Parish*: Frn. 5 77
ESSEX CO.—*St. Luke's* (Centrecross): Wo. Aux., Sp. for church in Aomori, Tokyo 2 00
FAIRFAX CO.—*Christ Church* (Herndon): Gen 1 10
St. Timothy's (Herndon): Gen 11 50
Theological Seminary Students' Missionary Society Class of 1913, Sp. for Rev. Edw. Dyer, Shanghai 12 80
FAUQUIER CO.—*Grace, Whittle Parish*: Gen., $18; *Whittle Chapel*, Gen., $2; *Trinity Church*, Gen., $20; Mrs. J. M. Ramey, for Bishop Rowe's work, Alaska, $10 ..... 50 00
GLOUCESTER CO.—*Abingdon, Abingdon Parish*: (Apportionment, 1910-11) Gen. 2 75
Ware, Ware Parish: $4.66, S. S., $1.69, Gen 6 35
Junior Aux. (Dixondale), Sp. for Rev. T. L. Sinclair, Shanghai 16 91
HANOVER CO.—*St. Paul's* (Hanover): Frn. 18 99
St. James-the-Less: Gen 25 00
HENRICO CO. — *Grace* (Richmond): Gen., $200; S. S., for "Susie Morris" scholarship, St. Margaret's School, Tokyo, $40 ..... 240 00
Holy Trinity Church S. S. (Richmond); Gen 82 00
Monumental S. S. (Richmond): For work of Rev. W. M. M. Thomas, Brazil, $6.57; for work of Rev. Cameron McRae, Shanghai, $6.60 ..... 13 17
St. James's (Richmond): Junior Aux., Junior Branch, Sp. for scholarship for "Alice" at St. Agnes's School, Anking, Wuhu 25 00
St. Mark's (Richmond): Gen 24 60
KING GEORGE CO.—*St. Paul's* (King George): Gen 3 00
LOUISA CO.—*St. John's, Green Spring Parish*: Dom. and Frn 75 00
St. John's Chapel, Green Spring Parish: Dom. and Frn 40 00
LOUDOUN CO.—*Christ Church* (Lucketts): Gen 6 85
"M. E. L." (Hamilton), Sp. for Bishop Rowe's work, Alaska 16 36
MATHEWS CO.—*Kingston Parish*: Gen. 1 00
WARREN CO.—*Calvary* (Front Royal): Dom. and Frn 5 00
WESTMORELAND CO.—*St. Peter's, Washington Parish*: "A Member," Gen .. 5 00

Washington

Ap. $491.57; *Sp.* $185.26

WASHINGTON, D. C.—*Christ Church* (Georgetown): Gen 75 00
Epiphany: Gen 21 64
Incarnation: Dom., $15; Frn., $15 .... 30 00
National Cathedral School: Sp. for Bishop Rowe, Alaska 100 00
St. Alban's: Gen., $150.10; Wo. Aux., for Bible-woman in Shanghai, $50 .. 200 10
St. John's: Wo. Aux., for the "Josephine Boardman" scholarship, Hooker Memorial School, Mexico City, $48; Sp. for Miss Eliza W. Thackara for Good Shepherd Hospital, Fort Defiance, Arizona, $20; Sp. for Rev. W. R. Mason, Mission Home, Virginia, $10 ..... 78 00
St. John's (Georgetown): Gen 37 31
Trinity Church: Wo. Aux., Sp. for Deaconess Hart's work, Hankow 10 00
Henry L. Bryan, Sp. for Bishop Rowe, Alaska 10 00
Miss Alice Jay, for the Educational Department of the Protestant schools in the Episcopal Mission at Porto Rico 5 00

MONTGOMERY CO.—*St. John's* (Bethesda): Gen..... 10 00
Miss E. C. Gardner (Rockville), Gen. 50 00
PRINCE GEORGE CO.—*Holy Trinity Church* (Mitchellville): Gen..... 14 45
MISCELLANEOUS—Wo. Aux., Sp. for Deaconess Hart for her work, Hankow, $10; Sp. for Bishop Rowe for his work, Alaska, $25.26..... 35 26

Western Massachusetts

Ap. $541.71; *Sp.* $233.00

BLACKINTON—*St. Andrew's S. S.**: Gen. 13 81
GREENFIELD—*St. James's*: Gen..... 20 00
LENOX—*Trinity Church*: Dom. and Frn. 200 00
LEOMINSTER—*St. Mark's*: Gen..... 40 00
NEW LENOX—*St. Helena's Chapel*: Dom. 13 00
NORTH ADAMS—*St. John's*: $5, Wo. Aux., $10, Sp. for new St. Luke's Church, Manila, Philippine Islands.. 15 00
NORTHAMPTON—*St. John's*: "A Member," Sp. for new church at Settlement, Manila, Philippine Islands, $5; Wo. Aux., Sp. for Mrs. Bartter, Philippine Islands, $7..... 12 00
PITTSFIELD — *St. Stephen's*: Gen., $198.63; for work of Bishop Thomas, Wyoming, $36..... 234 63
ROCHDALE—*Christ Church*: (Apportionment, 1910-11): Gen..... 1 00
SHELBURNE FALLS—Mrs. F. C. H. Wendel, for Southern Florida..... 1 00
SOUTH BARRE—*Christ Church S. S.* Gen. 13 27
WORCESTER—*All Saints'*: Sp. for Bishop Thomas, Wyoming..... 191 00
St. John's: Junior Aux., Dom..... 5 00
St. Mark's: $8, Mrs. K. Peckham, $2, Wo. Aux., $5, Sp. for new church for the Settlement, Manila, Philippine Islands 15 00

Western Michigan

Ap. $53.80; *Sp.* $9.50

ALLEGAN—*Church of the Good Shepherd*: Gen..... 50 00
BATTLE CREEK—*St. Thomas's*: Sp. for Bishop Beecher, Kearney..... 9 50
SAUGATUCK—*All Saints'*: Gen..... 2 30
SCHOOLCRAFT—*St. Stephen's*: Gen.... 1 50

Western New York

Ap. $1,070.64; *Sp.* $232.81

BRANCHPORT—"R. M. N. C.," Gen.... 10 00
BUFFALO—*All Saints'*: Dom. and Frn. 40 00
Ascension: Sp. for work of Rev. Malcom L. Taylor at the Patterson School, Asheville..... 18 70
St. John's: Gen..... 55 88
St. Paul's: Dom. and Frn..... 249 00
CORNING—Wo. Aux., "A Member," Sp. for Wo. Aux. Contingent Fund..... 40 00
FREDONIA—*Trinity Church*: Wo. Aux., Mrs. McLeod, for Bishop Brown's Colored Mission, Arkansas..... 1 00
GENEVA—*Trinity Church*: Gen. (of which Forward Movement, 40 cts.), $62.50; Wyoming, $19.25; work in Mexico, $10; Sp. for Bishop Knight, Cuba, $2; Sp. for Bishop Wells, Spokane, $10; Sp. for Bishop Rowe, Alaska, $28; St. Augustine's School, Raleigh, North Carolina, $10; Sp. for American Church Institute for Negroes, $5; St. Paul's School, Lawrenceville, Southern Virginia, $10; Sp. for hospital, Nenana, Alaska, $20; Frn., $191.17 ..... 367 92
PITTSFORD—*Christ Church*: Gen..... 11 84
ROCHESTER—*St. Luke's*: Sp. for Bishop-elect Tucker, Tokyo..... 19 11
WESTFIELD—*St. Peter's*: Gen..... 100 00
MISCELLANEOUS—Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, $125; Philippines, $75.... 200 00
Girls' Friendly Society Diocesan Memorial Fund, Sp. for work of Deaconess Ridgely, Wuchang, Hankow 90 00
"T. S.," Dom..... 100 00

West Texas

Ap. $240.77; *Sp.* $1.00

SAN ANTONIO—*St. Mark's*: Roberta Johnston Branch, Wo. Aux., Gen.... 10 00
Junior Aux. (Laurel Heights): Sp. for Rev. Hunter Lewis, Mesilla Park, for his student work, New Mexico 1 00
VICTORIA—*Trinity Church*: Wo. Aux., Gen. 5 77
MISCELLANEOUS—Branch Wo. Aux., Jubilee Offering for Forward Movement, Gen..... 225 00

West Virginia

Ap. $283.01

CHARLESTOWN—*Zion*: Gen..... 25 42
HARPER'S FERRY—*St. John's*: Gen.... 5 00
HUNTINGTON—*Trinity Church*: Gen... 81 25
PARKERSBURG—*Church of the Good Shepherd*: Gen..... 100 00
RONCEVERTE — *Incarnation*: Japan, $4.09; Gen., $2.25..... 6 34
SISTERSVILLE—*St. Paul's*: Gen..... 25 00
WHEELING—*St. Matthew's*: Gen..... 40 00

Missionary Districts

Alaska

Ap. $19.10

TANANA—*St. James's*: Gen..... 19 10

Arizona

Ap. $21.80

FLORENCE—*Mission*: Gen..... 2 60
JEROME—*Mission*: Gen..... 3 60
PHŒNIX—*Trinity Pro-Cathedral*: Gen. 15 60

Asheville

Ap. $190.55; *Sp.* $20.00

BILTMORE—*All Souls'*: Wo. Aux., Gen. 55 00
BREVARD—*St. Philip's*: Wo. Aux., Gen. 10 00
Rev. C. D. Chapman, Sp. for new building of St. John's Church, Kyoto, $5; Mrs. L. G. Ward, Sp. for new building, St. John's Church, Osaka, Kyoto, $5..... 10 00
CHUNN'S COVE—*St. Luke's*: Dom., 85 cts.; Frn., 85 cts.; Gen., 80 cts.. 2 50
FLETCHER—*Calvary*: Dom., $11.66; Frn., $11.66; Gen., $11.67..... 34 99
HAW CREEK—*Trinity Church*: Dom... 1 43
HENDERSONVILLE—*St. James's*: Dom.. 2 05
HICKORY—*Ascension*: Dom., $3; Frn., $3; Gen., $3; Sp. for St. John's Church, Osaka, Kyoto, $10; Wo. Aux., Gen., $6..... 25 00
LENOIR—*Chapel of Peace*: Gen..... 50
St. James's: Dom., $5; Frn., $5; Gen., $5.46 ..... 15 46
MARION—*St. John's*: Dom., $2; Frn., $2; Gen., $2.50..... 6 50
MORGANTON—*Grace*: Wo. Aux., Gen.. 6 00
St. Stephen's: Dom., $1; Frn., $1; Gen., 80 cts..... 2 80
NONAH—*St. John's*: Wo. Aux., Gen... 2 00

RONDA—*All Saints'*: Dom., $1.50; Frn., $1.50; Gen. (of which Wo. Aux., $2), $3.67..... 6 67
RUTHERFORDTON—*St. Francis's*: Wo. Aux., Gen..... 4 00
*St. Thomas's S. S.**: Gen..... 50
SALUDA—*Transfiguration*: Wo. Aux., Gen..... 2 00
VALLE CRUCIS—*Holy Cross*: Dom., $7; Frn., $7; Gen., $6..... 20 00
WILKESBORO—*St. Paul's*: Gen..... 2 55

Eastern Oklahoma

Ap. $49.77; *Sp.* $10.00

CHELSEA—*Church of the Redeemer*: Gen..... 15 00
MCALESTER—*All Saints'*: Gen..... 9 00
ROFF—John G. James, Sp. for Rev. Y. Suguira, Tokyo, for work of laborers..... 10 00
SAPULPA—*Church of the Good Shepherd S. S.*: Gen..... 55
TULSA—*Trinity Church*: China, $7.68; Gen., $17.54..... 25 22

Eastern Oregon

Ap. $113.01

PENDLETON—*Church of the Redeemer*: Gen..... 13 01
MISCELLANEOUS—Gen..... 100 00

Idaho

Ap. $11.41

CALDWELL—*St. David's*: Gen..... 5 00
ROSS FORK—*Church of the Good Shepherd*; Dom..... 6 41

Kearney

Ap. $65.95

CALLAWAY — *Holy Trinity Church*: $3.98, S. S., $3, Gen..... 6 98
GRAND ISLAND—*St. Stephen's*: Gen.... 54 00
LEXINGTON—*St. Peter's*: Junior Aux., Gen..... 3 00
VALENTINE—*St. John's*: Gen..... 1 97

Nevada

Ap. $10.00

ELY—*St. Bartholomew's*: Gen..... 10 00

New Mexico

Ap. $23.50

ALBUQUERQUE—*St. John's*: Gen..... 6 50
SANTA FE—*Holy Faith*: Gen..... 17 00

North Dakota

Ap. $4.06

LISBON—*Trinity Church*: Wo. Aux., for Dr. Mary Glenton's work, Hankow.. 4 06

Oklahoma

Ap. $7.10

OKLAHOMA CITY—*Cathedral Parish*: Gen..... 5 00
STILLWATER—*St. Andrew's*: Gen..... 2 10

Salina

Ap. $12.50

BELOIT—*St. Paul's*: Wo. Aux., $7.30, Little Helpers' Branch, $5.20, Gen. 12 50

San Joaquin

Ap. $17.24

COALINGA MISSION—Gen..... 5 00
MERCED—*St. Luke's*: (Apportionment, 1910-11) Gen..... 6 00
MODESTO—*St. Paul's S. S.**: Frn.... 6 24

South Dakota

Ap. $133.80

PINE RIDGE RESERVATION—*St. Mary's Chapel* (Sand Hills): Gen..... 2 40
St. Jude's Station: Gen..... 30
Messiah Chapel: Gen..... 1 66
St. Matthew's Chapel: Gen..... 1 44
St. Luke's Chapel: Gen..... 1 02
St. James's Chapel: Gen..... 1 30
St. Alban's Chapel: Gen..... 2 33
Grace Chapel: Gen..... 2 22
St. Peter's Chapel: Gen..... 80
St. Mary's Chapel: Gen..... 1 46
Holy Cross Chapel: Gen..... 2 52
Epiphany Chapel: Gen..... 57
St. Philip's Chapel: Gen..... 1 60
St. Mark's Chapel: Gen..... 1 45
St. John's Station: Gen..... 33
Advent Station: Gen..... 1 00
St. Paul's Chapel: Gen..... 8 28
St. Thomas's Chapel: Gen..... 2 00
St. Julia's Chapel: Gen..... 1 20
STANDING ROCK MISSION—*St. Elizabeth's*: Frn..... 5 00
Offering at Ogilvie Conference, held in St. Mark's, Aberdeen, Gen..... 5 55
FLANDREAU—*Redeemer*: Gen..... 37 50
HURLEY—*Grace S. S.*: Gen..... 12 68
SIOUX FALLS—*All Saints' School S. S.*: Bishop Graves's class, for the Elizabeth Bunn Hospital, Wuchang, Hankow..... 3 00
Calvary: Indian, $17.77; Gen., $18.42. 36 19

Spokane

Ap. $23.30; *Sp.* $10.00

DAYTON—*Grace*: Gen..... 8 30
ROSLYN—*Calvary*: Gen..... 15 00
SPOKANE—*All Saints'*: Wo. Aux. member, Sp. for Point Hope, Alaska.... 10 00

The Philippines

Ap. $71.00

MANILA—*St. Mary and St. John's*: Babies' Aux., Gen..... 3 50
St. Stephen's: Gen..... 17 50
Cathedral Missions: Gen..... 50 00

Utah

Ap. $56.39

FORT DUCHESNE MISSION—Gen..... 1 00
LOGAN—*St. John's*: Gen..... 19 50
SALT LAKE CITY—*St. Paul's*: Gen., $17.49; L. S. Austin, Japan, $10.. 27 49
VERNAL—*St. Paul's*: Gen..... 8 4

Western Colorado

Ap. $2.50

GATEWAY—"A Member," Gen..... 2 5

Wyoming

Ap. $47.81

BUFFALO—*St. Luke's*: Dom..... 3 0
CASPER—*St. Mark's*: Dom..... 4 0
CODY—*Christ Church*: Dom., $7.10; Guild, Gen., $15..... 22 1
FORT WASHAKIE—*Mission*: Gen..... 1 7
GLENROCK—*Christ Church*: Gen..... 3 5
POWELL—*St. John's*: Dom..... 2 6
TORRINGTON—*Mission*: Gen..... 5 0
WHEATLAND—*Mission*: Dom..... 1 0
WIND RIVER—*Shoshone Indian Mission*: Gen..... 2
Church of the Redeemer: Gen..... 2

Foreign Missionary Districts

Ap. $349.77

Germany

MUNICH—*Ascension*: Medical Work, Dom. 24 77

China

HANKOW—Emily L. Ridgely, Gen.... 30 00

Italy

ROME—Estate of Madame Fedels, Dom., $122.50; Frn., $122.50; Rev. and Mrs. Harry W. de Nancrede, for work of Rev. Mr. Clapp at Bontoc, Philippine Islands, $50..... 295 00

Miscellaneous

Ap. $11,066.17; *Sp.* $502.67

Specific Deposit, $15,614.21

nterest, Dom., $2,097.89; Frn., $1,422.41; Gen., $1,236.37; Sp., $437.67; Specific Deposit, $15,-614.21 ..... 20,808 55

MISCELLANEOUS — United Offering, Wo. Aux., to September 1st, 1912, Dom., $3,000; Frn., $3,000..... 6,000 00

Alumni Association of the Episcopal Theological School, Cambridge, Massachusetts, for salary f Rev. Dudley Tyng, Hankow..... 287 50

League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon.. 65 00

Family Missionary Box No. 5,726 Frn., $12.65; Mite-chest No. 29,-405, Dom., $9.35..... 22 00

Legacies

W. MASS., PITTSFIELD—Estate of Parker L. Hall, Dom., $27.12; Frn., $27.11..... 54 23

L. I., BROOKLYN—Estate of Warren C. Hubbard, Dom., $250; Frn., $250 ..... 500 00

MASS., MILTON—Estate of Mary L. Peabody (to be invested)..... 18,750 00

E. CAROLINA, BEAUFORT—Estate of Rev. E. M. Forbes, Dom., $9.62; Frn., $9.61..... 19 23

L. I., GREAT NECK—Estate of Miss Mary R. King (to be invested), income for use of the Society..... 23 44

MASS., NEWTON—Estate of S. Edward Warren, to the Society..... 250 00

Receipts from all sources for the month	$115,199 48
Amount previously acknowledged.....	191,231 32
Total from all sources since September 1st.....	$306,430 80

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during December	Amounts previously Acknowledged	Total
. Applicable upon the appropriations of the Board.	$ 68,918 21	$ 97,977 57	$166,895 78
. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	823 46	25,811 05	26,634 51
. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	11,070 16	25,127 29	36,197 45
. Legacies for investment.....	18,773 44	30,000 00	48,773 44
. Specific Deposits.....	15,614 21	12,315 41	27,929 62
Total.....	$115,199 48	$191,231 32	$306,430 80

Total receipts from September 1st, 1911, to January 1st, 1912, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Jan. 1, 1912	To Jan. 1, 1911	Increase	Decrease
. From congregations.....	$ 86,178 75	$ 86,758 80	.....	$ 580 05
. From individuals.....	16,243 63	19,696 18	.....	3,452 55
. From Sunday-schools.....	5,190 02	2,734 69	$2,455 33	.....
. From Woman's Auxiliary.....	15,398 59	12,191 53	3,207 06	.....
. From Forward Movement.....	.....	5,555 00	.....	5,555 00
. From interest.....	19,538 52	20,483 25	.....	944 73
. Miscellaneous items.....	346 27	879 31	.....	533 04
Total.....	$142,895 78	$148,298 76	.....	$5,402 98
. Woman's Auxiliary United Offering.....	24,000 00	24,000 00	.....	.....
Total.....	$166,895 78	$172,298 76	.....	$5,402 98

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

. To pay appropriations as made to date for the work at home and abroad.....	$1,321,118 47
. To replace Reserve Funds temporarily used for the current work.....	172,003 99
Total.....	$1,493,122 46
Total receipts to date applicable on appropriations.....	166,895 78
Amount needed before August 31st, 1912.....	$1,326,226 68

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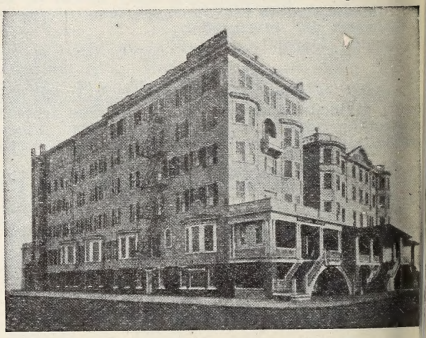
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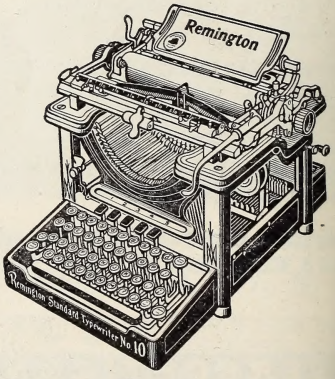
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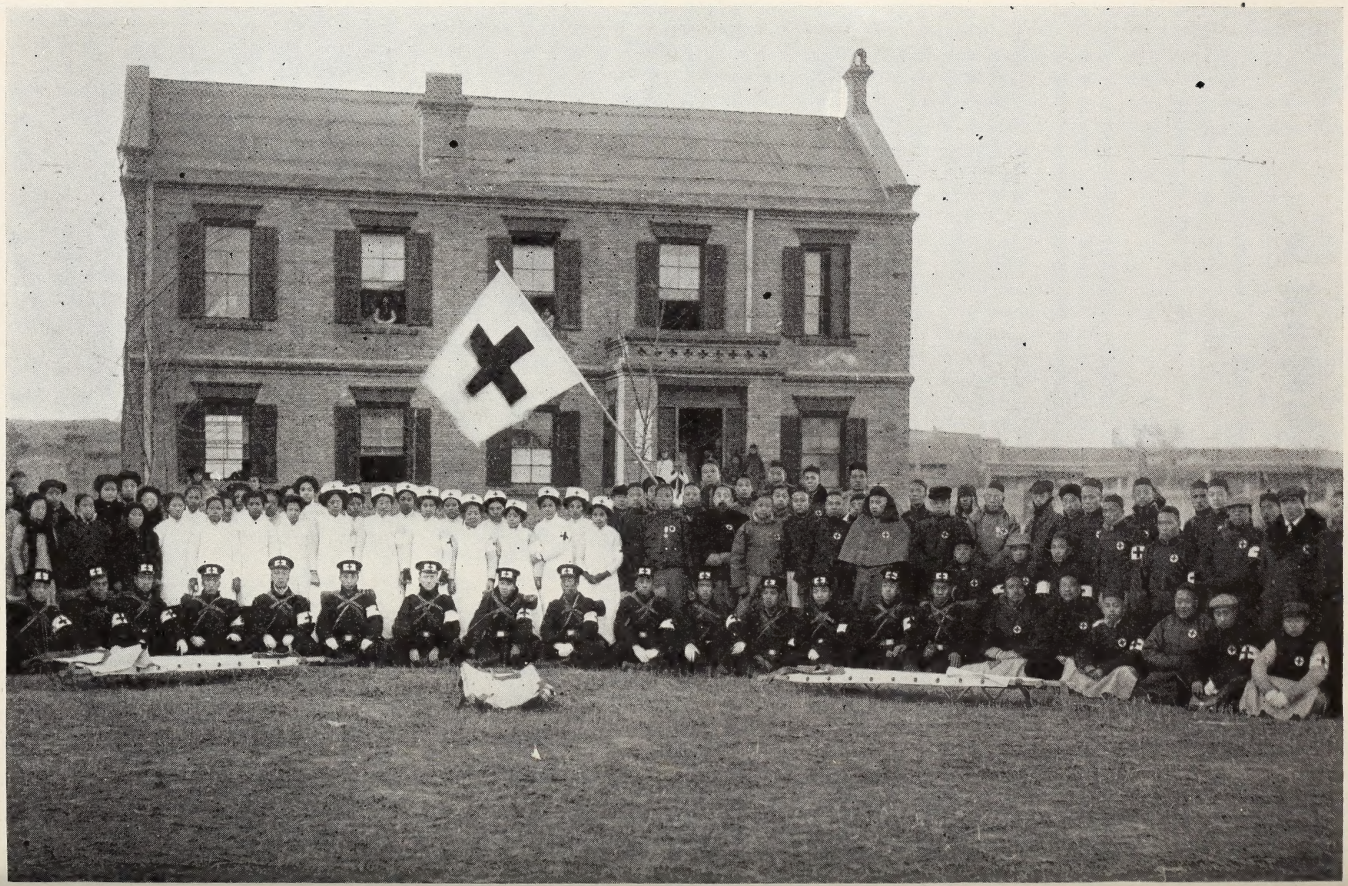


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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

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THE PROGRESS OF THE KINGDOM

MANY people, a month ago, sincerely questioned the wisdom and the practicability of holding a meeting of the Board of Missions outside of New York. Some people may still believe the plan to be unwise. They are not, however, to be found among the members of the Board who attended the meeting in Chicago, February 14th. The venerable Bishop of Albany, whose eightieth birthday will have passed before these words are read, expressed the feeling of all the members present in Chicago when he said that he approved heartily of the decision that had led the Board to break the traditions of ninety years. With spirit undaunted he had faced the discomfort of nearly 2,000 miles of travel in bitter weather that seriously affected railroad schedules. So, too, the Bishop of New York voiced the gratitude of all, when in a brief but fervent address at one of the luncheons he thanked the Bishop of Chicago and all his helpers for the unfailing kindness that had made the occasion memorable. Nothing was left undone that the most cordial hospitality could suggest.

The Meeting of the Board of Missions in Chicago

More important, however, than the breaking of traditions and the enjoyment of a whole-hearted welcome, was the revelation of the Board to itself and the interpretation of the Board to the community. The Board realized its own possibilities for service as never before. It learned in Chicago that it had met not only to transact business—some of it mere routine, some of great importance—but to help the community in which it met to see more clearly the vision of a coming kingdom. Some of the Board's best work in Chicago was not done in its meeting room at all, but in the twenty-five or thirty churches where its members spoke on Sunday morning and evening and in the conferences on Tuesday and Thursday in eight or ten sections of the city and suburbs. In short, the Board learned that it could be not only a deliberative and legislative body, but a mighty inspiring and educational force.

On the other hand, Chicago learned to know the Board of Missions as no mere local institution. Bishop Anderson put it none too strongly when he said that its break with the past had demonstrated the Board's essential nationalism. Never again would Chicago speak of "the New York Board." Henceforth it would be "our Board of Missions."

Two such results as these, if there were nothing else, justify what some felt to be not only a bold, but a dangerous experiment. There need be no fear

of converting the Board into that bugbear of stable minds—"a peripatetic institution." Undoubtedly it is a phrase suggestive of everything that is undesirable. But its suggestions will hardly be realized even if one of each four or five meetings of the Board is held outside of New York. The South and the Southwest, the Rocky Mountain region and perhaps even the Pacific Coast may yet be visited by the Board in its corporate capacity. If so, the Board more than any other single agency may do great work in welding all parts of the Church into a resistless body, ready for the most effective service for the nation and the world.

A Message from China

RARELY has the Board of Missions listened to so inspiring a statement of the Kingdom's progress as that made by the Reverend S. H. Littell at its meeting in Chicago on February 14th. For ten weeks Mr. Littell had been in the heart of the conflict that has led China into the brotherhood of the world's republics. This is the second great Chinese crisis through which Mr. Littell has passed, for he had been in China less than a year when the Boxer troubles swept over the northern part of the empire. The eleven years between have been years of marvellous progress. Even the missionaries have not been fully aware of the far-reaching effect of their work. They knew that they were training earnest and honest leaders for the China of the future, and so they went on quietly, not asking to see great things immediately and hardly daring to hope that in their own lifetime the men and women whom they had equipped would be leading their country into new paths of hope and promise. Without intending to influence political events in any way, they suddenly find that the men they have trained are taking places of leadership in this time of change and crisis. More than that, distinguished non-Christian officials, as a result of their study of the work of Christian missions, have, in public statements, expressed their hope that additional missionaries might come to China. One o these was General Li, the commander in-chief of the revolutionary forces, wh in one of his early proclamations ex pressed this hope so strongly that Mr Littell suggested that he might well b added to the Board of Missions.

Some Christian Chinese Leaders

Whichever way on turns, one find Christians in place of leadership. D Sun Yat Sen, th provisional president, whose voluntar retirement in favor of Yuan Shi K was described by the National Assembl at Nanking as "an example of purity purpose and self-sacrifice unparallele in history," is a Christian. As pr visional president he gave assuran that the new constitution of Chi should provide for religious liberty. is not difficult to realize the significan of this in a land where, for three ce turies, religious intolerance has been o of the characteristics of national and c ficial life. The chairman of the co mittee of three, appointed to draft a pr visional constitution, is a Christia When the first conference under the publican regime met in Wuchang l November to consider what steps shou be taken to insure the establishment a republic, eleven of China's eighte provinces were represented by abo fifty selected men. Two-thirds of th proved to be Christians. If China's fort at establishing a republic fail and some of the wisest Chinese rec nize that this may be the case—a limi monarchy will be established. The m to be chosen as King has alre been picked out by some of Chinese leaders. He is a lineal desce ant of Confucius. It would be natu for China to turn to the family of great sage for her king, if she is to h one. But this lineal descendant of C fucius is a Christian and is working a servant of the Christian Church.

The Challenge of Present Opportunity

The revolution presents a ringing challenge to the Christian Church to reinforce its work in China immediately. More people are asking to be received as inquirers and as members of the Church than can be properly instructed. Just before he came home Mr. Littell visited an outstation a hundred miles north of Hankow, where five years ago no work at all was being done. No foreigner is resident there, but four or five Chinese catechists have done such excellent work, and received so hearty a welcome, that they have on their rolls 1,181 persons receiving regular Christian instruction. Mr. Littell was obliged to forbid them to receive any additional members lest the Church should be swamped by the influx of half-trained Christians. There is good authority for the statement that more Chinese were baptized as Christians every month during 1911 than were baptized in the entire fifty years preceding the Boxer outbreak.

The Response of the Board

Mr. Littell's address inevitably brought a man like Mr. George Pepper to his feet. What is the Church to do in the face of such conditions, he asked? Could the Board listen to such statements, applaud them, and then go home? He felt not, though he recognized that, in view of the present financial situation, action must be taken in a spirit removed as far as possible from anything suggesting rashness. Every effort must be made to safeguard the work already under way and dependent upon the giving of the amounts apportioned to the various dioceses and congregations. He had heard presented to the Board a request for permission to appeal for $12,000 for the purchase of land in Nanking, the probable capital of the republic, and in Wuchang, the possible capital. But, he asked, is a $12,000 response to measure the Church's estimate of the present situation? To him China presented a condition unparalleled in human history since the break-up of the Roman Empire. Possibly we may venture to observe that the European Renaissance typifies China's condition even more accurately, for Christendom to-day is watching not only the break-up of an old regime, but the operation among 300,000,000 of people of powerful constructive forces. However this may be, Mr. Pepper's declaration that, as things are, the Board could not do less than tell the Church the facts and ask for an equipment fund of $200,000 for the purchase of land and the erection of buildings in a dozen strategic centres, was immediately recognized as reasonable and statesmanlike. "Let us play the game big and strong," said Mr. Stirling, of Chicago; while Mr. Du Pont Parker, of Denver, announced himself as squarely in favor of the proposition and urged that Mr. Littell and the Rev. Dudley Tyng—who the day before had passed through Chicago on his way from China—should be given every opportunity to tell throughout the country the story of China's need of the Gospel and China's welcome for it.

How the Policy of Extension May Be Realized

With such declarations from three lay leaders of the Board it was natural that, when the question on Mr. Pepper's proposition was put to vote, the response should be a unanimous "aye," uttered with a vigor that does not always mark the decisions of deliberative assemblies. It is not proposed to ask congregations, Sunday-schools or branches of the Woman's Auxiliary, as such, to make special offerings toward the $200,000 equipment fund. The Board is confident that as the story of present opportunity is told publicly and privately, there will be found in the Church a few individuals who can, and

who will, make large personal gifts that the policy of extension may be carried out.

Not Money Alone

The responsibility of the Church to China at this time cannot be fully discharged by the giving of money alone. Reinforcements are sorely needed. Two men or women now may be worth a dozen ten years from now. St. John's and Boone universities need young college graduates as teachers. At least six such laymen should be in the field by September 15th. With religious liberty guaranteed there will be greater eagerness than ever to hear the Gospel preached in guest rooms and chapels. Here is an unprecedented opportunity for the evangelistic missionary. Many more Chinese can be trained for service if those who can train them will offer for this vital work. Our hospitals are all undermanned. Four physicians should be sent speedily to fill existing vacancies. For women there is an unlimited field for service. The new spirit stirring in China means a new life for the women of China. Will the women of America help them now?

The Bishop of the Philippines and the Opium Conference

BISHOP BRENT has returned to the United States for a brief visit after two months' service at the International Opium Conference at the Hague. The first conference was held in Shanghai in 1909, where a beginning was made toward an international solution of a matter that has been a blot upon Christendom and has done untold damage to millions of the Oriental people. Bishop Brent was President of the conference just held, as he was of the conference in Shanghai. While not everything that could be desired has been attained by either of the conferences, substantial progress has been made and the way now seems open for diplomats to negotiate binding international conventions that will do much to safeguard the welfare of fully half the population of the world. That a bishop of the Church should have had an important part in bringing this to pass, and should have taken his place as a leader whom scientists and diplomats confidently followed, is something for which American Churchmen may be thankful.

Progress in the Philippines

It is fortunate that Bishop Brent reached the United States just in time to attend the meeting of the Board of Missions in Chicago. Like Mr. Littell, he was able to give information of substantial progress, though the events attending it are much less dramatic than in China. The Church's opportunity in the Philippines is steadily widening. The choice of Dean Bartlett, of the cathedral, to be the first president of the recently established Philippine University is a recognition, as the bishop said, of "the fairness and reality of the man and the fairness of the communion of which he is a member." As president he will have the opportunity of shaping the ideals of 1,200 students, though he is naturally estopped from any direct religious work. The students often live under moral conditions that negative the value of their education. So a hostel is now being built, where forty or fifty young men will be able to live under the guidance of a clergyman of the Church. The gift by an anonymous friend of an episcopal residence sets free for aggressive work a considerable amount heretofore paid in rent. The school for American boys at Baguio is more than justifying the hopes with which it was established. A similar school for girls is urgently needed. The bishop has received an offer of service, at her own cost, from a splendidly qualified teacher and school executive. With such an offer of life, it cannot be long before the $25,000 needed to establish and equip a girls' school will be forthcoming. The

University Hospital, while by no means one of the largest, is one of the best and most efficient institutions of its kind in the Orient, but it must have another doctor. It is unwise to allow a hospital of fifty beds in a tropical climate to depend upon one resident physician. Work among the Chinese in Manila and among the primitive people in the mountains is going forward steadily, though the mountain work is seriously hampered by the introduction of many of the vices attendant upon our western civilization.

The Church in a Needy Section of Manila

ONE of the hardest trials the missionary has to bear is to find that his gift of life is discounted by the failure of the Church to provide the equipment necessary to make the life fully effective. It is easy to read this fact between the lines of Mr. Bartter's modest statement of the brave effort he is making to evangelize a Manila slum. In a district containing 100,000 people there is just one church building of any name and that is the impossible structure described by Mr. Bartter. True, there are other churches on the outskirts of this populous and needy district, but they are not in it and of it. Ours is the only communion that has gone into the very heart of the district and has identified itself with the life of the people. When a young man and his wife can be found willing to give themselves so completely, it would seem the least the Church can do is to provide the tools with which they may work. For this reason alone, there can be no doubt as to the answer to Mr. Bartter's question. But again, is it creditable to the American Church to be represented, even in Oriental slums, by a building such as the article describes? Does not self-respect, as well as fair play, suggest that Bishop Brent and Mr. Bartter should receive the $8,000 needed to complete the St. Luke's Building Fund?

A Gain in Offerings

IT was gratifying that the Treasurer could begin his quarterly statement to the Board meeting in Chicago by saying, "I have a very good word to report." Then he proceeded to show in detail how the net increase of $30,436, as compared with February 1st, 1911, was accounted for. Congregations had increased their gifts by $33,700; the auxiliaries by more than $12,200, so that they show a gain of just under $46,000. But unfortunately gifts from individual donors and other sources had fallen off $15,500. Some large congregations had given even more largely than last year, and many of the smaller congregations were showing good gains. Undoubtedly the figures were a demonstration, too, of the fine loyalty which leads so many of the clergy and lay people to respond immediately to any message from the Board. Many remittances were received in answer to Bishop Lloyd's letter of December 28th, telling the clergy of the importance of replenishing the treasury quickly. Much of the gain was due to their prompt action. The next thing will be to hold the gain—and increase it.

The Real Indian Giving

OF course the Indian congregations in South Dakota always give the amount of their several apportionments and generally a good deal more. Not only that, but they give early in the year and so help the Board to meet the monthly expenditures as they occur. The duplex envelope plan has not yet reached the Indian congregations, though it doubtless will some day. In the meantime, however, they follow the method of giving two offerings a year. A letter from the Rev. Edward Ashley, in charge of the thirteen Cheyenne River mission congregations, encloses a check for $116.53 as the result of the first offerings. A second offering will be made at Easter —another good custom of the Indian congregations. If it equals the offering

already received, these thirteen congregations, most of them only small bands of scattered people, ministered to by catechists, will give about 80 per cent. more than their combined apportionment. It will be a great day for the Kingdom of God when the spirit of sacrificial giving manifested by these South Dakota red men, as well as the spirit of helpfulness expressed in Chief Jarvis's letter, on another page, becomes general throughout the Church. There are some signs of that day's dawning.

A Graduate of St. John's, Shanghai, Appointed Chinese Minister to the United States

ST. JOHN'S UNIVERSITY, Shanghai, has fitted many of its students for places of prominence and trust in the official life of the old empire. Dr. W. W. Yen, a former student and professor at St. John's, served in Washington for about two years as secretary of the Chinese Legation. Upon his recall he was made secretary of the Imperial Board of Foreign Affairs in Peking. This was the highest official post attained by a graduate of St. John's until the recent appointment of Mr. Alfred S. K. Sze by the Imperial Government as its minister to Washington. The breaking out of the revolution prevented Mr. Sze from coming to this country, and it is more than likely that he will never actually fill the post. It is none the less significant that a graduate of a Christian college should be selected by his government for this responsible duty. Mr. Sze is no stranger to the United States. After finishing his course at St. John's, he came to this country and completed his education at Cornell. Returning to China, he was sent again to the United States six years ago as secretary of the commission sent to the United States and Europe to study governmental and educational methods. Throughout his career, Mr. Sze has been loyal to St. John's, and has been ready to share in every effort for the better equipment of the university through the acquirement of property and the erection of buildings. He coveted for his own countrymen the help which he received from St. John's and was therefore instrumental in establishing a loan fund, which enables poor students to secure an education. He personally made the first gift of 1,000 *taels* (about $700) for this purpose. Mr. Sze is not a professed Christian, but he is thoroughly in sympathy with Christian institutions.

The Consecration of Bishops for Kyoto and Wuhu

ON April 11th a special meeting of the the first time in the history of the American Church, two of her clergy will be consecrated on the same day as bishops in the countries abroad where they are to serve. The Rev. H. St. George Tucker will be consecrated Bishop of Kyoto, in Holy Trinity Church, Kyoto. The Rev. D. Trumbull Huntington will be consecrated Bishop of Wuhu in St. John's Pro-Cathedral, Shanghai. Both have been tested by several years of service in their respective fields. Both are loved and trusted by those whom they will lead. The Church at home may well be grateful that she can send such sons abroad and that she has them ready to meet new needs as they arise. The new bishops will need the intercessions of the Church's people at home. Let us not be found wanting in this.

The Meeting of the House of Bishops

ON April 11th a special meeting of the House of Bishops will be held in New York to elect bishops for South Dakota, New Mexico and Porto Rico, and to consider what steps should be taken with regard to the request of the Haitien Church that it be received as a missionary district. Many vital issues are involved in the decisions that will be made. The welfare of a Christian community of 10,000 Indians in South Dakota, besides the growing work among the white

people in the state, depends in large measure upon what the bishops do. New Mexico's development in the recently acquired statehood is intimately bound up with the action the bishops are to take. The part this Church is to play in helping the national government to fashion Porto Rico into a commonwealth, qualified to take its place in the sisterhood of states, must be considered. And an answer must be given to the question: Is Haiti to be only a field for the investment of American capital for commercial development, while foreign interests continue to exploit its people through the promotion of revolution and counter revolution, or should the American Church invest life and money that she may lead the Haitien people in paths of righteousness and peace and secure lasting prosperity for a much troubled land? It is evident that not only the bishops soon to be consecrated abroad, but the bishops soon to take action at home, need the wisdom that is given in response to the intercessions of the Church.

Is the Y. M. C. A. More Effective in China than the Christian Church?

ONE Sunday last month a representative of the work of the Young Men's Christian Association in China, speaking in one of our New York churches, intimated that while the missionaries of the various communions were, in many respects, doing excellent work in China, they were as a rule reaching only the poorer and less privileged people. For reaching and influencing the official and educated men of the country, he declared the Young Men's Christian Association to be a more effective agency than the Christian Church. If we venture to dissent from this view, it is not in the least because of failure to recognize and appreciate such good as has been, and can be, accomplished by the Young Men's Christian Association. Christian work had been going on in China for three-quarters of a century or more, before the Young Men's Christian Association began to extend its activities in that direction. It is the more to be regretted, therefore, that any representative of the Young Men's Christian Association should draw, however unintentionally, a disparaging contrast between the work done by Christian communions and an unofficial volunteer agency. Every class of people in China, from the beggar on the street to the powerful political and educational leaders, are under the direct influence of the mission work.

Some Typical Instances

We recall a few typical instances, showing how the work of the Church reaches men of official station and intellectual attainment: His Excellency, Tuan Fang, who was the head of the Imperial Commission that visited this country about six years ago, and who later, as acting Viceroy of Wuchang, was the ruler of about 40,000,000 people, sent two of his sons to Boone University, Wuchang. The late Chang Chih-tung, Tuan Fang's predecessor, arranged that one of his nephews should be educated at Boone. The son of the richest tea merchant in Hankow was graduated a few months ago from Boone. His father desired him to enter his business and gradually assume entire responsibility for it. Instead the son declared his intention of becoming a Christian, and asked to be appointed on the Boone staff as one of the Chinese teachers. In doing this he put aside an assured future, from a temporal point of view, with a large income, and accepted a salary of about $400 a year as a Christian teacher. We have referred elsewhere to two members of China's diplomatic service who were trained in St. John's University. Readers of THE SPIRIT OF MISSIONS do not need to be reminded of the significant work being done by our Miss Byerly in the school at Wuchang for the wives and daughters of mandarins. Every year St. John's University is enrolling sons of

distinguished merchants and officials, and the fathers themselves have been so largely influenced by its work that they give gladly for its extension. Boone University, situated, as it is, in a great Chinese educational centre, is reaching hundreds of government students every year, through what might be called its university extension work, carried on in Boone Library. The library is much more than its name would imply, and is in fact doing, through its lectures and classes for the benefit of students in the neighboring government schools, much of the work that might be done by a branch of the Young Men's Christian Association. A little over a year ago 700 of the government students of Wuchang visited Boone in a body in order that they might study its working. After inspecting the buildings they gathered in the college hall and listened to an explanation of the Christian reason why Boone is where it is and is doing what it is. In view of such facts, it is unfortunate that the work of what might be called the regular missions should have been, even by indirection, spoken of slightingly in one of the churches of our own communion.

How the Y. M. C. A. Has Been Helped by the Missions

The incident is the more unfortunate, and the intimation the more unjust, because none know as well as the leaders of the Young Men's Christian Association how largely dependent the Association has been, not only upon the good will of the missionaries in the field, but upon the usual missionary agencies for supplying the Association with trained workers. Were it not for the kindness of the missionary body, the work of the Association would be hampered, if it were not entirely impossible, for years to come. It has drawn upon the leading Christian communions in China for its most efficient native helpers. As an institution of rather recent introduction, it has been unable to develop any number of Chinese leaders, who can take their places by the side of such men as the Rev. Richard Hu, who has been loaned by Bishop Roots to the Association; or of the Presbyterian Pastor Ding, whose wonderful evangelistic power among students was speedily recognized by the leaders of the Y. M. C. A., with the result that he, too, has been appropriated for their work. At the meeting of the Foreign Missions Conference of North America in January, the Foreign Department of the International Committee of the Young Men's Christian Association urgently asked the North American Mission Boards "to set apart for a term of years a total of twenty men for work among the government students of China to act in co-operation with an equal number of Young Men's Christian Association secretaries, to be appointed by the International Committee. Such representatives of the Boards should be men of wide experience and knowledge of the language." In other words, the Association has not only made drafts upon the Chinese staff, trained by the missionaries in China, but is now asking the boards at home to place at its disposal some of their most efficient American missionaries, with the understanding that they are to work under the direction of the Association authorities, but are to be supported by the mission boards.

The Khartoum Cathedral, an Outpost of the Kingdom

ON January 26th, 1885, General Charles George Gordon was killed in the city of Khartoum in the Egyptian Soudan. For months he and a small English garrison had been besieged by the Mohammedan troops under a fanatical religious leader. England moved deliberately in the effort to rescue this brave pioneer of civilization, and while the relief expedition was moving slowly up the Nile, the end came. General Gordon undoubtedly might have saved his own life had he been willing to abandon

the garrison and the handful of English residents dependent upon him. He realized, as the days of the siege grew into weeks and the weeks into months, that, without superhuman effort from the outside, starvation and death lay at the end of the brave fight he had been making. On the morning of January 26th the Arab troops made a final assault and overpowered the garrison, weakened by the effort to sustain life on insufficient food. Whether it was a Soudanese spear, or a more merciful bullet that ended the life of one of whom Tennyson said, "the earth has borne no simpler, nobler man," may not be known. That he gave up his life for his friends is plain. In doing so, however, he won another outpost of the Kingdom. This is true in spite of the fact that the English Government at first refused to permit any aggressive evangelistic work to be done in Khartoum, or the neighborhood, for fear of arousing the political, as well as the religious, antagonisms of the Mohammedan tribes of upper Egypt and the Soudan. For several years a medical mission was the only work permitted. During recent years, however, the Gospel has been more directly preached by the missionaries of the Church of England. On January 26th, 1912, twenty-seven years after Gordon's death, the Bishop of London consecrated a cathedral church for Khartoum. Bishop Ingram gladly left the pressing work of his great diocese—a diocese which he has repeatedly declared he desires shall be the greatest missionary force in the world—to make the long journey to Khartoum and so link together the heart of the British Empire and of the English Church with a far-away outpost of that Kingdom, which, in spite of any obstacles that man may devise, steadily goes forward.

It is fitting that Gordon's name and life should be commemorated in such a cathedral building. Few American Churchmen may ever have the privilege of worshipping within its walls, but none who visit St. Paul's Cathedral in London should fail to stand for a few moments before the Gordon memorial in the north aisle and recall the lessons of the life it commemorates. No one who has read the inscription will be likely to forget the simple tribute to the man "who always and everywhere gave his sword to his country, his sympathy to the suffering, his substance to the poor, and his heart to God."

Hope Deferred

FOR more than two years the president of St. John's University, Shanghai, has been waiting for an American layman, qualified to serve as teacher of natural science. The Board of Missions has made inquiry in many directions and has endeavored to enlist the help of the authorities of several universities and technical schools. The needed way has not been found. Yet there must be somewhere in this American Church a man not over thirty-five, preferably unmarried, with a college degree and qualified to teach, who would value such an opportunity as St. John's offers. Probably nowhere in the Orient to-day is there a more inviting field of useful and effective service. It is to institutions like St. John's that China must look for years to come for the progressive leaders and the trained teachers to guide and enlighten the nation as it emerges into a new phase of its development. The instructor of China's young men will influence the destiny of 300,000,000 of people. More than that, he will influence the destiny of the world.

Does any reader of this magazine covet such an opportunity? Does any reader know of a young man before whom this need may be placed?

Through an inadvertence the statement was made in the November issue that Mr. W. F. M. Borrman had joined the faculty of St. John's as science teacher. As a matter of fact, Mr. Borrman is attached to the important boys' school at Soochow which is one of the feeders of St. John's.

THE SANCTUARY OF MISSIONS

THE royal banners forward go,
The cross shines forth in mystic glow;
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's King should be;
For God is reigning from the tree.

"AND I, if I be lifted up from the earth, will draw all men unto me."

THANKSGIVINGS

"We thank thee"—

For the spirit of devotion and leadership manifested in the meeting of the Board of Missions in Chicago. (Page 189.)

For the wonderful way in which Christian ideals have penetrated among the leaders of the new China. (Page 190.)

For the larger generosity beginning to be shown by the Church in her missionary offerings.

For the lessons of peace and pity taught by the Church in the midst of war among a heathen people. (Page 206.)

For the generous response which has made possible the replacing of St. Mary's School, Rosebud, S. D. (Page 214.)

For the generosity of the primitive peoples who have been brought into the light of Christianity. (Pages 228 and 229.)

For the memory of those who have stood firm at their posts in the furtherance of their duty, thereby setting forward the welfare of mankind and the growth of thy Kingdom. (Page 196.)

INTERCESSIONS

"That it may please thee"—

That by thy Cross and Passion we may be brought into the glory of thy Resurrection.

To deepen the devotion and self-sacrifice of thy Church throughout this Lenten season.

To prosper all schools, colleges, hospitals and dispensaries, and bless all those who through the ministry of mercy preach thy Gospel to the sick and suffering.

So to move all clergy who are called to labor for thee at home, that they may be instant in prayer and effort for the furtherance of thy world-wide Kingdom.

That thy Spirit may be upon the new Bishops of Kyoto and Wuhu, soon to be consecrated.

To guide and bless the work done by thy Church among the people of Mexico. (Page 210.)

That the members of thy Church may rise not only to the full measure of their present obligations in the extension of thy Kingdom, but may also answer to the Board's call for immediate equipment in China. (Page 191.)

That the House of Bishops of thy Church may be wisely guided in the matters which are to come before them at their next meeting.

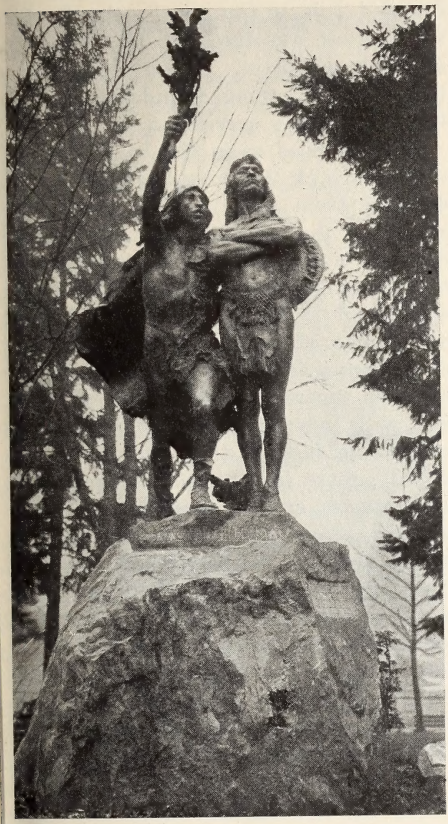
That the pupils of the Sunday-schools may be blessed in their endeavor to bring worthy offerings to thee at the Eastertide.

PRAYER

FOR LENT

O LORD JESUS CHRIST, who didst say to thine apostles: "Come ye apart into a desert place and rest awhile;" May we so seek thee, whom our souls desire to love, that we may both find thee and be found of thee. And grant that thy word may lead us onward, through the toils of our pilgrimage, to that rest which remaineth to the people of God; where, nevertheless, they rest not day nor night from thy perfect service, who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

"WHERE ROLLS THE OREGON"



THE COMING OF THE WHITE MAN
A statue in City Park, Portland

WHEN Bryant wrote his Thanatopsis, seeking figures which would express the remotest bounds of the known world, he directed the imagination of his readers to that place

"Where rolls the Oregon,
And hears no sound save his own dashings."

Little did he dream what an empire the nation would possess in the land drained by that great river—which we now call the Columbia.

The Oregon country, as it was called, originally embraced the present states of Oregon and Washington, together with parts of Idaho and Wyoming. It came to us under a treaty made with England in 1846, when the forty-ninth parallel of latitude was established as the international boundary.

Already the United States had laid her hand upon it. It was an American captain, Gray, who had discovered the Columbia River, and an American president had sent Lewis and Clark on their long journey of exploration to discover its headwaters; it was the American merchant, John Jacob Astor, who established a permanent trading-post at Astoria. These considerations, together with others, made a claim that could hardly be disallowed, though the question of ownership was long debated.

Here we encounter the well-known story of Marcus Whitman, a missionary of the Presbyterian Board, who in response to the pathetic appeal of the Nez Percé Indians, headed a little band, took the first wagon across the Rocky Moun-



STATUE OF MARCUS WHITMAN

tains in 1843, and established mission work near Walla Walla. His ride across the continent in the dead of winter, his representations at Washington, and most of all, the company of eight hundred colonists whom he gathered and led safely into the new land, were acts which unquestionably did much to save this country to the United States. That this sturdy man of God, in the year following our acquisition of the territory, fell a victim to his enemies, and, with a number of his companions, was massacred, adds a sombre and tragic climax to a courageous and devoted life. Scarcely in history has there been a more conspicuous example of the missionary as a pioneer of civilization and a benefactor of his nation. Whitman College, erected at Walla Walla near the site of his original mission, perpetuates his memory and carries on the work to which he gave his life.

Who shall say that it was not a country worth winning—this far Northwest, with the untold mineral wealth hidden in its mountain ranges, its forests of noble cedar and fir, its great fisheries, its wonderful rivers and deep harbors, indenting a seacoast five hundred miles long; while inland lay millions of acres of the richest agricultural lands, which already furnish fruit and grain to the nation and the world. Hither by the thousands home-seekers have pressed, and still the peopling of the region has scarcely begun.

II.

Upon the old Oregon territory the Church first laid formal claim in 1854, when Bishop Scott was sent out as its bishop. He found that the Church in Oregon had already been organized by a convention of three clergymen and seven laymen. One of these clergymen, the Rev. St. Michael Fackler, is an interesting figure. He held the first church service in Oregon in 1847, having come there with a party of settlers in search of health. In 1851 the Board of Missions had sent the Rev. Dr. Richmond, rector of St. Michael's Church, New York City, who reached Oregon by way of the Isthmus of Panama, and who founded Trinity Church, Portland. The third priest was the Rev. Dr. McCarty, an army chaplain. These three began the work of laying foundations which they and others carried on.

Small indeed seem the beginnings of the Church on this coast. The enormous distance from the civilized centres was appalling, the great scarcity of men and means, the utter lack of roads and means of locomotion, and, above all, the apathy and stolid indifference of the scattered multitudes, were some of the difficulties and perplexities constantly faced by the hardy pioneers of the Church of God. But with indomitable courage, and with an abiding faith in the power of the Almighty, these faithful soldiers overcame all obstacles, endured hardships, literally crossed rivers up to their necks in water, slept in the forests, in perils by land, in perils by water, their whole life one continuous struggle with opposition, loneliness and poverty, thus content to spend and be spent in the Master's service, and thus, by their life and death, to lay the foundations for the Church of Christ in a new and unpossessed land.

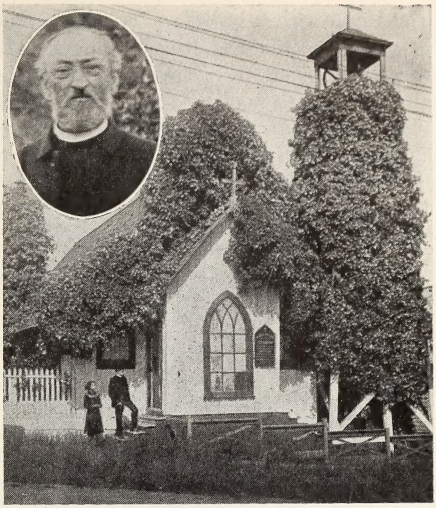
Bishop Scott's episcopate covered thirteen years. They were years of toil and, we may fear, of disappointment. As one of his successors remarks: "The Church calmly requested Bishop Scott to look after this vast empire without a single mile of railroad. When a man is asked to spread himself out so thinly over such an area, not much of him is left in any particular place." He died in 1867, remembered for his great earnestness, energy and personal holiness. He had fought the overwhelming conditions of his immense field, had struggled with the scarcity of men and resources, and while it was not given to him to leave behind the record in material things which other more fortunate bishops have done, he at least had faithfully planted the seed which sprung up and bore fruit for later reapers.

Bishop Scott died in 1867, and in 1869 Bishop B. Wistar Morris reached

he field, where for thirty-seven years
ie gave himself to laying founda-
ions and extending the borders of the
Church. Bishop Morris will always be
ratefully and lovingly remembered in
he far Northwest. His name was a
ousehold word among the pioneer
amilies of the state. He was peculiarly
tted for the work of a pioneer bishop,
ho must be in journeyings oft and in
bors most abundant.

One notable helper of Bishop Morris,
ho is typical of many others, is still
ving, having just passed his eighty-
fth birthday. The Rev. R. D. Nevius,
D., in 1873 resigned the rectorship of
rinity Church, Portland, the largest
rish in Oregon, in order to give him-
lf to the work of a pioneer missionary.
places where no other missionary of
e Church had ever gone he worked for
rty years, opening new fields wherever
e opportunity presented itself. He was
e first Church clergyman to reside be-
nd the mountains in the present dis-
ct of Eastern Oregon. Six of its first
even churches were built by him. In
79 he passed over into Washington and
l a like work there, where six other
urches and many missions begun by
n bear testimony to his zeal for the
tension of the Kingdom.

In the fiftieth year of his ministry he
ired from active missionary work and
came the priest-in-charge of old St.
ter's Church, Tacoma. He is shown
the accompanying picture on the steps
this church. At the right appears the
ique bell-tower which has made the
rch famous. This church dates back
the pioneer period, and was built in
ee days, the mill men giving the lum-
and their services. Close to the
lding stood a noble fir tree; to have
moved it would have involved consider-
e labor and expense, so it was cut off
rty feet from the ground, an open tur-
built thereon, and it was used as a
-tower. When the rings of the tree
e counted it proved to be 275 years
. Therefore St. Peter's Church,
oma, claims to have the oldest bell-
er in the United States.



Dr. Nevius and old St. Peter's with its fir-tree bell-tower

III.

Near the mouth of the Columbia River there naturally arose the metropolis of the State of Oregon. Portland became the centre of operations for the work under Bishop Morris, and the see city of the present diocese. Here live nearly one-third of the entire population of the state.

Let us visit that city and see Bishop Scadding in his home at "Bishopcroft." Somewhat of the wonder and beauty of this region flashes upon us as we stand on the piazza of the modest little house overlooking the great city, beyond which, off across the plains, snow-capped Mt. Hood rears its symmetrical, shining cone. This teeming metropolis with its railways reaching eastward, and its steamship lines plying north and south and across the Pacific—a gateway between the East and the West, where incoming thousands crowd and hurry—is an admirable type of the conditions which must be met by the missionary bishop in the West. Here there are twelve parishes, numbering 2,245 communicants, and here, too, the Church has shown her desire to minister to the varied needs of men by school and hospital.

Behind "Bishopcroft" is the "Henry R. Percival Memorial Diocesan Library,"

a suitable brick building in which there is an office for the bishop, another for the archdeacon, registrar and librarian, and a large reading-room and stack-room containing about 6,000 volumes collected by Bishops Scott, Morris and Scadding. The library was finished in 1911 and is the generous gift of Miss Catherine Percival, of Philadelphia.

St. Helen's Hall, a Church school for girls, was founded in 1869. Miss Mary B. Rodney, the sister-in-law of Bishop Morris, was the first principal and did efficient work for twenty-seven years. Since 1903 the school has been under the care of the Sisters of St. John the Baptist. Under the gentle and capable management of the Sisters the success attending the school has been remarkable. Large as the building is, it is now too small to accommodate all the pupils who apply for admission. The Sisters have engaged a number of skilled teachers, and girls are prepared directly for college, or they take a seminary course. But it is in the home life of the school that the gentle influence of this self-sacrificing and consecrated body of women is most deeply felt. Many girls are brought to baptism and confirmation, and their religious zeal is so fired in returning to their little towns where, it may be, no church services are held, that they in their turn become missionaries. One girl graduate gathered and instructed a class of eighteen for confirmation in the distant town of Marshfield. Two sisters organized a Sunday-school at the mines at Jacksonville one summer. At present 192 pupils are enrolled.

The Good Samaritan Hospital has a plant and a history of which any hospital might be proud. The grounds and buildings represent a value of over $450,000. It has endowed beds aggregating in principal $100,000, the income of which supports many free beds. Last year the hospital cared for over 5,000 cases, including pay, part pay, and free patients. There is no funded debt. The floating debt is about $35,000.

The proposed permanent buildings will consist of a central building and east and west wings. The central building (which constitutes the "Bishop Morris Memorial Building") and the west wing are completed and in use. The east wing, now of frame construction, is to be replaced by a replica of the west wing when funds will permit. It will cost about $100,000.

The central building contains the chapel, a memorial to the late bishop Benjamin Wistar Morris. The cost and equipment of the central building has been about $150,000. It is out of this large demand that the floating debt of $35,000 proceeded. The payment of this debt must depend upon gifts of those who may feel moved to give out of their abundance to so worthy a work as is here being carried on.

IV.

Of course the chief work of the Bishop of Oregon is outside the city of Portland, among the people scattered over its wide-spreading hills and valleys. Bishop Morris, in his thirty-seven years



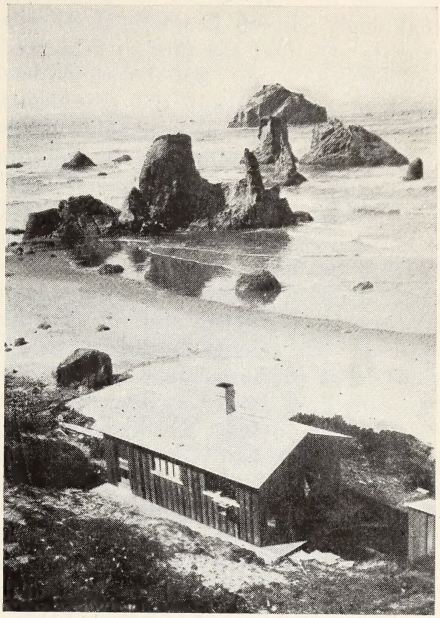
PORTLAND AND MOUNT HOOD
As seen from Bishopcroft

of service, planted scores of churches, some of which, unfortunately, are silent for lack of priests to serve them and the means to support them.

"There is no debt," says Bishop Scadding, "on any mission building in the diocese; but many of these are silent churches, because the ranchers and townspeople are too few in number at present, and with means too limited to make these missions self-supporting. Our crying need in Oregon—as indeed in the whole Eighth Department—is for more clergymen of the right kind, and for means with which to pay them living stipends. It pays to invest in the development of children who are soon to be the mainstay of the family. That will be the relation of the Church in the Pacific Northwest to the general missionary work of the Church in the not distant future. All the contributions put together that have been sent to the Church on the Pacific Coast, including the munificent contributions to stricken San Francisco, would form but little more than a tithe of the wealth given to the Church on the Atlantic Coast in her day of small things. In asking the East to continue her generous assistance a little longer, we merely ask that a portion of what has been there received be passed on to the Pacific Coast, that we in time, and in a comparatively short time, may also have the privilege of passing on material assistance, in measure pressed down and running over, to our less favored brethren in the Islands of the Sea, to our little brown brothers where Fujiyama lifts her beckoning crest, and to God's children sitting in darkness everywhere."

We have spoken of the Bishop of Oregon at his work. Let us follow him for a moment into what he calls his "playtime"—which, nevertheless, seems very much like work:

"On the side of a cliff overlooking the Pacific Ocean, one mile from the little town of Bandon, and on the most beautiful beach in Oregon, there is a picturesque little four-room cabin called 'Bishopshack.' It is our summer camp. Here Mrs. Scadding and I, and at times



"Bishopshack" at Bandon Beach

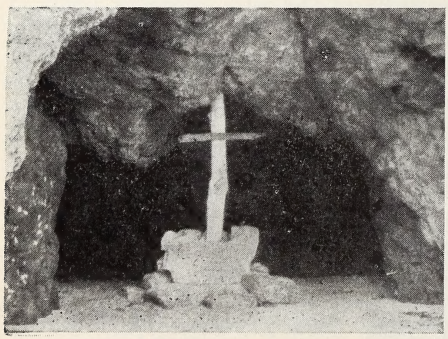
another clergyman or two, make our headquarters for missionary work among eight missions which are twenty to thirty miles from each other, but easily reached by stage or boat. Itineraries are arranged and the work planned by Archdeacon Horsfall, who has been the resident priest in this vast district for twenty-five years. We travel partly by stage with four fine horses, and from Scottsburg to Gardiner, and from Coquille to Bandon, by boat. When staging we stop for a day or so at the small settlements and with ranchers, many of whom have not had the opportunity of attending services for years. The religious destitution of the country-places on this coast is appalling and pathetic. One lady said, with tears in her eyes, that it was so long since she had been at a service that she found it hard to repeat the Confession in the Communion Service, which we held in the parlor on their ranch. The children are growing up without religious instruction, and altogether these problems weigh heavily.

"The people are disposed to contribute according to their ability. Everywhere

we urge the importance of self-support, that one's religion is worth about what it costs one, that the foreign field needs our aid, and so on; but the people have lived so long without the sacramental life and spiritual nourishment of the Church that they almost feel forgotten by her—and small blame to them. 'Were we Eskimo, Indians, Igorots, or Chinese,' they say, 'the Church would minister to us, but being already baptized members of a prosaic domestic mission field, we are neglected, and our souls are starved.' Of course our answer is obvious: that our missionary work in this itinerant way, limited as it is, does show the Church's interest, and that she is doing her best with the clergymen and means at her disposal.

"In one of the mighty rocks near Bishopshack is a cave where the Associate Mission clergy have erected an altar, and where they have held daily services when in residence. This is called St. Peter's-in-the-Rock. The Rev. H. R. Talbot, with a young layman, scaled the rock two years ago, and erected a large cross made of fir beams, and to this day it can be seen for miles out at sea. Sunday afternoon services held on the beach have become popular; there are larger congregations than could possibly have been crowded into any church building in Bandon. The congregations are decidedly 'mixed.' There are all our own people, and in addition Methodists, Mormons, Dunkards, Baptists and others 'unattached.' The service is a shortened form of Evening Prayer. The responses are hearty, and the singing of well-known hymns bright. A Mormon bishop, present at one of these services, told a member of the mission that he liked the Episcopal bishop's sermon, for it gave him some 'pointers' for his own sermon, which he was scheduled to preach that night. I confess to some curiosity as to what the Mormon made out of my simple teaching and exhortation! A Dunkard lady, in strange headgear, said to the wife of one of our clergy: 'Well, I declare; there seems to be a new sect cummin' up every day! This is the first I've known of Episcopals, and I never saw such goin's on afore!' The clergyman's wife replied that this was no sect, and the service was very old, that the bishop was one in a long line of succession from the Apostles, and that we believed in the Holy Catholic Church; and the Dunkardess was interested enough to remain for the sermon.

"This incident is one of the many evidences of the crying need for definite, constructive teaching. If one thought that the Episcopal Church is only another sect in a sadly shredded Protestantism, one would be foolish, from a business point of view, and wicked from a Christian, to take any part in having the Episcopal sect enter into competition with Baptists, Christians, Methodists Congregationalists, Presbyterians and others, some of whom are putting ten times as many men, and ten times as much money into their denominational work. Were our only object in these missionary trips to make 'Episcopalians' our efforts would not be worth while but when we realize that the Church is in the world to serve, and that we are trustees of the faith which she holds in its entirety, and that we are our Lord's commissioned ambassadors to baptize, to teach, and to evangelize, we are encouraged and emboldened to do our best in a part of the Lord's vineyard sadly neglected, yet destined to yield large fruition if laborers are sent immediately and supported adequately."



St. Peter's-in-the-Rock

WHITE ANTS EATING UP A CHURCH

By the Reverend G. C. Bartter

THE traveller to the Philippine Islands finds that the city of Manila contains 300,000 people —about half the population of Boston. It has its attractive residential district, ancient walled city and business streets. It has also a swampy, undesirable section known as Tondo—the Filipino district. Here in the midst of a dense population is our Church settlement—the only work which we are doing among the 7,000,000 so-called civilized Filipinos. The readers of THE SPIRIT OF MISSIONS are already familiar with some of the things which will be found in this settlement. Here is the "House of the Holy Child," where about thirty American half-caste and Filipina girls are sheltered and trained, and classes and clubs are held for neighborhood children and young people. Here, also, is the University Hospital, St. Luke's Dispensary and Training-school for Nurses, where Filipina girls are taught to minister to the needy among their own people. Here, too, is St. Luke's Church. But visitors, even those who are natives of Manila, are apt to overlook it in the settlement compound, though it is the sanctuary and centre of the settlement's life. Those who fail to notice the cross—made by the boys, and placed over the entrance—or who do not look in when the inner sliding doors are open, have been known to mistake St. Luke's Church for the settlement barn. And truly one can scarcely blame them for the mistake. Compared with the hospital building, the House of the Holy Child, the nurses' house, or even with the priest's modest bungalow, the church building is so insignificant as to give the impression of a barn wrongly placed on the street instead of at the rear of the other buildings. The structure, still used, is one erected ten years ago in the American part of the city as a temporary church building. With the erection of the cathedral house, and later of the cathedral itself, it was no longer necessary, and therefore was taken down, transferred to the settlement two miles away in the native portion of the city, and re-erected.

Marcos, one of our oldest members, in July last, when over eighty-eight inches of rain fell in Manila, wrote me in excellent Spanish: "I notify your grace that the church in these days *agotea, es decir, penetra el agua*—drips, that is to say, the water penetrates!" One of the workers comments that this statement is a mild way of conveying the fact that in "these days" the church was flooded. The church building is also in the possession of the white ants, and as they consider Oregon pine, of which it is built, a special luxury on account of its softness, it will not be long before we are again without a church building.

One can scarcely blame the girl who, when asked why she had been absent from a Sunday service, replied, "It was my birthday, and my mother took me to church." She was not willing to place our little wooden building in the same category with the splendid Roman church which she had attended in a distant part of the city. It would seem that the time has fully come to prove to these people that the Church's care for the body and its needs, and her emphasis upon the privilege and duty of Christian worship, do not hold the relative importance which a comparison between our present church and our hospital building would seem to imply.

With the many missions and workers to be supported, it is impossible for the Board to appropriate the money needed to build a worthy church. The Board has, however, at the request of Bishop Brent, authorized me during my furlough to ask for special gifts to the amount of $10,000. We want to build a church of concrete that the ants cannot eat up, or the typhoons blow away. So far $2,000 has been given. Do we not deserve the other $8,000?



THE NAVE OF ST. PAUL'S CATHEDRAL, HANKOW, ARRANGED AS A HOSPITAL

HOW A CATHEDRAL BECAME A HOSPITAL

By Edward M. Merrins, M.D.

IN one of the houses on our mission compound is a reproduction of a famous painting depicting the battle charge of an English regiment of cavalry, with the horses at full gallop, the men waving their swords in the air, in all the pomp and glory of war. In Red Cross work it is its painful and sorrowful aspect which we mainly see. Yet occasionally we get glimpses of the actual fighting. There was a stirring scene one afternoon at the Hankow railway station during the first really hard fought struggle. The Revolutionists were being driven back by the dreadful shells from the gunboats. They were coming in by hundreds, many of them wounded. A sudden alarm was given that the Imperialists were moving on the station. Immediately the revolutionary soldiers were formed across the road, with rifles ready to meet the attack. From behind the shelter of a barricade I watched them closely. Nearly all were poor, untrained farm-laborers and coolies, with officers who knew little more than themselves, yet they showed no signs of fear. I said to a soldier near me: "Your courage [gall] is certainly great." Straightening himself up and striking his chest, the soldier replied: "Yes, my heart is true." A little dramatic, but there was no mistaking the man's sincerity. Those who had watched the fighting during the day were convinced that the Revolutionists were hopelessly beaten, and the Imperialists were so confident of success as to announce officially that Wuchang would be bombarded the following day. Yet these poor soldiers held at bay for several days the far better trained Imperialists with their more powerful guns, and often turned the tide of battle. Their bravery won for them the frank admiration of foreigners. In spite of much that we regret, it promises well for the future of China that such a spirit of patriotism has been aroused among all classes.

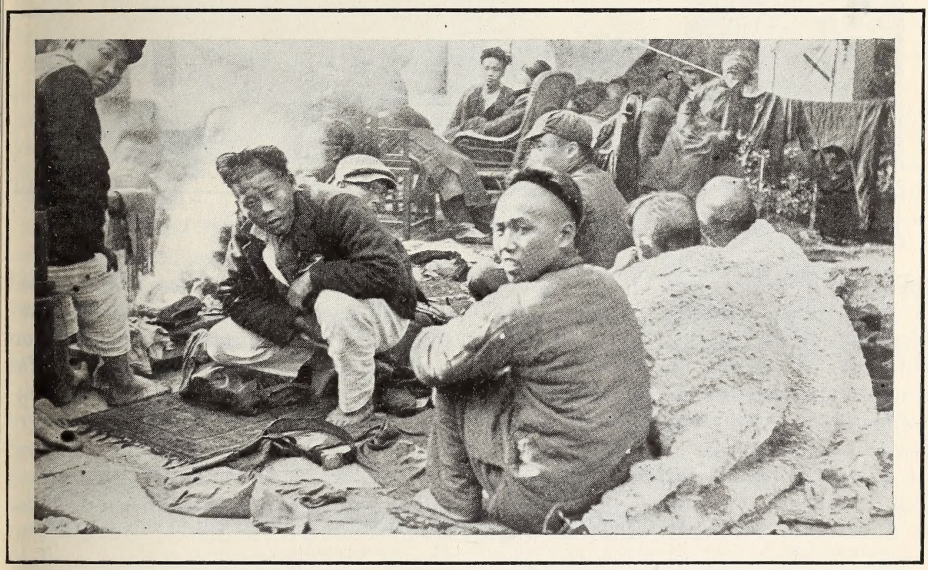
As the result of this severe fighting the Hankow hospitals were soon filled to

overflowing, and among the other buildings occupied was our cathedral, which had nearly a hundred patients in it under the charge of Dr. Glenton. In one capacity or another all the members of our mission were engaged in relieving the sick and wounded. Dr. MacWillie is president of the local Red Cross organization, and the Rev. F. G. Deis is his secretary.

In Wuchang, where the revolution started, the struggle began in a cruel way. Hundreds of defenceless Manchu men, women and children were massacred in cold blood, under the conviction it was only by such stern measures that the country could be freed from Manchu misrule. Many of the Manchus fortunately escaped by being lowered over the city wall near our compound. It fell to the Red Cross to see to the burial of the dead, and as the corpses had been purposely left exposed for several days, and things had occurred only to be seen in Oriental lands, it was gruesome work, and it gave rise to sad reflections, that the human body, sanctified by the Incarnation, should be so dishonored.

When the city was threatened with bombardment our first duty was to vacate our own hospital, which was in a very dangerous position, and transfer the patients to a large public building near Boone University. No outside help could be obtained, and as the hospital coolies were frightened, and were busy packing up their own belongings ready for the flight to the country which they took the same evening, it was no easy task getting the patients moved. At last the buildings seemed to be clear, and the front gates were locked and sealed. As we crossed the parade ground, we saw a little crowd surrounding the body of a military officer who had just been executed as a traitor, and his body dismembered. Ten days later the hospital assistants mysteriously disappeared for a few hours. They had suddenly remembered that a corpse was in the garden awaiting burial when the hospital was closed, and they had gone to see what had become of it and arrange for its burial.

The institution into which we moved, formerly used as an industrial school,



WOUNDED SOLDIERS IN THE CATHEDRAL COURTYARD AWAITING TREATMENT



MISS CLARK IN CHARGE OF MEDICAL SUPPLIES IN THE CATHEDRAL GUEST ROOM

consists of several rows of buildings, some of them filled with heavy machinery. The roofs of the largest rooms were in a bad state of repair, so that when it rained it was difficult to keep the patients comfortable. We had none of the facilities and conveniences of a proper hospital, and most of our assistants were untrained students, who deserve great credit for sticking to their posts at a time when thousands were flying from the city. When the work was heaviest, we had nearly 350 surgical cases to attend to daily, with only two foreign physicians in charge—Dr. Paterson, of the London Mission, and the writer. It was a great help when a contingent of Chinese women nurses came to aid us, and it is one of the signs of China's progress that the rough soldiers, to whom it was something new, treated them with the greatest civility. Later, during an armistice, three English surgeons from Pekin arrived with twelve medical students, and then we had no further difficulties.

From the medical point of view many of the cases were most interesting. The ordinary rifle bullet often did surprisingly little damage, even when it had passed through most important structures. But the shells which burst in the air, or on striking an object, inflict dreadful wounds. Quite a number of non-combatants, men, women and children, were wounded. One poor boatman crossing the river was shot in the leg, his son was killed before his eyes, and on reaching home he found that his wife had run away. No wonder he did not wish to leave our hospital. Some of the student soldiers, mere lads of sixteen or so, who looked very bright and handsome as they were marching through the streets in their uniforms of blue silk and grey caps, were also wounded. This was to be expected, yet one felt very sorry for them.

For the most part, pain and discomfort were endured with the greatest fortitude, and nearly all the soldiers were anxious to get back to the fighting line as soon as they could. Only yesterday, a soldier who had received an injury in the neck which had caused the formation of a roaring carotid aneurism, declined treatment, as he wants to take part in the fighting which he expects will begin on

Christmas Day. If the writer had an injury of that kind he would prefer to spend most of his time meditating on "the four last things." Of course not all were equally brave. Two or three came in who had been beaten several hundred blows for trying to run away, and one man had lost both his ears for the same offence. Speaking generally, however, the Chinese, when well trained, will make splendid soldiers; they can no longer be charged with poltroonery.

With so many of them under our care, coming and going, the opportunity for doing religious work was eagerly seized by the Rev. R. E. Wood and those working with him. Services were held every evening after the day's dressings were over, and the patients had eaten their rice. In language perfectly understood Mr. Wood preached to them of Christ, their own condition making them more interested when His sufferings for our sake were described. Martial hymns like "Onward, Christian soldiers," were much enjoyed. It was quite common for one or another of them to say: "Teacher Wood, when these troubles are over, we are coming to the church to listen to the doctrine and become Christians."

This work was most encouraging, even though few positive results can be tabulated. In fact, the attitude of the Chinese toward foreigners and all that foreigners represent is now so friendly, there is danger that when peace is restored many will become nominal Christians, in the belief that Christianity and western civilization are inseparable; and then later, when they find that religion may have little or no direct connection with our politics and commerce, there may be a reaction such as occurred years ago in Japan. But sufficient unto the day is the evil thereof.

The Chinese merchants of Hankow, upon whom Boone University mainly depends for its supply of paying students, and all other classes, have suffered frightful losses by the burning of the native city of Hankow and other calamities of the war. But if the revolution is not too prolonged, trade and commerce may quickly revive, and then the outlook for all forms of mission work is most hopeful.



ONE CORNER OF HANKOW AFTER THE GREAT FIRE WHICH DESTROYED THE HOMES OF ABOUT TWO HUNDRED AND FIFTY THOUSAND PEOPLE

St. Peter's Church is in the burned section. Fire raged all around it, but it still stands practically uninjured



HOOKER SCHOOL AT CLOSE OF MORNING SERVICE

A GLIMPSE OF MEXICO

By Bishop Lloyd

HAVING just returned from the City of Mexico, no doubt the readers of THE SPIRIT OF MISSIONS will be interested to know what I saw of the Church's work and the impression made on me by the things I saw and heard. Unhappily, my visit was hurried, so that I was able to see little beyond that which is in the vicinity of Mexico City, but it may be taken for granted that what is true there is true of all, since I was fortunate in seeing something of all the departments of the work.

My first stop was at Monterey, where the only witness the Church has is the American congregation which maintains a place of worship for itself in rented quarters. The place, though small, is attractive, and taken care of with reverence. The congregation appeared to be harmonious and thoroughly interested in the plans that seemed to be well under way to build a permanent home on property to which they already have the title. I heard also some talk of the congregation taking steps to help remove the causes of wretchedness and helplessness everywhere apparent. Here, as elsewhere, the untaught children, and the sick and crippled and blind who have none to provide for them, are witnesses that cannot be gainsaid of the very real help the American Church can render, if it will, in helping the Government of our sister republic to realize the high things it is laboring so earnestly to accomplish.

In Mexico City all that I saw bore witness to the opportunity before the American Church if it is ready to support the bishop in his wisely-planned and devoted efforts. It has not been so long since he was consecrated that we in America have forgotten the confusion that prevailed there and the uncertainty

as to what the result would be. There is no remaining sign of either. The English-speaking congregation, which of necessity must be the nucleus of the work in Mexico, since it cannot help being the exponent of what the American Church is and stands for, impressed me not only as being made up of people both fit and competent to be the bishop's chief helpers in his good work, but well disposed to do their part. There seemed to be a good-will and harmony among them as well as a wholesome disposition to help. This was exhibited in well-attended conferences of the men one evening and of the women on the following afternoon, called for the express purpose of hearing about and discussing the general work of the Church. A practical exhibit of this congregation's desire to help is seen in the enthusiastic support it has given the bishop in helping to furnish the hospital he has built at Nopala.

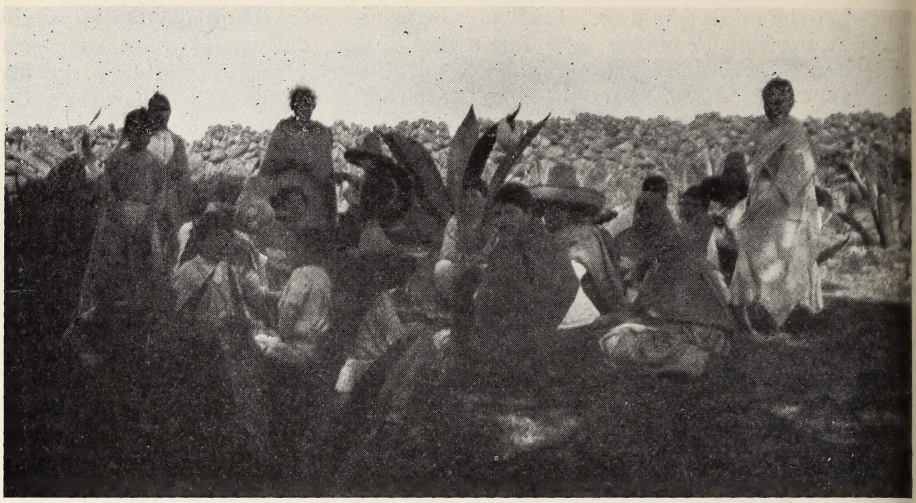
The work at San José de Gracia is of the sort that would quickly win the sympathy and co-operation of every American if he could see it as I did. It is located in the heart of the old city, in the midst of a population which at once make appeal to the generous on account of their helplessness, and challenge assistance because of their evident capacity for development. The priest-in-charge has a heavy load to carry, and a work that will test his endurance the more because he has nothing to work with. The fine old building, for lack of means to prevent it, has become dilapidated. Worse still, somebody—thinking, I suppose, to be economical—cut off part of the nave with the purpose of using it as a residence. This has been found impracticable, since neither light nor air can penetrate its dampness and gloom, while the partition walls menace the whole structure when an earthquake occurs—which happens not infrequently.

Happily the bishop has set his heart on correcting this, and somebody with a sense of the fitness of things will provide the money to restore the church, and so give to this congregation a fit place of worship. There ought to be added a parish house where the people may be taught the things that go to make life more worth having. This would be quickly forthcoming if those who know the value of settlement work could see for themselves how keen the people are for improvement. Workers are there who have proved their efficiency. People whose lives have been transformed are there to show what might be brought to the whole community. The only thing lacking to make it possible for these to have all the blessing the Church should bring them is the workshop. The best impression I received from my visit to San José de Gracia was that the work is beyond doubt worth doing, and the people to whom it has been committed, are not only worthy, but are filled with intelligent sympathy for those to whom they have been sent.

Hooker School is proof, if such were needed, that nothing can hinder the work that is done in His Name from blessing and being blessed. The quarters in which the school is temporarily sheltered would make the whole American Church ashamed if they could be described. And yet I never saw a happier household than the forty little maids (from ten to eighteen) who compose the family. Bright and healthy, they are looking forward with eagerness to the time when they will be removed to their own clean and perfectly-equipped home which the bishop is soon to build for them on the



The congregation in front of the Church of San Pedro Martir



DINNER AFTER THE SERVICE AT HUMINI

Bishop Aves and Bishop Lloyd ate with the others on the Sunday when the President visited this mission

property he has been fortunate in securing in a healthy and well-located quarter. Meanwhile, neither dilapidated quarters nor inadequate equipment seems to prevent profitable results. Those who have entered the Government normal business training-schools have all taken high rank, and those who have married and settled down in distant places have all been as lights shining in dark places. I went into the homes of several, and each was a centre of refining and helpful influence; each added to her own home duties the task of teaching the girls within her reach. One has a class for learning lace-making. I wish I could show this group, their teacher and their work, to the whole body of women in the American Church.

I went to several of the congregations beyond the City of Mexico, and in each found more than I had expected. San Pedro Martir was the more interesting because it bears witness to the rare spirit of charity which in the trying days of the past drew bitterly hostile congregations together, making of the two one strong and effective parish.

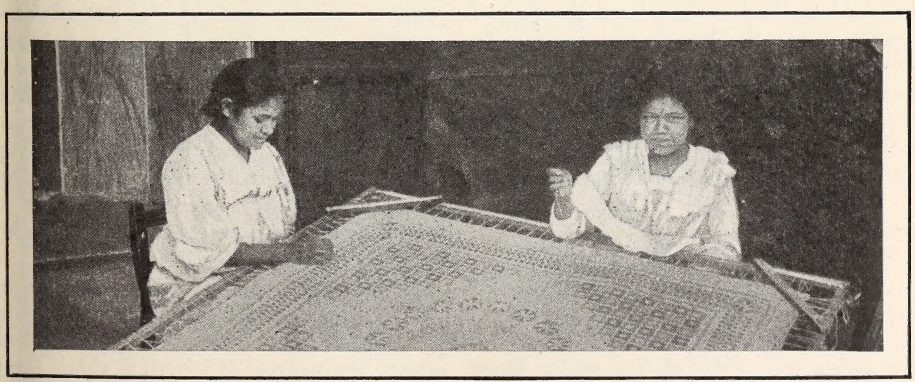
At Amecameca I found a well-built and carefully-kept church, with a devout congregation whose pastor was keenly eager to secure a school for the large numbers of bright and pretty children in his town. The people, as elsewhere, had built their own church. They are arranging to provide also a school building. The rector's trouble seemed to be in securing the balance that would take care of the teachers (they must have two, there being so many children) and he was short $10 (gold) per month. The remainder will be provided for by local subscriptions and the fees which the parents of the children can pay.

At Humini there is an excellent property, including the church, the school-room and the room for the two young women (Hooker School graduates) who teach. I wished that many could see and bear witness to the valuable service being rendered by the Church and the people in this community, and the intelligent interest these same people take in the Church's welfare; as well as their abiding confidence that the Church will make them able to help their country.

Nopala was the more interesting to me

because I was anxious to learn just why the bishop determined to build a hospital here. If there had been any question it was removed when I learned of the pitiful need for relief that their isolation occasions the people scattered through the mountains. I have seen no place in any country where the appeal for loving ministrations on behalf of the sick and suffering was greater. The person who helps the hospital at Nopala may be sure he is helping to make clear the meaning of the revelation committed to us. I was glad to have been in Nopala also, because there, as nowhere else, it was apparent that the American Church need have no fear of interfering with or conflicting with the work the Roman Church is doing. All the men and treasure that the American Church can devote to Mexico may be expended, and yet leave the Roman Church more than it can care for. The need is very great, and there are many asking for help. That there will be increasingly less danger of misunderstanding and unseemly conflict between the two Churches was illustrated by what I heard at Nopala. In the early days of the Republic, when feeling ran high and antagonisms were bitter, the adherents of the Roman Church and those who had withdrawn from it not infrequently came to blows. Recently, when the rector's wife suggested that her neighbors should help to ornament with flowers the lawn of the new hospital, almost without exception they united in this service for their community. The spirit thus exhibited seemed to be manifested everywhere I came.

The bishop has removed the seminary (school for boys) to Guadalajara, where the climate is superb and where he can secure more room—where also the boys will be removed from the less desirable influences of Mexico City. Into this school he plans to draw together the brightest from the various grammar schools, and from these, as they grow older, he will select those who ought to be called to the priesthood. His dream is an industrial farm where all the young men may become trained as practical helpers of their people, by showing them improved methods in agriculture, fruit growing, poultry raising, etc.; so that everyone who goes out from the school may become a positive force in the uplift of Mexico. It will require quite a large sum of money to establish such an institution, though once established it might practically support itself. Nor need we doubt that when it is right the money will be forthcoming, since there are many who are able to provide it, and who believe that He came that nations as well as individuals may have their life in abundance.



WORKERS AT THE HOUSE OF INDUSTRY, NOPALA



THE NEW ST. MARY'S SCHOOL, ROSEBUD, SOUTH DAKOTA

OUT OF THE ASHES

By the Right Reverend Frederick Foote Johnson, D.D.

IN August, 1910, St. Mary's boarding-school for Indian girls was licked up by fire out in the middle of the Great Rosebud Indian Reservation, South Dakota. Friends of the Indian everywhere rallied quickly to our help. Gifts, big and little, from individuals, Sunday-schools, auxiliaries, guilds and clubs, kept coming and coming to swell the rebuilding fund; and in less than a year from the day of the fire a new St. Mary's was begun. In November, 1911, the work was sufficiently completed so that the school family could move out of the temporary "barracks" into the new home; and on last Thanksgiving Day a few friends came in to join them there. It was a day of thanks indeed.

The last official act of Bishop Johnson, closing his more than six years of duty in South Dakota, was to dedicate St. Mary's, on January 3d, 1912. Seventy-five miles across the plains, where there are no railroads, the Rev. W. Blair Roberts and Mrs. Roberts had come the day before, from Dallas. From Winner, forty-five miles distant by wagon, had come the Rev. John W. Walker; and from Rosebud Agency, a dozen miles away, had come the Rev. A. B. Clark and Mrs. Clark. These all, with the bishop and the school family, were housed at St. Mary's the night of January 2d. And good it was for us all when we lighted the lamps and fastened the doors on the twenty below zero of the wind-swept prairie. The supper hour was a happy one; teachers and children cordially welcoming the visitors to the cheery dining-room. The girls sang sweetly the hymns and canticles at the family prayer, which followed in the new chapel. Later they made a very creditable showing of the way they do their Bible study under the direction of Miss Keicher.

It had been planned that a number of white people should come in to join us in the dedication from the white towns about, the nearest of which is about forty miles away. But the cold was so intense it was absolutely out of the question that

anyone should venture forth from his home except of necessity. With appropriate prayers and a brief address the bishop dedicated the new St. Mary's Chapel and celebrated the Holy Communion, assisted by the Rev. A. B. Clark and the Rev. B. P. Lambert, a native presbyter. The girls of the choir, with their new choir habits, which had been made at the school, sang reverently and sweetly under the direction of Mrs. Travis. The service in the chapel concluded, the clergy and choir, principal, teachers and children, marched back to the large front hall of the school building and with the reading of suitable prayers and psalms by the Rev. Mr. Walker, the Rev. Mr. Roberts and the bishop, and the singing of appropriate hymns, the school building was dedicated. It was a happy occasion for all who have known anything about our Church schools among the people of the Dakotas.

The new St. Mary's is a wide and deep two-story building. There is a concrete basement for laundry, store-rooms and furnace rooms. Connecting with the school building by a glass-roofed corridor is the chapel—23x60—which also serves as schoolroom for some classes. The buildings are of hollow concrete blocks, made on the spot. The cost, without furnishings, is about $18,000, which amount was in bank, thanks to our loyal and devoted friends everywhere, before the contract was let. Every penny was spent under the personal direction of the principal, Mr. L. K. Travis, whose dozen years of efficient and successful service at the school have been a continuous labor of love.

The school and chapel are tastily and attractively furnished, the funds for this purpose having been supplied by a friend who has lovingly and generously helped in the support of the Church's work among the Indians. The same friend also gave a beautiful chalice and paten, made of old family silver and gold, and inscribed in memory of Bishop Hare. Long may St. Mary's School continue among the people of the Dakotas the beneficent labors for which forty years ago he founded it!

A CONGRESSMAN'S EXPERIENCE OF CHRISTIAN WORK ABROAD

By Benjamin R. C. Low

A MEN'S missionary meeting was held at St. Ann's Church, Brooklyn, on Sunday evening, January 28th, arranged by the Laymen's Missionary Committee and the Church Club of the Diocese of Long Island. The Rev. Charles Henry Webb, general missionary of the diocese, speaking of "Our Diocesan Mission Work," confined his remarks to the problems and needs of Brooklyn, calling attention especially to the great and rapid growth of the borough, the great influx of foreigners and the constant movement away from former parishes. Two things Mr. Webb mentioned as demanding immediate doing: the encouragement of the Italian and colored missions, and the paying off of the mortgages on mission churches. Finally, he advocated the purchase of one or more portable churches, for use in the mission work, and the purchase of land in as yet unsettled parts of the borough, for future church building.

Congressman Redfield gave a masterful rendering of his subject, "A Layman's Glimpse of Missions." After pointing out that the missionaries had largely aroused the hostility of the commercial classes from home, both because of their insistence upon a higher moral standard in the East, and because they interfered with exploitation of unsophisticated natives, and that, consequently, much of the information drawn through

those channels was untrustworthy, he went on to give incontrovertible testimony of what was being done by the missionaries in the East. In Japan he found a government subsidy regularly voted to a Christian mission; in China, two flourishing Episcopal churches in one city, run entirely by the Chinese; in India, heroic devotion to duty in the midst of a plague-ridden city; in the Philippines, vast strides forward from savagery to civilization. Congressman Redfield's speech was a powerful plea, by a business man, to business men, in support of the proposition that money invested in foreign missions is money well invested.

ON THE ISTHMUS

ON January 17th the Bishop of Cuba completed his fifth annual visitation to the Isthmus of Panama; and it is the opinion of all that this was the most successful visit that Bishop Knight has yet paid to this part of his extensive field.

It was a busy ten days. The bishop landed in Colon at noon on Sunday, January 7th. At 7:30 that night, in Christ Church, Colon, he confirmed fifty-nine. That same night the bishop preached at a watch-night service in Christ Church.

On Monday night he confirmed at New Gatun a class of seventy-two. On Tuesday night he visited St. Mark's Church, Culebra, where he confirmed a class of twenty-one, and on Wednesday night at Paraiso, he confirmed fifteen. On Thursday night he visited St. Paul's Church, Panama, where he confirmed a class of thirty-five.

On Saturday morning the clergy and catechists assembled at St. Mark's Church, Culebra, for a short conference, after which the Rev. J. T. Mulcare was advanced to the priesthood. Mr. Mulcare has served this mission for seven years—four as a catechist, and three as a deacon—during which time he has gathered a large congregation and built a rectory, church and parish house.

On Sunday morning the bishop celebrated the Holy Communion in the Commission Chapel at Culebra, and at 10:45 consecrated St. Mary's Church, Empire. At 2:30 he confirmed twenty-six persons at Bas Obispo, and at six o'clock held a service for the marines at Camp Elliott. At 7:45 he confirmed a class of thirty-one at St. James's Church, Empire. On Monday night he confirmed eighteen persons at Las Cascadas, and sixteen on Tuesday night at Gorgona. Wednesday night the bishop was at St. Luke's Hospital Chapel at Ancon, and on Thursday morning crossed the Isthmus to Colon, where, after a short service he sailed for Haiti.

Altogether 283 persons were confirmed, and over 5,000 listened to the bishop's sermons. During his stay on the Isthmus Bishop Knight was the guest of Colonel Goethals for the greater part of the time, and occupied what is known as "the bishop's room" in that home.

The work here is in splendid condition. During the last twelve months there have been over 1,000 baptisms. Every community is supplied with one or more places of worship, while we now have six priests and one deacon, who, together with the ten catechists, hold regular services in fifteen different places. With the shifting of the work on the canal old places will have to be abandoned and new places opened.

BEGINNING WORK AGAIN IN CENTRAL CHINA

A CABLE from Bishop Roots announces the reopening of school work in the District of Hankow on March 7th. This will mean that the work among the nearly four hundred students of Boone University, the hundred students at St. Hilda's School, Wuchang, and at the important training-schools for catechists and Bible-women in Hankow will once more be under way. The conditions have quieted much sooner than could have been expected two months ago.



BOONE UNIVERSITY LIBRARY

THE CHINESE REVOLUTION HALTS WORK IN BOONE LIBRARY

By M. E. Wood

WORK in Boone University Library came to a sudden halt when Wednesday morning, October 11th, dawned, and we found Wuchang in the hands of the Revolutionists. So little did we know of the real condition of things leading up to this outbreak that when we saw the place that morning occupied by soldiers wearing the white band, there was a discussion on the compound as to whether they belonged to the royal army, or that of the rebels.

On the morning and afternoon of October 10th, everything at Boone University was moving in regular routine. We had 370 students enrolled, and the following term were hoping to have a larger number, when the George C. Thomas Hall, then in process of construction, should be completed. During the six weeks since the fall term had opened, numerous plans for the development of work in different directions had been discussed, and were being carried forward. Just the day before those appointed to take charge of the new St. Hilda's building came together and designs and specifications were considered.

A short time previous the Boone University Library Committee had held a meeting, and work for the autumn and up to Chinese New Year had been planned. It was decided to open the English Department to five other government schools in addition to the three to which the privilege had already been extended. The lecture course in Stokes

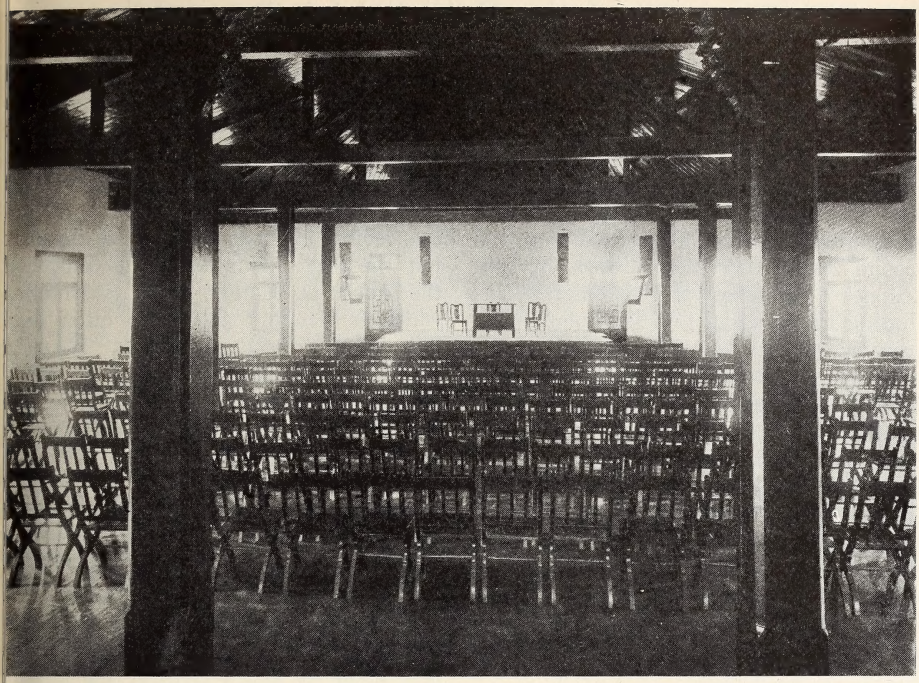
Hall, the library auditorium, was to be resumed, similar in scope to the one given to the teachers and students of these schools in the spring term. The tickets for these lectures were to be sent to twenty-four different educational institutions in the city. They were arranged for every other week. On the alternate week Dr. Jackson consented to give a series of addresses on Christianity.

The question of meeting the running expenses of the library for the coming year engaged the serious attention of the committee, as the treasury was entirely empty. The term before, subscriptions had been asked from the chief officials for the up-keep of the library, but owing to the financial unrest, the responses had been very small and inadequate for the purpose. It was finally decided to make an appeal to the old students of Boone, who were in government employ, or in numerous *hongs* and business places in Hankow. The committee authorized the printing of a circular letter and the preparing of the necessary subscription books. These were delivered from the printers the afternoon of the day the revolution broke out. We were planning to put them to use that same week. A report of the work of the preceding term showed that the attendance of the teachers and students of these government schools at these lectures had been over five thousand. The course had opened with a series of religious meetings and closed with another series. The numbers were as large for such meetings as when a lecture on a secular subject was given. Of the latter, the most popular was on the mono-rail and gyroscope. This was illustrated by means of specially-prepared and wonderfully-clever apparatus, which kept the audience busy watching the experiments and following the explanations. Among those who heard this lecture was General Li, afterward commander-in-chief of the revolutionary army. He was a most appreciative listener, and asked many questions. During the armistice, when a visit was paid to the headquarters of the General, he spoke of the work of the library for Chinese young men in Wuchang, and hoped that it would be resumed when the war was over.

The most practically useful of the talks in this course was one by Dr. Merrins on the "Open-Air Cure for Consumption," illustrated by lantern slides. This disease works havoc in China, owing largely to the fact that the simplest laws of hygiene and preventive means are unknown.

Five years ago, when the proposed plan for the Boone University Library was set forth, it was stated that in addition to the use of the library for our own students, we intended to enlarge the influence and share our advantages with the students of outside schools in our great educational centre. We have seen how this has been done in the case of these public lectures. Before granting the privileges of the reading-room and the use of the books, we paid a visit to all the leading government schools in the city to ascertain the course of study pursued. Some of these schools were purely technical—for example—the mining school, school for civil engineering, agricultural, commercial and law schools. The others were principally normal, high and middle schools. As we had only an English Department to offer these students, we were desirous to find out how far advanced they were in our language. We were much disappointed to learn that though English was taught in several of the schools, it was, with few exceptions, of a most rudimentary nature, so that out of the twenty-seven schools only eight could be selected. We decided to begin with the three having the most advanced course—the Mining School, Middle Commercial and the Literary Academy.

With a library in Chinese we could reach numbers of these students and citizens—especially if it were a circulating one. The literature is a vast one, as it is the oldest of all the ancient literatures. It is especially rich in history and *belles lettres*. Then there are the great numbers of translations on all subjects which



STOKES MEMORIAL HALL, WHERE LECTURES AND OTHER MEETINGS FOR GOVERNMENT STUDENTS ARE REGULARLY GIVEN

re constantly being made. Equipped vith such a library, together with our Cnglish Department for those who could ıse it, and our lecture course, we feel hat we could be indeed a power among hese young men.

While the work of the library for ovvernment students has been empha- ized, as that has been of recent develop- nent, it must not be forgotten that the laily work with our own students of 3oone is even more important. The li- rary has been open every day during the veek, including Saturday and Sunday fternoons and evenings. In July, while summer school was in session, it played ts part in furnishing books to teachers nd students. Although our books are ew, yet the number has been slowly but urely growing, as several friends at home olunteered to take lists sent them, and o see that the books on them were sup- lied. In this way nearly every mail was ringing us certain needed volumes, and ach shipment from the Church Missions House was sure to have one or two boxes addressed to the library. This autumn, with a few juvenile books, we attempted our children's room, in order that the younger students in the Boone Preparatory School should enjoy the library. We were about to introduce the "Story Hour" and other attractive features which make the children's rooms at home so loved by the young people.

How difficult it was to stop all this work at this interesting period, came over me forcibly, when, during a truce late in December, I crossed the river from Hankow and paid my first visit to the library since the rebellion broke out. It was a little over two months since we had locked the building and fled to Hankow. Since that time Wuchang had been "stormed at with shot and shell." Fortunately the library was uninjured. It gave one a strange sensation indeed, to go inside and see everything just as we had dropped it that Tuesday afternoon. The notes from Hankow were in the chit-book, ready to be answered the following morning. Some copies of the *Boone Re-*

view were laid out awaiting the mail carrier. On the charging desk were the 800 tickets for distribution in the government schools for Mr. Littell's lecture on Oxford University, which was to have been given that October 14th, in the library auditorium. Beside them were the special letters to the editors of the Chinese newspapers and to officials, including the viceroy, inviting them to be present.

The circular letter to old Boone students, soliciting funds for the current expenses of the library, was in a package in the office just as the messenger had put them down the afternoon of that eventful day. What of those students now? Since then the city of Hankow has been destroyed and many of them have not only lost their homes, but all their possessions in the great fire. When they will again be in position to help, it would be difficult to prophesy.

The revolution indeed called "halt" and everything stopped short. When we will get our marching orders again we cannot now foresee. They may come as suddenly as the order to cease came. We believe that when that hour arrives, it will be with a New China ahead with opportunities far beyond what we have had before. May that day dawn speedily!

¶

Miss Emily deW. Seaman writes from Monrovia, Liberia, Africa, under date of January 6th:

MISS RIDGELEY and I are spending a part of our Christmas holiday in Monrovia, where we are guests of Bishop and Mrs. Ferguson. We are being very well entertained and are having a very interesting and enjoyable time.

The inauguration of a new president took place on the first day of the year, and we were here for that event, which was interesting, and also for the one on the following day, which was even of more interest—the gathering of native chiefs from all parts of Liberia to hear the president's address to them. Such a thing has never been attempted before, and if all, or even a part, of what is promised is carried out, it will be a great gain to this republic. The president's address was given in English, and then interpreted six or seven times by as many interpreters. It was a long process, but exceedingly interesting.

We are spending ten days here, and are seeing all that is of most interest; not the least being the girls' school in the Julia C. Emery Hall at Bromley, which is situated about ten miles from here, up the St. Paul's River. We went up in the bishop's launch, the "John Payne," and saw the fine building, and Mrs. Moort, the principal, and her assistants and some of the girls. Some of the latter were away for the holidays. It is an excellent work, and a fine "plant," but they need teachers badly.

We had a very happy and busy Christmas at Cape Mount before leaving. Our girls were made happy with quite generous stockings in the morning, and in the afternoon we had a tree for the mission children and the day-school. The carols and school exercises were very well given, and we had quite a long programme. In the morning we all went to church at St. John's Mission, Mr. Matthews preaching, and our girls augmenting the boy choir, and helping to render the Christmas music very sweetly. Our school and mission are progressing, though slowly, and we are hoping and praying for great things for all our girls.

¶

A clergyman in the district of San Joaquin, in sending to the treasurer a check for $33.35, with the request that it be credited to the apportionment of his district, says:

THE money was given to me as an offering from the little mining town of Bodie, on the Nevada side of the Sierras. I was called up there ("up" means 8,253 feet of altitude!) for a funeral. The people have had only one other religious service *of any kind* in more than three years. There isn't a minister of the Gospel of any name in the county! A score of men begged that I would stay another day and give them another service. I did so, and to show their appreciation they gave me this splendid offering.

"THAT SORT OF THING"

By Archdeacon Dray

"YOU know, I don't believe in missions, and things of that sort, do you?" The speaker was a charming young lady, nd we were seated together on the azza of her luxurious home—though ther and mother were both within ear- ot.

Perhaps I grow more and more sus- ptible as I preserve my single blessed- ss. At least I still find peculiar pleas- e in the company of the younger mem- rs of the fair sex, and I just *couldn't* y all, or anything like all, that rose to y lips to say, to such a winsome girl.

I did try to show why and how much *do* believe in "missions and things of at sort," but it hardly seemed wise to patiate upon the utter absurdity of a mmunicant of the Church—for such e was—not believing in the growth d expansion of the Kingdom.

I hope I gave her some new ideas out the Church's business in the rld; but, oh, how I should have felt e temptation to grow disgusted—if she d not laid her spell of fascination upon e—at the evident lack of appreciation the stress, and the struggle and the crifice that is involved, somewhere ng the line, in promoting the advance the Church's interests; and the con- ption of the full duty of a recently- nfirmed communicant as attendance at orning service at eleven o'clock, (of urse not earlier), once in a while, en one feels like it, and there is noth- g more attractive in sight!

When I thought of what some of our issionaries are doing and suffering, d the courage with which they endure e disappointments, and the lack of in- rest, and the loneliness which make eir efforts seem to them at times so peless, I was tempted to feel at once tiful, and disgusted and furious at the silly little utterance: "I don't believe in missions and that sort of thing."

Shortly after this experience I was visiting one of the missionaries in our own district. We started the Sunday services by celebrating Holy Communion at 7:30. Due notice had been given, and a special request proffered that the congregation attend one, at least, of the two services in the morning, as we could not hold any in the evening, but the missionary's own wife was the only person in the church at 7:30 beside ourselves! At the eleven o'clock service we had a congregation of about twenty-five.

Immediately after dinner we started to drive twenty-four miles to another mission, intending on the following day to visit some of the ranches in the neighborhood. Upon our arrival for evening service we learned of the death of a saloon-keeper in the place, and our missionary was asked to come back on the Tuesday to take the funeral, as the committee having charge of it for the friend concluded that "they wanted to get some minister."

Of course it interferred altogether with our plan to drive from ranch to ranch, and of course the deceased was not connected with the Church in any way, and of course our missionary was given $5 for driving the twenty miles and putting the team up at the livery; but then there was nothing to be done about it.

Duties at the end of the week prevented our spending much time in ranchland, and it was not long before we started on the last lap of our return journey. They told us it was nineteen miles, but we both concluded that we covered nearer thirty. What with the provoking inadequacy of the directions which so many people in the country give for a journey along what is, of course, a

perfectly familiar road to them; what with the way you are told to "bear to the left"—whatever that may be—and the time lost driving over to some distant house to learn where you are, and the disheartening manner in which well-travelled roads fade out into wheat fields, and leave you stranded; and the difficulty of untwisting barb-wire fences, such drives as we took that day are nothing if not spicy, and stimulating. It grew to be quite dark long before we reached home, and the rain came down in torrents. As we could not even see whether we were on a road, we left the matter entirely to the horses, until the slop and the mud induced them to pick their way irrespective of whether our buggy wheels ran off the edges of culverts or bridges. We had three or four narrow escapes from being upset. In one of these, on a steep sidling rise in the road, a suitcase at our feet flew into the ditch, and it took careful manœuvering to keep the buggy from following.

The last few miles one of us walked ahead of the horses, and shouted directions to the driver so that he might be prepared for a bridge over a creek that required a middle course in the road; or a sudden turn that would probably be taken on the run, if the horses were left to themselves; or a drop into a washed-out gutter with a steep rise beyond. As the walker splashed and groped along mile after mile in the darkness in the rain and mud, he thought of the charming girl on her piazza, of her intermittent attendance at church, and disbelief in "missions and that sort of thing," until he was almost moved to burst into a wild peal of delirious laughter at the contrast between easy-going Christianity lolling in luxury on the front piazza, and the devotion of the dear old missionary content to sit there in the buggy and take this "sort of thing" as part of the day's work.

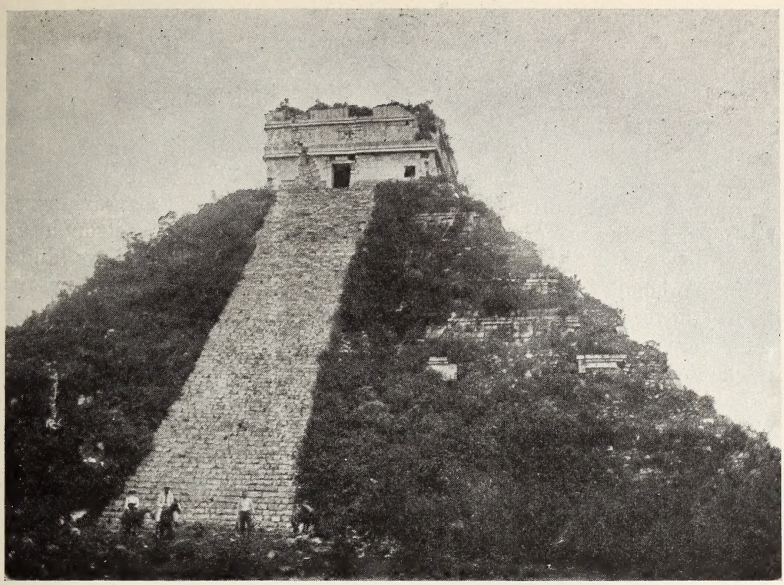
He is only one of the frontier veterans of whom a good part of the world at least is not worthy. The lack of interest on the part of his flock, the distances he has to travel, and the accommodation (save the mark!) he meets with at some of his stopping-places, while they have tried and discouraged him many a time, as they must try anything human, have not driven the iron so deep into his soul that he "does not believe in missions and that sort of thing," but goes on faithfully seeking to serve his Master, like the Christian soldier that he is.

How these men make one take up another hitch in the belt, and try to do something!

¶

Those who question whether the Church can effectively reach rural communities should ponder the following news item from the district of Kearney. The writer enclosed with the letter a check for $25 on the apportionment, with the promise that the remainder would soon follow—and perhaps even some in excess. It is cheering to know that at the same time these good people are so effectively meeting their own needs and are recognizing their relation to the growth of the Kingdom elsewhere:

WE have just returned from a week's travel with Bishop Beecher through the Alliance Deanery. We had a remarkable class for baptism and confirmation at Alliance—twenty-seven baptized and thirty confirmed, including the mayor of the city and his family, and a number of the leading citizens, business men between sixty and seventy years of age. We have more to be thankful for than pen could express. When we came, a congregation of eight and no Sunday school; now the people are planning to build a new church because the congregations cannot be seated, and to take the old church for a parish house, which we so sorely need. They have also in the year spent $1,000 to make the rectory fit for a family to live in. Besides the improvements on the rectory, the women of the church have put cement sidewalk all round the property, new choir stalls in chancel, arranged a room in the basement for the vested choir of thirty, besides providing vestments. Three parts of this has been done by our Church people.



PYRAMID AND TEMPLE, CHICHEN ITZA

A VACATION JOURNEY THROUGH ANCIENT MEXICO

By the Reverend A. H. Mellen

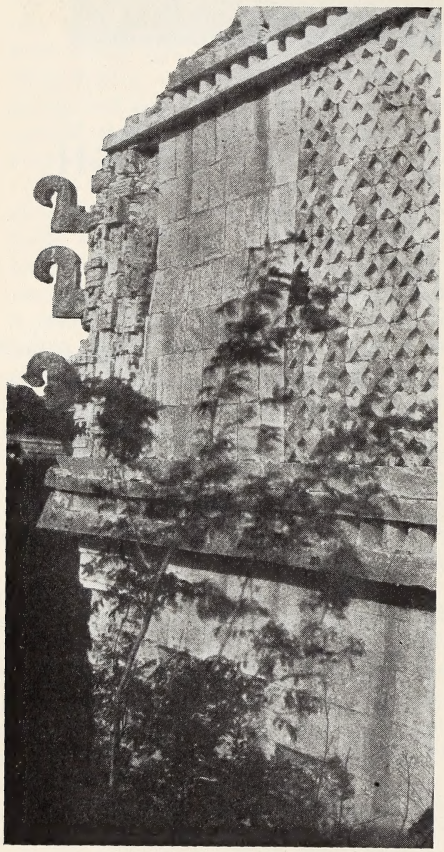
GREAT excitement prevailed among the men and boys of old Spain in the opening days of the sixteenth century. A bold mariner had proved that there was another land beyond the ocean to the west. More than one expedition had gone to make settlements on rich islands in that mysterious far-away; and more wonderful tidings had come of great cities, wide and fertile plains, and heaps of silver and gold. Some had really seen the marvellous gifts of gold and embroidered feather work which Cortes had sent from Mexico as a present to the King. Such news flies fast in any age, and so a great thrill for wealth and adventure went over the old world, like the thrill of a young hunter when he first sights game.

It was the year 1526 when a brave Spanish knight named Francisco Montejo obtained a grant from the king to conquer and colonize the peninsula of Yucatan. Money for ships he could easily borrow, while hardy sailors, good leaders and brave soldiers were anxious to risk all for the chance of noble fight and rich returns.

But these men soon found that they had to overcome a people quite different from the mild and timid inhabitants of the islands. The Indians were filled with terror at the white-winged monsters of the sea; and it was told among them how the wonderful strangers had fragments of thunder-bolts in tubes subject to their will; while some had two heads and six legs (horse and rider) and were swifter than the best runner in all the

Maya tribes. In spite of this fear they fought with their bows and darts with wonderful courage, as truly brave men defending their homes. They filled in their ranks when Spanish cannon roared out flame, smoke and death; and, like the legions met by Cortes, they rushed in wild fury upon the horses, often clinging to their legs and dragging the rider from his saddle.

Now the Spanish cavalier fought for his religion (the crucifix and the holy Virgin); to increase the dominion of his king; and he fought for gold. Montejo planted on the soil of Yucatan the cross and the banner of Castile, but it took three long years of hard fighting before he had an opportunity to hunt for gold.



Detail of ruins at Chichen Itza

To his utter confusion and disgust, he found none. Of what use to him and his weary, wounded men were those heathen temples and pyramids dotted all over the land? There were no great yellow ingots to send the king; no treasure—not even of silver—for themselves. What cared they if these barbarian rebels had a calendar based on astronomy; or that they possessed beliefs, laws, and a mythology which would bear comparison with anything known to antiquity in the old world?

From what part of the world had these people come, and where did they learn to quarry and carve stone and to build so well? The Spaniards did not know, neither did they care; we do not know, but we *do* care, and many learned men are studying the strange puzzle presented by the wonderful ruins of ancient Mexico.

NOW it was the lure of these deserted temples which induced me to plan, for my summer holiday, a trip across the Gulf to Yucatan. I am sorry the Spaniards were disappointed in what they found there 400 years ago, because I felt well repaid for the journey—the few hours of rail travel and the tiresome horseback rides which were necessary—in order to see a few of these strange monuments of a vanished past.

The country itself has some interesting features. In all the miles of railway lines in the State there is not a single bridge, because there is not a single stream or river to be seen. Yet there *are* rivers, but the coral formation is such that all the rain goes through the surface, and the silent flow of water to the sea is down in the darkness of caves and vaulted cavern walls. Scattered over the surface of the land there are occasional openings in the surface rock down to the underground waters, and these are called "cenotes" (*senoties*). They are nature's work, and no one knows how or when they were made. As you come upon one of these in the lonely forest, and through an opening perhaps 1,000 feet across



THE STONE ALTAR OF HUMAN SACRIFICE

The tall man is Mr. Mellen; the one in front at left is the Rev. Placido Lopè, Presbyterian missionary at Merida

look down 100 feet to the water below, the trees standing close about its unguarded edge, and the rocky sides shelving back to throw a deeper shadow on the dark and silent pool, you feel that you are in a land of mystery indeed.

One of the finest of the ancient ruined cities is located near one of these open pools, and is called Chichen Itzá, which means the well of the Itzás, that being a strong tribe or division of the great Maya nation. The picture of the altar with four men standing by was taken at Chichen Itzá. This altar stands alone upon a mound, and from it a made road leads directly to the edge of the cenote. Skulls, bones and arrow-heads have been discovered in the water at the bottom, and it is supposed that men sacrificed upon the altar were thrown into the cenote.

The altar pedestals, like many other sculptured figures in Mexico, are very much like some carvings in Egypt; but the walls are picture writings entirely different from any others in the world. The temple of handsomely cut stone, high upon a pyramid, is a part of this same city. This particular set of ruins stands in a glade occupying an area of some two miles. There is what is called "the house of the nuns," having many small rooms, each with vaulted roof of solid stone; it is a magnificent pile, almost covered with *bas reliefs*, tracery and hieroglyphics. In another place is seen a great open court surrounded by a wall. This is supposed to have been used as a gymnasium for military students. Setting out from the walls are stone rings beautifully carved, while a fine design of sculptured serpents forms part of the decoration. Besides the endless figures cut in stone, some of the buildings have mural paintings of warriors and battle scenes. While these show a certain crudeness, the work is well done, and the colors—blue, green and red—are still clear and bright.

Some hundred miles from Chichen Itzá we find the ruined city of Uxmal (Ushmáhl). When I visited Uxmal we got an early start from the village, so the sun was not high when we began to climb



RUINS AT UXMAL

over the pyramids and wander through the hollow arches. Standing by one of these great buildings, admiring the beauty of its lines and the tracery of its decoration, I heard a noise below, and looking over the sheer side of the made mound I saw a large wildcat steal away into the bushes. What a startling contrast! The site of these ancient cities, which once throbbed with the pulse of abounding human life, has become the haunt of the wild beast and the wonder of the casual tourist. So utterly has the past been wiped out that only such record of it remains as is read in the piles of crumbling stone which tell of former grandeur.

Uxmal was much like Chichen Itzá in character and impressiveness. And these were samples of many others, for in my visit to these two abodes of the long-forgotten past I saw but the merest fraction of what remains in silent witness of a wonderful and cultured people. It is said that the ruins of threescore cities may be found in Yucatan, while a line of such stretches away down into the dank forests of Central America. Th remains are different from those of an other known people of antiquity, an there evidently existed here a great an powerful empire long before Columbu was born.

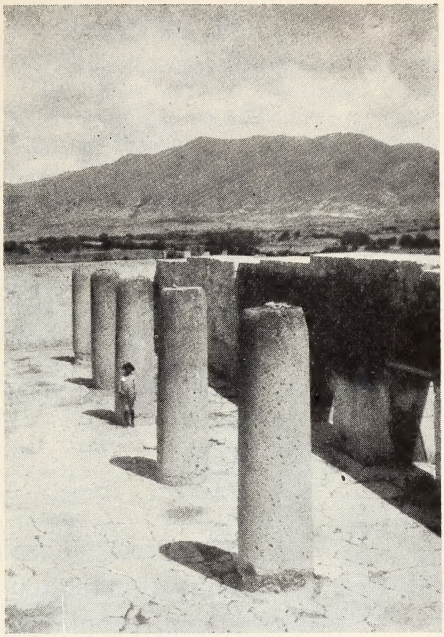
From Yucatan I returned northwar to Vera Cruz to visit another ruined cit in Mexico proper—Mitla, near the cit of Oaxaca (Wah-ha-ka), supposed t have been the burial place of the king Much has been written of Mitla. It familiar to most of those who have rea at all about ancient Mexico. More h been done, moreover, in the way of e ploration and excavation than in th cities previously mentioned, so that greater variety of details has bee brought to light. Again one wonders u der what tutelage a nation capable producing these beautiful things cou have come into existence, and how could have perished so utterly.

Where these early Mexicans can from, where they learned such archite ture and knowledge of building, a whence they derived their calendar, the

gods and nature myths, no one knows. There are plenty of guesses on the question. Some say the continent of Atlantis once joined, or nearly joined, America to Africa, and in the far off past this great body of land went down into the sea, when rose the great table land of Mexico. Others imagine a great migration from Asia by the islands of the northern sea. But down in Peru there was also found a mighty empire, well organized, with strange temples and the worship of the sun, and all apparently without any relation to the peoples of Mexico. Every possible nation of the old world has been selected to produce the Mexicans and Peruvians, even tracing them to the ten lost tribes of Israel.

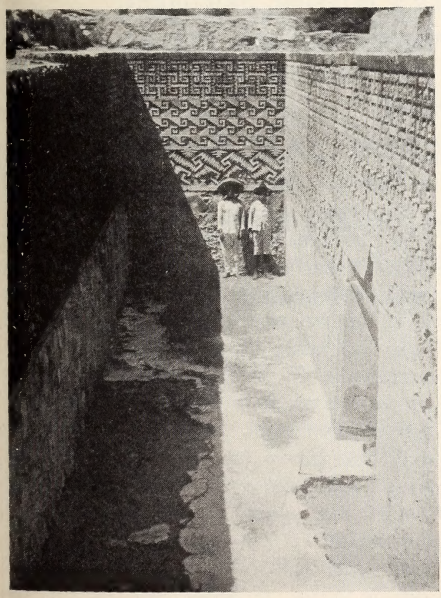
A learned Frenchman lecturing in England in 1884, held that these nations may have developed from primitive man upon the very soil; and this is at least as likely as any of the other theories, for all attempts to bring these peoples and their religions into connection with Europe or with Asia have failed.

At the time of the conquest the centre of power, of government and civilization



THE HALL OF PILLARS, MITLA

was far to the north, at the city of Mexico, but the consciousness that this was affiliated with the Maya civilization of Yucatan was not then lost, and there seems to be evidence that this Maya race had really produced the power for organizing states and priesthoods, building and adorning palaces and temples. The Aztecs, conquered by Cortez, were a fierce and warlike people, but their civilization rested upon the same basis that had sustained the ancient civilization of Central America.



THE HALL OF MOSAICS, MITLA

¶

IS IT IN YOUR PUBLIC LIBRARY?

A CHURCHWOMAN in Western Michigan sends us a dollar, with the request that it be used to keep the reading room of the Public Library in her home town supplied with a copy of THE SPIRIT OF MISSIONS. We commend her thoughtfulness to others for their imitation.

A CHRISTMAS GIFT FROM CENTRAL ALASKA

A letter like this makes one thank God for the privilege of serving at the Church Missions House:

My dear Mr. King:

Yesterday morning Mr. Betticher had our Christmas Communion service. There were twenty-one Indian people who had been confirmed by Bishop Rowe. We took an offering for you to use to help other people have a mission. We send $26.50 and we send it with good wishes of all the people. Please write in your book that this money is from St. Luke's Mission, Salchaket, Alaska. Please send me word when you get my letter. Good-bye.

Your friend,

CHIEF JARVIS.

If all our people gave *according to their ability*, as these Indians evidently have done, what a mighty power for good this Church would become!

THE LORD'S SUPPER AND THE GREAT COMMISSION

IN Trinity Church, Houston, Tex., the prayer book collect for the mission of the Church is offered at every celebration of the Holy Communion throughout the year.

¶

THE ANTI-MISSIONARY SNOWSTORM

A clergyman in a Southern diocese writes:

OUR first snow storm, a tremendous one, played havoc with our missionary Sunday so far as offerings and attendance were an indication. A conclusive argument for the weekly offering!

¶

WHY?

HERE is a pertinent inquiry from a Connecticut clergyman: Why don't more parishes adopt the plan of taking up offerings for missions at Christmas? It is early in the season, the day makes its own appeal, and a start is made at least. It can be followed up by a personal canvass, another offering, the duplex system, or any other scheme. With us it has certainly worked well.

¶

RESULTS

A MISSIONARY canvass made by thirty men in a Massachusetts congregation of 350 communicants has produced, among other things, a decided educational effect. It is reported that even two vestrymen were adverse to the missionary cause, and now, after the canvass, are supporters of it. The canvass stimulated the whole parish by giving an insight into the real character of the Church's work "that we would not have had but for it. It interested many men who naturally, in all things and in all places, are half-hearted. It interested at least three men who felt that they are part of the working force of the parish, and hence pleased them and kindled greater interest."

OURS TO DO

"WHY has our St. Agnes's apportionment been increased to so large an amount?" is the question raised in the weekly calendar of St. Agnes's Chapel, of New York. The vicar answers the question by saying: "The reason for the increase is simple, viz: the offerings of the Church for the missionary work were not equal to the expenses of the work. The apportionment for the Diocese of New York was raised over 80 per cent. and consequently St. Agnes's Chapel received its pro rata share of the rise. That is mere justice, and nothing else. What will we St. Agnes's people do about 'this awful apportionment'?" The vicar does not think twice to answer that inquiry. St. Agnes's congregation knows what its task is, and it will do its best to accomplish the desired result. "We do not find fault—we achieve."

The result was the largest offering in the long list of steadily increasing offerings given by the people of St. Agnes's. It amounted to more than $5,300, and will be considerably supplemented later. It is always so. Confident leadership begets accomplishment.

¶

THE GIVING THAT COUNTS

THE congregation known as the Mennonite Brethren in Bethlehem, Pa., has 176 members "in extremely moderate circumstances." Recently the pastor, just before going to the annual conference of the denomination, reported to the congregation that the total collections for the year were $7,448, an average of a little more than $42 per member. Of this amount, $1,400 were given for foreign missions, an average of $8 per member; for home missions and other home benevolences $1,056 were given, an average of $6 per member. In addition to providing about $3,100 for parish expenses, the congregation gave $279 for the salary and work of "the presiding elder" and $141 for the salary and work of the "missionary presiding elder."

THE EDUCATIONAL DEPARTMENT

Rev. Arthur R. Gray, Secretary

THE Educational Secretary regrets that a series of accidents prevented him from keeping all the engagements he had made in the West. It is always annoying to have someone fail to keep an appointment, but with all honesty the Secretary can say that he feels sure that he himself was more annoyed and disappointed, when he was forced to abandon his visits to certain places, than anybody else could have been. God willing, he will soon visit those cities left out in this last trip.

¶

MISSION study is a live subject in every point visited. Even in those places where no advantages were at hand, where no normal classes had been held, where but little literature was possessed; even in the least favorable places the men as well as the women were found ready to join in the educational campaign. Of the splendid study class material found at such places as Birmingham, Houston, Los Angeles, San Francisco; of the body of men ready to follow any plan within reason in Phœnix and Denver, it is impossible to speak here. Suffice it to say that if we could only put about twenty good normal class teachers "on the road" there would soon be twenty times as many "study classes" as there now are; and if we could only have twenty men to go about telling the laymen how they could and should learn about the Church's work, we would soon have a fairly well "educated" laity.

¶

IN particular the Secretary must refer to the gatherings of men, arranged on short notice at Phœnix and Denver. To speak to gatherings such as they were was a never-to-be-forgotten inspiration. It was not the number which made them what they were, but the evident desire on the part of those who had come to take a hand in the Church's business. And when the men do take hold, when they do rise up and say, We want to do our share toward spreading the good news—why then before long the Kingdom will come.

ONCE again all our calculations have been wrong. When the author of the "Conquest of the Continent" suggested to the Educational Secretary that the second edition should be one of seven thousand copies, he was met with the remark that never in the world could we dispose of so many. And now, because we ordered an edition of only five thousand, we find ourselves at the beginning of Lent, of all times in the year, absolutely out of text-books.

¶

OVER ten thousand copies of our text-book in six months! And the Church is just beginning to study missions. Who could have predicted such a sale as that? And worse, or better, three thousand copies sold in the last two weeks. Let us thank God for such a good sign and pray that real results may come from this year's phenomenal educational campaign. For next year we shall know better how to plan.

¶

THE "World in Cincinnati" is well under way, and it is to be hoped that all students of missions who live anywhere near that city and who have not already made their plans to visit that exposition, will do so now. The value of a missionary exhibition is great and this time, as a result of the experience gained in Boston, it is hoped that things will be better than ever before. The Department Secretary, Mr. Curzon, will spend two weeks in Cincinnati, endeavoring to make our Church exhibits more satisfactory than they have been in the past.

¶

THE Department has bought one hundred copies of the last issue of the *Carolina Churchman*, in which will be found an excellent presentation of the Negro work in that diocese. Copies can be obtained by sending six cents to the Educational Department.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER SIX

The Brave Queen, Kapiolani

PLACE: Hawaii
TIME: About 1825
CHARACTERS: Kapiolani, a Hawaiian Queen
Missionaries
Priestess of Pele
SOURCE: The Romance of Missionary Heroism—Lambert

DO you remember the story of the brave Christian hero who cut down a sacred oak? Can you tell his name? Of what were the people afraid when he drove the axe into the mysterious tree?

This month our story is about a woman, a noble queen, who, in order to teach her people about the true God, did a more dangerous thing than the brave Christian hero who cut down the oak.

Almost in the middle of the Pacific Ocean are the Hawaiian Islands. Years ago they were peopled by barbarous men and women who lived in groups, or tribes. These tribes built their rude little villages on a mountain height or in a protected valley that their enemies could not reach. Their chief delight was to issue suddenly from their stronghold and call to battle some tribe or some village near their own.

They knew nothing about God or Jesus Christ, His Son; but worshipped strange objects, hideous idols and certain sacred places.

On one of the islands was a sacred mountain. It was a volcano. From time to time its deep rumblings would warn the people; and presently from its smoking peak would flash fire and smoke and hot burning lava would roll down its sides.

Within this volcano, it was claimed, dwelt the goddess Pele. On the sides of the mountain lived Pele priests and prophets, both men and women. Sometimes when the volcano thundered, the priests would say that Pele was displeased with the people and called for the life of some young Hawaiian. Into the midst of the merry-making in one of the villages a priest would suddenly appear, and, selecting some of the boys or girls, bear them away to the moun-



QUEEN KAPIOLANI DEFIES THE GODDESS PELE

tain and sacrifice them in the burning volcano.

The Queen of the Island was Kapiolani, noted among all the female chiefs as possessing beauty, wealth and great power. To her tribe came one day a brave and adventurous teacher of the Word of God. Kapiolani listened and after a time accepted the message as one from the only true God. We cannot realize how completely this changed her. Before, she had lived a wild and reckless life; after accepting the message she destroyed idols, tended the sick and suffering, and founded schools.

In spite of all her good works, she soon saw that never could her people follow her as long as they believed in Pele. Accordingly she resolved to show them that no such goddess existed. She forthwith announced that she would make her way to the mouth of the volcano and openly defy Pele.

When she announced her intention, great objections were made. Many believed it meant instant death for the Queen; and all tried to persuade her not to undertake such a rash venture.

But no one could change Kapiolani's mind. To all their cries, she answered, "We are safe in the keeping of the Almighty God." Her boldness and faith soon won many to her and when she began her journey to the volcano about eighty travelled with her.

The journey was a long one. For a hundred miles she toiled over mountain peaks and rough lava beds, while ever before her was the smoking peak, with its cloud by day and its darting flames by night.

During her journey one of Pele's prophetesses, weird and gaunt, stopped her and warned her back in the name of the goddess. Holding before the Queen a white bark-cloth, she cried that it was a message from Pele Lusez. In reply Kapiolani opened her Bible and answered, "I will read you a message from my God."

On reaching the edge of the crater she picked up broken pieces of lava and hurled them defiantly into the midst of the burning mass which rose and fell and hissed and shot up tongues of purple flame.

Having thus defied Pele she turned to her awe-stricken followers and in a loud voice cried, "My God is Jehovah. He it was who kindled these fires. I do not fear Pele. The gods of Hawaii are vain!"

Kapiolani then bade her people pray. Together they knelt. Amidst the thunder of the volcano and the heat of the lava their voices rose in prayer and praise to the one true God.

You can imagine how the news of this brave act spread on the island. Hundreds danced with joy because they were free from the rule of the priests and prophets of Pele. Under the guidance of Kapiolani missionaries taught and baptized thousands of people. One chief showed his earnestness and zeal by building a church that would hold four thousand people.

To-day in Hawaii there are beautiful churches occupied by devoted ministers and loyal people, who are proud to tell you the story of the beloved queen. Kapiolani.

A MISSIONARY LESSON

General Subject: "Twelve Places Every Young Churchman Should Visit"

Lesson No. 7. "A Visit to Oregon."

The material for this lesson is in the article on pages 199-204

The Course

This lesson is one of a series appearing in THE SPIRIT OF MISSIONS as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota; March, Oregon; April, Sacramento; May, San Francisco; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of THE SPIRIT OF MISSIONS, or send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

The material for this lesson is found on page 199 of this issue. Teachers should read also Chapter V of "The Conquest of the Continent," and Chapter VI of the "Conquerors of the Continent," or pages 55-75 in "Followers of the Trail."

Fix clearly in your mind the great possibilities of the future if the Church will lay now a good foundation in the great West. Emphasize in your own mind the thought that the boys and girls in our Sunday-schools to-day will have laid upon them the responsibility of actually doing this great western work. This thought should call forth the teacher's most earnest prayers. To understand our children and stir their hearts and wills so that they will be "doers of the Word" in the near future is a task commanding our best thought and energy and well worth the sacrifice of time and pleasure.

Read all the lesson material found here, regardless of the length of time to be devoted to the lesson. Hints given in one division will often help in the teaching of another division.

Aim

Having mastered your material, formulate your aim. With the particular needs of your class in mind, work out a clear, concise statement of the general end which you wish to attain in the time at your disposal. Here is such an aim: *I will try to make my scholars realize Bishop Scadding's difficulties so that they will want to pray for him and help him!*

Points of Contact

A good *point of contact* can be made by announcing: "We are going to visit Oregon to-day." Is Oregon larger or smaller than our state? A comparison of size can be made in a way to hold attention, if the teacher will bring in a map of the United States with the state in which the class lives cut out. Place the cut-out state on top of Oregon and compare their size. Use the cut-out state to convey the idea of the size of the great West.

Another *point of contact* can be made by using the first picture of the article: "Where Rolls the Oregon." Draw out the feelings of the Indians depicted by the statue, and connect with the white man's progress and the Indian's retreat. Then connect with the lesson by describing Oregon as a land that was once occupied by the Indians.

Another *point of contact* can be worked out by a series of review questions as given in the February lesson. Connect the questions with the idea of the journey as it has been traced on the class map. (See THE SPIRIT OF MISSIONS, September, 1911, page 736.)

I

A TEN-MINUTE LESSON ONCE A MONTH

This brief lesson might best centre around the two characters, Marcus Whitman and Bishop Scadding. Show the picture of Whitman and tell briefly the story of his life and ride to save Oregon. State how four years after Whitman's death the Episcopal Church began work in the great state for which Whitman gave his life. Tell the story of Dr. Nevius as one who labored earnestly to plant the Church where Whitman had blazed the trail. Show the remaining pictures of the article, emphasizing the growth of the country as seen in the picture: "View of Portland and Mount Hood." Close the lesson with the pictures of Bishopshack and St. Peter's-in-the-Rock, giving a suggestion of the way the bishop has to work and of his need of our help and prayers.

II

TEN-MINUTE LESSON EACH SUNDAY

The material found in the lesson article, "Where Rolls the Oregon," page 199, falls into four divisions. One of these divisions should be taken each Sunday. It should be studied and presented according to the directions given in Pamphlet No. 1 as referred to above. The following outline and suggestions will be found helpful. Introduce each lesson with some review questions, some

on the whole course and some on the last lesson. Unite the four divisions into one general lesson by asking the class to state the subject of the month's lesson.

THE OUTLINE

1. Oregon Yesterday and To-day

What was the "Oregon Country"?

How did it become part of the United States?

The story of Marcus Whitman.

The natural resources of Oregon.

In working out this lesson, centre emphasis on the Whitman story. Give it out as an assignment to the whole class. It is easy to secure material upon it and a general class discussion under the guidance of the teacher would bring out the history and possibilities of Oregon.

2. Pioneer Missionaries

Their difficulties.

Tell the story of the life of Dr. Nevius.

Tell the story of the bell tower of St. Peter's.

Try to have the class imagine what early missionary work was in this great country. There were no railroads—no wagon roads—only trails. There were few food centres. Clothing was home-made, and mostly of skins. Secure from the class a good story of Dr. Nevius and of the "oldest bell tower."

3. Bishop Scadding at Home

Portland and Bishopcroft.

Life at St. Helen's Hall.

The Good Samaritan Hospital.

After reviewing the class on the difficulties of missionary work as described in the last section, show the picture, "View of Portland and Mount Hood," and contrast early conditions with conditions found to-day. Call out discussion on the changes in the method of travel. Depict our arrival in Portland and the cordial welcome from Bishop Scadding and the wonderful view from his porch. Have him give us an invitation to go with him to Bandon Beach and see the Bishop's shack. Then go with him while he shows us St. Helen's Hall and the Good Samaritan Hospital.

4. Bishop Scadding at Play

Life at Bandon Beach.

Stories of the people.

Service by the seaside.

The future possibilities of Oregon.

Emphasize that Bishop Scadding *at play* is really Bishop Scadding *at work*. Have a scholar describe briefly one of the bishop's journeys with Archdeacon Horsfall. Stress the two stories in the article: the lady who had forgotten the Confession, and the cry of neglect, and discuss why such remarks could be made and what we need to do to prevent their being repeated.

Do not fail to impress upon the class of boys the need of Oregon for earnest laymen and self-sacrificing priests. Urge upon a class of girls the need of Oregon for teachers, nurses, deaconesses and parish visitors, and especially the West's need of good homes in which the mothers are loyal Churchwomen.

III

A FORTY-MINUTE LESSON ONCE A MONTH

With a whole Sunday-school period at his disposal, the teacher should use all the material given in the above section: "A Ten-Minute Lesson Each Sunday." The method of the treatment of the four sections would be changed; instead of the teacher doing most of the talking, the sections should be given out to four members of the class as assignments. Each should be provided with a copy of THE SPIRIT OF MISSIONS, and the outline of the particular section assigned to him.

The lesson should open with the review and *point of contact* questions, as have been suggested above. The scholars reporting on assignments should be assisted by the teacher asking such questions as would start the thought of the class and bring about discussion.

Pictures and Note-Books

At the conclusion of each of the above lessons the pictures should be mounted in the class books, and such other material as the members have brought.

STEREOPTICONS
CHRISTIAN EDUCATION
MISSIONS——EVANGELISM
The Christian Lantern Slide and Lecture Bureau, Y. M. C. A. Building, Chicago

THE BOARD OF MISSIONS IN CHICAGO

February 14th, 1912

THE meeting of the Board of Missions in Chicago—being the first time it ever assembled outside the city of New York—was a conspicuous one, not only for this reason but because of the atmosphere and results of the assembly.

The Bishop of Chicago, the dean of the cathedral and the clergy and lay people of the diocese had made excellent preparations to welcome the gathering and make its visit effective. In all the leading churches on Sunday, February 11th, the members and officers of the Board were welcomed as the preachers. In addition to this the city was districted, and special meetings held on the Tuesday and Thursday nights following, in such a way that at a common centre parishes could be gathered and listen to addresses by delegated members of the Board. In this way practically the whole city was covered with the message which the Board came to bring.

Another feature of great value was an informal conference held on Tuesday afternoon, February 13th, whereat the delegates of the Council for the Fifth Missionary Department were invited to assemble and meet the members of the Board. This conference had no official or legislative character, but for that very reason it offered the better opportunity for direct consultation and suggestion on many topics of mutual interest and concern. About thirty of the delegates attended, practically all the dioceses being represented.

The social features of the meeting were the luncheons served on Tuesday and Wednesday at the Cathedral, and the great dinner given by the Church Club at the Auditorium on Wednesday night. This last was a wonderful demonstration of the interest taken by the Churchmen of Chicago. The banquet room was crowded to its limit and adjoining rooms were thrown open to accommodate the demand. A thousand men and women enjoyed the dinner and the stimulating speeches which followed. Bishop Anderson acted as toastmaster; Bishop Lloyd, Bishop Greer and Mr. George Wharton Pepper were the speakers.

The Meeting of the Executive Committee

The Executive Committee assembled on the morning of February 13th, in Lowther Memorial Hall, transacted the necessary routine business and prepared reports for presentation to the Board on the following day. Announcement was made by the treasurer that the financial situation had greatly improved. A month ago he was obliged to report that the offerings were less by some $5,000 than those of the previous year at this time. On February 1st, he was glad to state that not only had this shortage been made up, but the amounts received were $30,000 greater than those of the previous year. About $10,000 had been received in legacies and a fund called the George Worthington Fund, from the estate of the late Bishop of Nebraska, amounting to $15,000, the interest to be used for work in China and among the Colored people, had been received and transferred to the Committee on Trust Funds.

On the request of the Bishop of Hankow Miss Grace Hutchins was appointed as teacher in St. Hilda's School, Wuchang, the appointment to take effect on March 1st.

There was a full discussion of the famine situation in China, and the assistance which the Board should give in

connection therewith; also upon the suggestion of a general missionary magazine, to be published by a committee of several Boards, and to present the common features of the work. Upon this matter a final decision was not reached.

The Meeting of the Board

The meeting of the Board, on February 14th, was preceded by a celebration of the Holy Communion in the Cathedral of SS. Peter and Paul. Bishop Lloyd was celebrant, assisted by the Rev. F. J. Clark. At the close of this service the Board assembled in the Lowther Memorial Hall.

On roll call it was found that twenty-seven members were present, representing all parts of the country and every missionary department except one. Also Bishops Anderson, White and Webb, Brent and Toll, and the Rev. J. E. Curzon, Secretary of the Fifth Department, were present.

Early in the session great enthusiasm was aroused by the entrance of Bishop Doane, of Albany, the patriarch of the Board, and through many years its devoted chairman. All realized with what effort Bishop Doane had made the journey to Chicago, in order that he might show his sympathy with the Board's work, and his approval of the plan which carried its meetings into other parts of the country.

At this time a motion was introduced opening the doors to clergymen and laymen not members of the Board who might happen to be present. Several took advantage of this opportunity to acquaint themselves more intimately with the methods of administering the Church's Mission.

The Board listened to the report of the treasurer and received reports from the Council of Advice and the Executive Committee. The Council of Advice reported at some length upon the question of the continued publication of "Acknowledgments" in THE SPIRIT OF MISSIONS. After a thorough study of the matter, during which inquiry was made into the practice of other Boards and their experience in discontinuing such publication in their periodicals, the Council recommended and the Board adopted the following:

WHEREAS all moneys received by the Treasurer, whether for the appropriations of the Board of Missions, or for special purposes, are immediately acknowledged by mail;

WHEREAS all moneys received by the Treasurer on account of the appropriations are also acknowledged in the monthly apportionment statements;

WHEREAS the totals received from each congregation, whether for the appropriations of the Board of Missions, or for special purposes, are also acknowledged at the end of the year in the Annual Tables of Contributions;

WHEREAS the present method of acknowledging gifts in the monthly issues of THE SPIRIT OF MISSIONS costs approximately $4,000 at the present time, and costs more year by year as the gifts increase:

Resolved: That in the opinion of the Board the acknowledgment by mail, through the monthly apportionment statements, and through the Annual Tables is a sufficient safeguard for the Treasurer's Department; and

Further Resolved: That the publication of acknowledgments in THE SPIRIT OF MISSIONS be discontinued after the March number, it being understood that care would be taken to keep the Church informed through THE SPIRIT OF MISSIONS each month of the condition of the Treasury.

The Executive Committee presented to the Board a report concerning the Hooker School in Mexico City, advising that the action of the Board concerning this institution taken at the December meeting be rescinded; that the amount by which the building fund had been de-

pleted through payment of rent be restored, and that the Bishop of Mexico be directed to proceed with the erection of the building.

Another important matter brought before the Board was the proposed establishment in Kuling, China, of a school for the education of the children of missionaries. The proposed plan had been received from missionaries in the field, Bishop Roots being chairman of the committee. The Board adopted the following resolutions:

Resolved: That in the opinion of the Board it is desirable that a school for the children of American missionaries of all communions, and such other residents of China as desire to take advantage of it, should be speedily established; that Kuling is the most central and satisfactory location for such a school.

Further Resolved: That Bishop Roots be informed that this Board will make an appropriation available September 1st, 1912, of $1,500, toward meeting the special expenses of the school for the first year, and an appropriation of $1,500 for the fiscal year beginning September 1st, 1912, for its running expenses.

Further Resolved: That this Board request other American mission boards having work in Central China, and especially the Presbyterian Foreign Board, the Yale Mission, the American Bible Society, and the United Evangelical Mission Board, to join it in securing the establishment of the school and making appropriation for its initial expenses and running expenses.

Further Resolved: That this Board approves of the plan for the control of the school and the selection of instructors, as outlined in the statement submitted by the temporary Board of Managers.

Further Resolved: That the temporary Board of Managers be informed that in the opinion of this Board it would not be unreasonable to expect the Missionary Body to provide the cost of the site already secured, and requests the temporary Board of Managers to take steps toward that end.

A preliminary report was received concerning the mission in Haiti, and notice was given that the Haitien Church had decided to relinquish autonomy and asked to be received as a missionary district. Certain suggestions upon the matter were discussed and directed to be forwarded to the House of Bishops.

The next matter brought up was the condition of St. Mark's Industrial School for Colored people, in Birmingham, Ala. The Rev. J. A. Van Hoose, a former mayor of Birmingham, who is deeply interested in the school, addressed the Board, stating the critical situation in which it stood, and asking for an appropriation of $1,000 to carry it through the remainder of the year. Owing to the condition of the treasury the Board seemed to feel unable to grant this request, though it greatly desired to do so. At this juncture a layman arose and announced that two lay members of the Board were so impressed by the statement of Mr. Van Hoose that they would personally make up the amount needed.

Two committees then reported—one on the change of date of the fiscal year, and the other on the apportionment for 1912-13. The former committee found that any change of date in the present year was impossible, but asked the privilege of considering and reporting still further upon the possibility of making the fiscal year of 1913 begin on December 1st instead of September 1st. The apportionment committee reported a resolution that the amount asked of the Church next year be the same as the apportionment now in force. Both these reports were accepted and the resolutions they contained were adopted.

At the afternoon session, the Auditing Committee reported. Missionaries

from the field were then introduced. The address of the Rev. S. H. Littell, just returned from Hankow, who was in the midst of the siege of Wuchang, made a profound impression. Rarely has the Board been so moved. So convinced was the Board of the tremendous opportunity in China offered by the outcome of the revolution and of the Church's call to rise to her privilege in the matter, that a resolution was passed looking toward the securing of special gifts amounting to $200,000, outside of the apportionment, in order to equip the Church in China to take advantage of the opportunity.

Bishop Brent, of the Philippine Islands, then addressed the Board, expressing the gratification and encouragement which he felt at the action just taken, which would cause every foreign mission field to take courage at such evidence of hopeful leadership and sagacity. He outlined some of the special things recently accomplished in the Philippines, and told of some of the difficulties which surround the work.

The Bishop of Washington then presented the report of the Committee on Immigration, asking that it be continued in order that it might at a later meeting present concrete resolutions on the subject. He also presented a report on the work among the Indians and made the same motion.

A resolution was then introduced expressing the gratification of the Board and its grateful appreciation of the hospitality shown by Chicago, and of the special effort made by the bishop, clergy and lay people in forwarding and making effective the work of the Board.

The meeting then adjourned, bringing to a close a session notable not only for the place wherein and the circumstances under which it was held, but for the wide outlook and courageous leadership manifested in the legislation enacted.

It was the unanimous feeling of all who attended that the experiment of holding sessions elsewhere than in New York had been amply justified.

CHRISTMAS AT TORTELLA HALL

Miss Margaretta Grider, who succeeded Miss Farthing at Tortella Hall, Nenana, Alaska, writes on January 5th:

WE have had a splendid Christmas—much anxiety and nerve-strain, but less drinking and gambling than there has been in the village for years. Mr. Betticher was here from December 23d until January 4th. It was fine having him. Besides the Christmas services he had church every day, with instruction for some of the people who do not have missionaries during the year.

The people began returning a fortnight before Christmas. You know they are off hunting and fishing nine months in the year. Some of the Shushitua people came for the first time—long-haired, primitive-looking people who have not seen a mission in ten years. They said they wanted "the light." Mr. Betticher prepared some of them for baptism, using as many as three interpreters, and on Sunday last fourteen of them were brought to the font and baptized. I cannot tell you how interesting it was. They were very poor, and our Indians shared everything they had with them. I wish I could tell you about some of the anxieties—the runaway boys who have to be gone after at all hours of the night; or how Mr. Betticher caught the chief himself "making medicine" (a very horrible practice) in the middle of the night. He and others will be punished by having their crosses taken from them for a time—the cross that Bishop Rowe gives at confirmation, and which they wear constantly and cherish.

As for the children's Christmas, it was lovely. I have never seen such wild excitement in my life as they made over their stockings and gifts.

¶

THE other day, while in Chicago, Bishop Rowe received a telegram from the congregation at Seward, Alaska, reading: "Our bazaar just finished. Receipts $1,752; temperature 72 degrees below."

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 560 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 5th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 89, Berkeley, Cal.

Alaska

Rev. A. R. Hoare, of Tigara.

China

HANKOW:

Rev. C. F. Lindstrom, of Kiukiang.
Mrs. C. F. Lindstrom, of Kiukiang.
Miss E. P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.
Miss M. E. Wood, of Wuchang.

Japan

KYOTO:

Rev. K. Hayakawa, of Osaka.

The Philippines

Mrs. Anne Hargreaves, of Baguio.

Nevada

Rt. Rev. H. D. Robinson, D.D.

Spokane

Rt. Rev. L. H. Wells, D.D.

Utah

Rt. Rev. F. S. Spalding, D.D.

Virginia

Rev. George P. Mayo (Mountain Work).

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent of the American Church Institute, 416 Lafayette Street, New York.

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

A STUDENTS' CONFERENCE

ON March 15th, 16th and 17th, a conference will be held in Philadelphia under the auspices of the University of Pennsylvania Christian Association, to which all members of the faculty, alumni and undergraduates of the colleges in the Middle Atlantic States who are Churchmen are invited. The university has thrown open its dormitories and fraternity houses for the entertainment of delegates without expense other than a nominal registration fee of $1, provided notice of attendance is sent before March 10th. The meetings of the conference will be held in Howard Houston Hall. Among the speakers are the Bishops of Pennsylvania and Kentucky, the Provost of the University, George Wharton Pepper, LL.D., and Professor Baldwin, of Columbia University. Further information may be had from the Church Secretary, J. K. Shryock, Houston Hall, University of Pennsylvania, West Philadelphia, Pa.

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Alaska

Miss Rose Fullerton, of Ketchikan, retired December 1st and Bishop Rowe appointed in her place Miss Louise Mead, of Seattle.

Miss Barbara O'Connor, who left Seattle on September 2d, arrived at Iditarod on October 5th, after a very hard trip.

Cuba

Miss Sarah Wayne Ashhurst, who sailed from New York on January 26th, arrived at Santiago on February 3d.

Hankow

At the request of Bishop Roots the appointment of Miss Grace Hutchins, of Boston, Mass., was approved by the Board at its meeting of February 14th.

The Rev. Dudley Tyng, having been granted a special leave of absence by the Bishop of Hankow, sailed from Shanghai by the steamer "Persia" on January 8th; arrived at San Francisco on February 2d, and reached Cambridge, Mass., on the 14th.

Mr. John A. Wilson, Jr., returning after regular furlough, left his home at East Radford, Va., on January 31st and sailed from San Francisco by the "Tenyo Maru" on February 6th.

Miss Mary Elizabeth Wood, of Wuchang, who is on anticipated furlough, sailed from Shanghai by the steamer "Monteagle" on January 2d; arrived at Vancouver on the 21st and at her home, Batavia, N. Y., about two weeks later.

Mexico

Upon the recommendation of the Bishop of Mexico the resignation of the Rev. Charles H. Remington, who has been employed at Torreon, was accepted by the Council of Advice to date from December 1st, and the resignation of the Rev. Eugene F. Bigler, who has been employed at Monterey, was accepted by Bishop Aves and the Council of Advice to date from February 4th.

Miss Susan B. Karcher, of Guadalajara, has been granted a leave of absence by Bishop Aves because of ill health and his appointment of Miss Peters in her place was approved by the Executive Committee on February 13th.

Porto Rico

Bishop Van Buren, who has retired from the work in Porto Rico, sailed from San Juan by the steamer "Caracas" on February 17th and arrived at New York on the 22d.

Shanghai

The Rev. John Monro Banister Gill of Nanking and Miss Alethea Wyman Tracy were married on February 7th, at Shanghai, China.

The Philippines

Bishop Brent, returning to The Philippines by way of the United States, sailed from Hamburg by the steamer "Kaiserin Auguste Victoria" on January 27th and arrived at New York on February 6th. He is to sail from San Francisco by the "Chiyo Maru" on March 27th for Manila.

Miss Elizabeth Gibson has retired because of approaching marriage.

Tokyo

The Rev. J. Armistead Welbourn, returning after regular furlough, left his home at Baltimore, Md., on February 13th, and sailed from San Francisco by the "Shinyo Maru" on the 28th.

Mr. George Rust Bedinger and family sailed from Yokohama on January 3d.

Mr. Percy A. Smith has been transferred to the Kyoto District. His appointment becomes effective on April 1st.

Wuhu

The Rev. Frans E. Lund, on regular furlough, sailed from Shanghai by the steamer "Monteagle" on January 2d; arrived at Vancouver on the 21st and reached his wife's home at Hamilton, Ontario, Can., on the 26th of the same month.

THE WOMAN'S AUXILIARY

To the Board of Missions

HIROSAKI AND ITS MISSIONS

By A. T. Wall

THE Church Sunday-school continues big, and is more persistently so than ever. They do not drop off after Christmas. Mr. Ambler said the other day that he considered this our most important work.

I wish you had seen our big company of children, and two young men besides —there were seventy in all—at Owani, the station below here, where two of the teachers and I went this afternoon. They were only too glad to listen, and, packed as they were in those rooms, they were quiet and attentive. The speaker told them of the misunderstanding the people had in Japan, in the old days, about Christianity, of the ignorance there still is of this teaching, which is always honest, which teaches the necessity of doing good and only good to others; how foolish it is to hold out against this great gift! He spoke so simply and seemed so close to each one, as if he were just sitting down and having a personal talk with each separately. By the fire sat two young men—they had come two miles to listen. One had come for the first time, the other had been before. His oldest brother had been one of my first pupils in Aomori, where he was attending the Normal School. His relatives lived in Hirosaki and he was afterward confirmed there. He died over three years ago. The young man who came to the class at Owani to-day is the next brother. His father told him, when he found that he was interested in the books which his brother had cared for so much, that he had no objection to his becoming a Christian if he wished to do so. Now he had begun to come regularly and has just brought this friend who wants to become a Christian too. He asked Kudo San to-day if he would not please write him letters in between, so that he might understand faster.

On Saturday night I had my men's class. Each one took part in the religious service, giving the Christmas story. Then we had an English as well as a Japanese hymn, and a carol after the tree was lighted; then supper for the seventeen men. There are some who are attending the Church services. Some, unfortunately, live so far, that their school, as teachers or pupils, gives them no leisure; but they do not forget, and that is a great deal.

The longer I stay, the more people I come to know, and the greater needs of various kinds. I do not want them foreignized, but I do want them to be clean, wholesome and true. I want them to love their country, and to be loyal and reverence the best that is in her; and so will they the more truly reverence God, when they hear about Him; and one of the best ways that I know of to teach them of the unchangeableness of their and our God and Saviour is by being sincere in our relations with them, in our promises. Make them always sure that they can rely upon us; but vacillation and changeableness and holding out expectations with no purpose to perform will mean disaster.

A GLIMPSE AT MITO

By A. H. Wright

MITO is much the same as it was three years ago. The town is improving all the time, I think.

We have some new Christians, and some of the old ones have removed elsewhere. Our Bible-woman left us rather suddenly at the end of September, having given up working, and now we have quite a bright little woman who was with Deaconess Klemm, at Yamagata. She graduated only last spring, so is still new to the work, but she seems very much in earnest, and I hope, in being a blessing to the people, will be much blessed herself.

Mr. and Mrs. Chappell are staying here, and we are all very happy together in the work. We have a splendid Sunday-school at Ota. Last Sunday over ninety children came, and we are all so glad to have the organ, which came to us through the Auxiliary. It makes all the difference to the work, and is such a help in teaching the children to sing. I am just back from Morioka, where I have been for a woman's meeting. We had a very nice time, with several women and girls.

HOW TO MAKE USE OF AN UNWELCOME STOP-OVER

A UNITED Offering missionary had an unexpected chance to make a visit home, but missing connections on the way was forced to spend six hours of her precious holiday in a railroad and mill centre. This is how she found her reward.

"I bethought me of several of our families who had come to these mills, and went out to look for them. I found one who had started a Sunday-school in their own house for the people in their neighborhood. The members of this family work hard in the mill all the week, and on Sundays, being anxious to help others find what they have found, do all they can to bring their neighbors nearer to God.

"The first of this family to come into the Church came first to the clubs and night-school which were started five or more years ago. She was baptized and confirmed. Afterwards an elder brother and sister came, then another sister and their mother, then the obstinate father, and finally the two young children, and now they are all working for the Master. I feel so thankful for that visit. Then I went to a hospital where one of my Sunday-school class is in training for a nurse. She was on duty, but was permitted to see me for a few minutes, and our pleasure was mutual, I am sure. The balance of the six hours (which after all were not so long as I had anticipated) was pleasantly spent with our diocesan treasurer of the Woman's Auxiliary."

A CORRECTION

IN the July number of THE SPIRIT OF MISSIONS, page 588, there is given an extract from a paper on the life and work of Miss Lydia Mary Fay. A correspondent from Hagerstown, Md., writes of this paper:

"It stated that Miss Fay was a Virginian, but in this New York is losing some of her glory, for Miss Fay was a New York woman, born and educated—the daughter of a clergyman. She lived many years in Virginia, and was my mother's governess in Alexandria. I believe all the years of Miss Fay's teaching in Virginia were spent in our family. My mother married Dr. A. S. Mason, of Fredericksburg, Va., and afterwards lived in Hagerstown, Md., where Miss Fay visited us on her only missionary furlough. I was a small child, but I remember her and her Chinese Testament distinctly."

AN INDIAN PATIENT

WE hear from our United Offering missionary in the Church Home and Hospital, Orlando, of two Indian patients. Mrs. Cooper writes: "Amongst our patients the last quarter were two Indians from the Everglades, one, 'Luennce Tiger,' a young Indian woman, eighteen years of age, had been suffering and unable to walk for three years. She was with us two months, and left us a couple of weeks ago, able to walk and care for herself. The other, an Indian man, leaves us to-morrow, very much improved, though, being an incurable case, he will never be quite well, but his condition is much better for the treatment he has received. He returns to his people, much elated, and with many praises for the 'pale faces' as he calls us."

A VENTURE OF FAITH

THE new president of the Albany branch lately suggested a meeting with herself of Auxiliary managers of the four archdeaconries of the diocese. A fellow diocesan officer suggested that the meeting might be enlarged by a delegate from each parish. The Secretary of the Auxiliary propounded the idea of a four days' visit in Albany from Miss Lindley and herself, with the diocesan officers and two members of each parish—one representing the Woman's Auxiliary, the other its Junior Department.

From these various suggestions developed the "Conference on Missions Study, under the auspices of the Woman's Auxiliary to the Board of Missions in the Albany Diocesan Branch."

The president of the branch appointed a committee consisting of one of the vice-presidents, the corresponding secretary, the treasurer and the Junior secretary, to undertake the matter. A subcommittee of some twenty members, working under Mrs. Gardiner, the daughter of Bishop Doane, was also appointed for the work required within the city of Albany itself.

A notice was sent out, which read as follows:

The Albany Diocesan Branch of the Woman's Auxiliary to the Board of Missions will hold a series of study classes and conferences, led by Miss Emery and Miss Lindley, in Albany, beginning with a Celebration in the Cathedral, on Tuesday morning, February 6th, at 9:30, and lasting four days.

Each parish is requested to send one or two delegates who will attend all conferences. Entertainment furnished for the four days.

The Bishop of the Diocese requests that the Clergy give notice of these meetings, on Sundays, January 28th and February 4th.

The invitation was extended beyond the two from a parish to all who would come; railroad fares were offered, and were paid for some twenty visitors; forty-nine guests were entertained in hotels, boarding-houses and private homes; a very simple luncheon was served each day by the entertaining parish, and at four o'clock tea was served in the home of some member—on the last day at the bishop's house.

The cost of fares, entertainment at boarding-houses and hotels, printing, postage and incidentals, apart from luncheons and teas, amounted to nearly $170. About four hundred different women shared more or less in the opportunity offered. They came from fifty-four parishes and missions of the diocese, and the interests of each day centred in a different parish — the Cathedral, St. Peter's, St. Paul's and St. Andrew's. This had the advantage of enlisting the personal co-operation of more of the

clergy and a much larger number of their people, than if everything had centred in one place.

Each day began with the Holy Communion, followed by a class, conducted by Miss Lindley, on the "Why and How of Foreign Missions."

At noon of the first day the bishop himself read prayers; on the other days the clergyman in charge of the parish.

After the early luncheon followed a daily conference on "Growth: The Enlargement of the Auxiliary," "Giving: The Apportionment and the United Offering," "Gaining: The Young Women and the Older Girls," "What Shall Be the Outcome of this Endeavor?"

On three nights out of the four missionary meetings were held, each in a different place, with the Auxiliary secretaries as speakers; on the other night there was a service in Grace Church, Albany, and the Rev. H. L. Burleson preached. The parishes holding meetings were Christ Church, Hudson; Christ Church, Troy, and St. George's, Schenectady.

The "outcome of the endeavor" we cannot undertake to tell, but we present this sketch of it, that other branches may know of it, and some may ask themselves and us, with a view to strengthening the Auxiliary life of their own branch: "Why may we not also venture?"

CANVASSING AGAIN

Louisiana: I am dividing the package of leaflets from the Missions House into packages, so that each New Orleans branch shall have one of each leaflet for each of its members, and then will give them to the delegate of each of the city branches, at the monthly meeting in February, urging that each branch secretary send for what number her branch decides on to use in its canvass for new members. St. Paul's has already been canvassing, and reports thirty-six new members. Mt. Olivet will be glad to have one each for each of the members there. Eight of them are soon going canvassing, intending to see ten persons each. I sent one each to a devoted Woman's Auxiliary woman in Baton Rouge, St. James's Parish, and the same to the delegate, and they wish fifty each of each leaflet and of the midday prayer card. Will you please send also twenty-four of Mr. Gray's leaflet, "The Mission Study Class: What Is It? How Organize It?" Our president visited this branch and they were much helped. Two study classes were begun, on the Gospel of St. Matthew, and one hundred United Offering boxes were requested. The women of our colored parish in New Orleans are also eager to have a study class.

Last Tuesday the woman's missionary society of Trinity Church, New Orleans, had an informal tea in the parish house, celebrating its twenty-fifth anniversary, and its two months as a Woman's Auxiliary, though it has sent its work through the Woman's Auxiliary of the diocese. To this we invited the wife of the bishop and of each rector in New Orleans, the officers of the Woman's Auxiliary diocesan branch, the Junior Auxiliary and Babies' Branch and the President of each parish branch in New Orleans, the parish branch of Trinity and the whole congregation. The rector's wife introduced the president of the diocesan branch, who gave us an Auxiliary talk before the tea, and a charter member gave us a tiny résumé of the woman's missionary society. It was delightful. I am a charter member, and I remember your coming to help us begin the Louisiana branch. In that year, too, we met in Trinity Church.

Pennsylvania: In a Philadelphia chapel, with 870 communicants, eighteen women went out, two by two, to canvass. The weather was terrible, but sixteen new members of the Auxiliary registered at the last meeting, with only one-half of the parish canvassed, and it

was a more spiritual meeting than the branch had ever had.

Alabama: Did I write you that our chapter had doubled in membership? I was mistaken, it is nearly quadrupled, and we are still working. We have a mission study class which meets every Tuesday afternoon, and while an education in missions, like other kinds of education, is rather slow and sometimes discouraging, we are sure that much good will be done.

Western New York: Our little branch of the Woman's Auxiliary, in a parish of nearly 500 communicants, of which I have been president for seventeen years, and which has struggled along with a membership of about eighteen or twenty, with about five or six regular attendants, now has a membership of seventy—all accomplished through a personal visitation from house to house of the rector's wife and myself, and we are not through yet.

North Carolina: We think our canvass had very good results. We found 2,000 women connected with the different religious bodies, of whom 1,043 were already members of some missionary society. Three new missionary societies were organized, where there had been none before, and two were reorganized on a more business-like basis. One hundred and fourteen new members were secured. In our own Church, we had just made an every-member canvass, and out of 200 women, eighty-four were already enrolled in the Woman's Auxiliary. Seven new members were added to these, making nearly 50 per cent. of our women as active members in the Auxiliary. There was much interest shown in missions everywhere the canvassers went, and a large number of young married women with little children said they would join as soon as their home duties would permit.

WANTED, IN JAPAN

A MISSIONARY on furlough writes: "Bishop McKim has bid me try to get new recruits, for we are so shorthanded."

THE FEBRUARY CONFERENCE

THE officers' conference for February opened at 10 o'clock. Miss Benson, president of the Long Island branch, presided. The attendance was representative of nine dioceses; the Connecticut branch having 4 officers present; Long Island, 5 (1 Junior); Missouri, 1; Newark, 3 (1 Junior); New Jersey, 1; New York, 9 (1 Junior); Pennsylvania, 4; Rhode Island, 1. There were visitors also from Massachusetts.

The president of the Long Island branch reported a special meeting conducted by the Rev. Harvey Officer, of the Order of the Holy Cross; the subject being, "The Labor of Prayer," and a large part of the meeting being devoted to Intercession. The New York Foreign Committee reported a series of meetings planned, in which advantage was taken of the intelligence and skill of the delegates, who worked up some special subject assigned to each meeting.

The secretary reported that occasional inquiries come as to whether the box work of the Woman's Auxiliary has been entirely done away with, whereas this work has been conducted so vigorously that before Lent the supply of personal letters has been exhausted. She reported also that a letter had been sent to diocesan officers in charge of the United Offering, with a card, containing a series of questions asking how many United Offering leaflets should be sent them. A new leaflet, entitled "What Mary Saw: A United Offering Story," and numbered U. O. No. 7, has been issued, and is ready for wide distribution.

Reports were made of the Conference on Mission Study held in Albany, and the classes conducted in Buffalo.

At 10:30 the conference resolved itself into a mission study class, and a session of an hour and a half was conducted by Miss Lindley, with the story of the Woman's Auxiliary, contained in leaflet

No. 16, as a hand-book. Miss Lindley opened the class by reading St. Matthew xii. 33: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." After prayers, the class discussed the subject of the Woman's Auxiliary: First, why such an organization should exist, and its advantages as an Auxiliary to the Board of Missions. The answers given were that organized work is more effective; that inspiration comes from larger numbers; "two heads are better than one"; that it furnishes women with something to do for missions; that its being Auxiliary to the Board gives it less financial responsibility; that it is one society, instead of several, emphasizing the unity of the field; its great advantage of being organized on Churchly lines, diocesan and parochial. Second, what is the best thing the Auxiliary has done? Answers suggested the United Offering, the Junior Department, mission study, personal touch with the individual, that its best work is like the parable of the text, to be a "leaven" in the parish and diocese. The third question was upon development in the lines of giving. Upon this subject the discussion was quite animated, as to the value of the missionary box; the relative benefit of larger gifts made through sales and such methods and the smaller gift given direct from the means at one's disposal; the education in systematic and conscientious giving, as instanced in the tithe and in the duplex envelope system. The fourth question dealt with the spiritual development of the Auxiliary, in which the use of the missionary calendar was given as a help; the reading of the Bible with prayer at parochial meetings; the use of mid-day prayer; meditation and prayer on first awakening, and praying during one's leisure hours, and corporate Communions for parochial branches. The development of methods for making meetings interesting brought out the idea that individual members of the Auxiliary might be trained to present missionary topics, so that the visit of the missionary need not be so much depended upon, while the subject of Study Classes suggested the definite training of leaders gathered from parishes in normal classes to return to their own parishes to conduct classes in them, and in referring to unity of motive and effort notice was given of a service of intercession soon to be held in a neighboring parish, opening with our collects, and in which the women of the different religious bodies in the place were to join.

Miss Goodwin spoke on the use to which college graduates might be put on their first return home, in taking charge of study classes, and on the importance of having every parish represented by some member going out from its midst into the mission field and of influencing the returned college graduate and others qualified for mission service to undertake it as opportunity might offer.

The use of the Woman's Auxiliary pamphlet as a text-book and the carrying out of the discussion method in its study proved so interesting that the officers voted that the March meeting should be conducted along the same lines. It was therefore decided that the

MARCH CONFERENCE

should be held on Thursday, the 21st, at the Church Missions House, at ten o'clock; the first half-hour being devoted to the ordinary routine of the conference, and then an hour and a half given, under Miss Lindley's leadership, to a study class, all officers present being members of the class and the text-book being the Junior Book. All who expect to attend this class are asked to provide themselves with the Junior Book, to be had from the Church Missions House, Junior Department of the Woman's Auxiliary, for 10 cents.

Directly after noonday prayers, in the chapel, the Junior officers—especially those having charge of the Babies' Branch, are asked to meet Miss Lindley in the Board Room for a conference on that especial work.

THE JUNIOR PAGE

Leaflets—

IN order that our leaders may know just what Junior leaflets may be gotten from the Church Missions House, we are telling them of those now on hand, and hereafter we shall give notices of new ones in this Junior page.

The Junior Department of the Woman's Auxiliary (Jr. No. 1) is a short leaflet answering the questions, "What is it? Where should it be? and How to organize it?" It takes the place of the old one with the shield, and can be used to give the clergy and the parents of the children.

The Prayer Cards (free) and the Membership Cards (10 cents a dozen, 50 cents per 100) are always on hand. Before long we hope to have the new Collect to take the place of the two now in use.

Leaflet Junior No. 57, on Junior Annual Meetings.

Suggestions for Leaders of Boys' Missionary Societies, No. 3,003.

"Suggestions for Junior Mission Study" (Jr. No. 7), by Mrs. Smart, of Western Massachusetts, is an excellent leaflet on study. It has been in use for a year or two, but is as much up to date now as then. It is, of course, for leaders.

The Kingdom, a Missionary Catechism.

"Little Formica" is a missionary story, and may be given to the children themselves.

"Mother Church and her Juniors" (Jr.) is a simple little Junior play, by rs. Heywood, of Western Massachutts.

"The Sunset Hour" (Jr. 25, 5 cents ch, 50 cents per dozen) is a charming tle play for small Juniors, written by s. Hobart, of New York, whose mysy plays are well known to Junior ders.

"The Cross goes Westward" (price 25 nts), based on "The Conquest of the Continent," is by Mrs. Jarrett, of New York.

(Other simple plays can be gotten from the Church Missions Publishing Company, 211 State Street, Hartford, Conn., among them a Mystery Play by Mrs. Massey, of West Texas, and "The Vision," by the Rev. John Mills Gilbert, of Harrisburg.)

"Juniors and the United Offering" and "The Youngest Juniors and the United Offering" (Jr. U. O. 12 and 13) were written by Miss Matthews, the Junior United Offering Treasurer of Southern Ohio.

"Wanted: Sentries for the Outposts" (Jr. U. O. No. 15) and "The Whole Line Stepped Forward" (Jr. U. O. No. 16). These were written by Miss Hutchins, of Massachusetts, lately appointed to the Hankow Mission, and are on volunteering. They should be of special help with older girls and in study classes.

The Junior Book (10 cents apiece, $1 a dozen, $3.50 per thousand) is intended, of course, for leaders. It takes the place of other leaflets, especially those known as pamphlets Nos. 1, 2, 3. Pamphlet 2 is out of print, but there are still some copies of 1 and 3, and we shall be glad to send these out as long as the edition lasts.

Questions for Discussion—

From Albany: I shall be so glad if some Junior leader will tell me how she manages to get her older Juniors to the meetings. How can branches of mixed ages be conducted?

From Massachusetts: Has anyone used a service of admission for new members?

From Milwaukee: Please discuss the relative value of Juniors giving to specials and general missions.

The Torchbearer—

The second number of the *Torchbearer* is out, and can be had from the Michigan Junior Auxiliary, and is well worth getting.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from January 1st to February 1st, 1912.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—*The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary*

Home Dioceses

Alabama

Ap. $336.82; *Sp.* $32.26

BERLIN—W. T. Alison, Gen..... 10 00
CITRONELLE—*St. Thomas's*: Gen..... 5 00
ENSLEY—*St. John's S. S.*: Dom. and Frn. 1 62
GREENSBORO—*St. Paul's*: Gen..... 26 50
HUNTSVILLE—*Nativity*: Gen., $25; Sp. for rebuilding St. John's Church, Osaka, Kyoto, $22.26..... 47 26
JACKSONVILLE — *St. Luke's*: Dom., $1.50; Frn., $2.40..... 3 90
MOBILE—*All Saints'*: $5, Auxiliary Chapter, $62.50, Gen..... 67 50
St. John's: Gen., $20; Wo. Aux., Jubilee Offering, Sp. for Deaconess Hart, Hankow, $5; Wo. Aux., "A Member," Sp. for Deaconess Stewart, Hankow, $5; Wo. Aux., Mrs. F. A. Cirlot, Jubilee Offering, Forward Movement, Gen., $5..... 35 00
MONTGOMERY — *Church of the Holy Comforter*: Gen..... 100 00
TUSCALOOSA—*Christ Church*: $62.30, Junior Aux., Christmas Offering, $10, Gen..... 72 30

Albany

Ap. $3,181.36; *Sp.* $79.00

ALBANY — *Cathedral of All Saints*: Gen., $287.43; "Two Members," Sp. for China Famine Relief Fund, $15. 302 43
St. Paul's: Gen..... 5 00
Mrs. R. Temple, Alaska, $5; Cape Mount, Africa, $5..... 10 00
AMSTERDAM—*St. Ann's*: $21.96, S. S., $15.26, Gen..... 37 22
ASHLAND—*Trinity Church*: Gen..... 10 00
CAIRO—*Calvary*: Gen..... 5 00
CAMBRIDGE—*St. Luke's*: Dom. and Frn. 134
CANTON—*Grace*: Gen..... 29
CATSKILL—*St. Luke's*: Dom., $24; Wo. Aux., Gen., $8..... 32
CHATHAM—*St. Luke's*: "Four S. S. Children," Alaska..... 1
COPAKE FALLS—*St. John's*: (Apportionment, 1910-11) Gen..... 5
COHOES—*St. John's*: Gen..... 12
COOPERSTOWN—*Christ Church*: Frn., $50; China, $50; Wo. Aux., Gen., $34 134
DELHI—*St. John's*: Dom., $15; Wo. Aux., Gen., $34..... 49
FINE—*Ascension*: Gen..... 2
FONDA—*Zion*: Wo. Aux., Gen..... 7
GLENS FALLS—*Church of the Messiah*: Gen..... 75
HOOSAC—*All Saints'*: Junior Aux., Gen. 18
KINDERHOOK—*St. Paul's*: Wo. Aux., Gen. 5
LUZERNE—*St. Mary's*: Gen..... 25
MECHANICSVILLE — *St. Luke's*: Wo. Aux., Gen..... 3
MENANDS—*St. Margaret's*: Dom. and Frn. 13
NORFOLK—*Grace*: Gen..... 5
NORWOOD—*St. Philip's*: Gen..... 10
OGDENSBURG—*St. John's*: Dom..... 32
PLATTSBURGH—*Trinity Church*: Gen., $38.95; "A Member," Sp. for Relief Fund, China famine sufferers, $4.. 42
TICONDEROGA—*Church of the Cross*: Gen. 47
TROY—*Holy Cross*: Wo. Aux., Gen... 45
St. John's: George B. Cluett, Gen.... 2,000
St. Paul's: Wo. Aux., Gen..... 40
WALTON—*Christ Church*: Wo. Aux., $48, Junior Aux., $15, Gen..... 63
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Brooke, Oklahoma, for heating apparatus for church and chairs for school..... 60

Arkansas

Ap. $44.07

BATESVILLE—*St. Paul's*: Gen..... 25 00
CAMDEN—*St. John's*: $7.55, Wo. Aux., $6.52, Gen..... 14 07
NEWPORT—*St. Paul's*: Wo. Aux., Gen. 5 00

Atlanta

Ap. $439.32; *Sp.* $48.60

ATHENS — *Emmanuel Church*: $41, Junior Aux., $2.60, Sp. for Rev. H. Hayakawa, St. John's Church Building Fund, Osaka, Kyoto..... 43 60
ATLANTA—*Epiphany*: Mrs. F. G. A. Candler, Wo. Aux., Jubilee Offering, Forward Movement, Frn..... 25 00
Incarnation: Wo. Aux., Gen..... 20 00
St. Luke's: Wo. Aux., Gen., $25; Jubilee Offering, Forward Movement, Frn., $10.60..... 35 60
St. Philip's Cathedral: (Apportionment, 1910-11) Gen., $274.89; Wo. Aux., Jubilee Fund, Forward Movement, Frn., $12..... 286 89
St. John's (College Park): Gen..... 5 00
COLUMBUS—*Trinity Church*: Wo. Aux., Gen. 3 10
LA GRANGE—*Church of the Good Shepherd* (Unity Mills): Gen..... 13 61
MACON—*St. Paul's S. S.*: Gen..... 3 64
MARIETTA—*St. James's*: Dom. (of which S. S., $1.62), $7.37; Frn., $3.66 ..... 11 03
MT. AIRY—*Calvary*: (Apportionment, 1910-11) Gen..... 5 00
ROME—*St. Peter's*: Wo. Aux., Gen... 5 00
TALLULAH FALLS—*St. James's Chapel*: Frn. 5 00
TOCCOA—*St. Matthew's*: $10, Wo. Aux., $3.85, Gen..... 13 85
TURNERSVILLE—Wo. Aux., Gen..... 1 10
MISCELLANEOUS—Wo. Aux., Mrs. H. W. Hunt, Jubilee Offering, Forward Movement, Frn..... 5 50
Junior Aux., Sp. for Bishop Graves, Shanghai Famine Fund..... 5 00

Bethlehem

Ap. $1,246.66; *Sp.* $166.63

ALLENTOWN—*Grace*: Gen..... 38 05
BETHLEHEM—*Trinity Church*: Frn.... 50 00
CANTON—*St. James's S. S.*: Gen..... 1 46
DRIFTON — *St. James's*: Indian, $165.01; Negro, $165..... 330 01
EAST MAUCH CHUNK—*St. John's*: Gen. 44 00
JONESTOWN—*St. Mark's*: Gen..... 10 00
MANSFORD—*Trinity Church*: Gen..... 54 00
Rev. H. C. Pastorius, Sp. for Bishop Robinson, rebuilding chapel and rectory on Pyramid Lake Reservation, Nevada..... 10 00
MONTROSE—*St. Paul's*: Gen,..... 21 15
READING—*Christ Church S. S.*: Alaska 100 00
ST. CLAIR—*Holy Apostles'*: Dom. and Frn. 10 49
WAYRE — *Church of the Redeemer*: Daughters of the King, Gen..... 25 00
SCRANTON—*Church of the Good Shepherd*: Gen..... 50 00
St. David's: Gen..... 14 40
TROY—*St. Paul's*: Sp. for Miss Paine, Shanghai, at her discretion..... 5 63
WEST PITTSTON—*Trinity Church*: Gen. 7 50
WILKES-BARRE—*St. Clement's*: Gen.. 15 60
St. Stephen's: Gen..... 250 00
MISCELLANEOUS — "Decimus, Central Pennsylvania," Bishop Rowe's work, Alaska 25 00
Reading Archdeaconry, Wo. Aux., "A Member," Sp. for new church settlement, Manila, Philippine Islands 1 00
Wo. Aux., work among Negroes, Atlanta, $50; St. Paul's School, Lawrenceville, Southern Virginia, $50; Cuba, $50; support of mission-woman, China, $50; Sp. for "Bishop Rulison Memorial" scholarship, Alaska, $100; Sp. for Miss Thackara's hospital, Fort Defiance, Arizona, $25; Sp. for Cashiers Valley Mission, Asheville, $25..... 350 00

California

Ap. $50.00; *Sp.* $689.50

SAN FRANCISCO—*St. Luke's*: Rev. Edward Morgan, Sp. for Bishop Partridge, Kansas City, for translating Hymnal into Japanese, $25; Wo. Aux., Sp. for Bishop Rowe, Alaska, for small-pox sickness, or at his discretion, $5.40; Sp. for Bishop Spalding for Church Home, Vernal, Utah, $250; Sp. for Rev. A. R. Hoare, Alaska, for launch, $250; Sp. for Home of the Merciful Saviour, Sacramento, $125..... 655 40
"M.," Dom., $25; Frn., $25; Sp. for hospital, Fort Defiance, Arizona, $20 70 00
MISCELLANEOUS — Alameda County Quarterly, Wo. Aux., Sp. for Bishop Spalding, Utah..... 14 10

Central New York

Ap. $2,884.67; *Sp.* $1.00

ADAMS — *Emmanuel Church*: Gen., $2.55; Wo. Aux.,† 38 cts..... 2 93
AFTON—*St. Ann's*: Gen., $4.72; Wo. Aux.,† $1.50..... 6 22
AUBURN—*St. John's*: Gen., $11.33; Wo. Aux.,† 90 cts..... 12 23
St. Peter's: Wo. Aux.,†..... 6 55
AURORA—*St. Paul's*: Wo. Aux.,† 50 cts.; S. S., Gen., $5.07..... 5 57
BAINBRIDGE—*St. Peter's*: Gen., $20.96; Wo. Aux.,† $1..... 21 96
BALDWINSVILLE — *Grace*: Wo. Aux., Gen., $6; †$1..... 7 00
BINGHAMTON — *Christ Church*: Wo. Aux.,† $6; Gen., $9; S. S., Gen., $5.02 ..... 20 02
Church of the Good Shepherd: Gen., $12; Wo. Aux.,† $1..... 13 00
Trinity Memorial Church: Dom., $50; Wo. Aux.,† $10.50..... 60 50
BLACK RIVER—*St. John's*: Wo. Aux.†. 05
BOONVILLE—*Trinity Church*: Wo. Aux.† 40
BRIDGEWATER—*Christ Church*: (Apportionment, 1910-11) Gen..... 2 45
BROWNVILLE—*St. Paul's*: Wo. Aux.†.. 10
CAMDEN—*Trinity Church*: Wo. Aux.†. 40
CANDOR—*St. Mark's*: Wo. Aux.†..... 25
CAPE VINCENT — *St. John's*: Gen., $27.52; Wo. Aux.,† 50 cts..... 28 02
CARTHAGE—*Grace*: Wo. Aux.†..... 30
CAYUGA—*St. Luke's*: Wo. Aux.†..... 15
CAZENOVIA—*St. Peter's*: $9, S. S., $1.16, Gen.; Wo. Aux.,† $5..... 15 16
CHAMPION—*St. John's*: Wo. Aux.†.... 18
CLARK'S MILLS—*St. Mark's*: Wo. Aux.† 15
CLAYTON—*Christ Church*: Wo. Aux.†. 30
CLEVELAND—*St. James's*: Wo. Aux.†.. 1 00
CLINTON—*St. James's*: Gen., $85.17; Wo. Aux.,† 40 cts..... 85 57
CORTLAND—*Grace*: Gen., $25; Wo. Aux.,† $2..... 27 00
CONSTABLEVILLE—*St. Paul's*: Gen.... 17 31
COPENHAGEN—*Grace*: Wo. Aux.†..... 18
DEERFIELD—*St. Paul's*: Wo. Aux.†... 10
DEXTER—*All Saints'*: Wo. Aux., Gen., $1.14; †50 cts..... 1 64
DURHAMVILLE — *St. Andrew's*: Wo. Aux.† 15
DRYDEN—*Trinity Church*: Wo. Aux.†. 35
EAST ONONDAGA—*St. Andrew's*: Wo. Aux., Gen..... 1 00

ELLISBURGH—*Christ Church*: Wo. Aux.† 08
ELMIRA—*Grace*: Wo. Aux.† 3 00
Trinity Church: Wo. Aux., Gen., $6; †$3 ..... 9 00
EVANS MILLS—*St. Andrew's*: Wo. Aux.† 12
FAYETTEVILLE—*Trinity Church*: Wo. Aux., Gen. 4 00
GREAT BEND—*Trinity Church*: Wo. Aux.† 06
GREIG—*Trinity Chapel*: Gen. 47
GREENE—*Zion*: $23.27, Wo. Aux., $5.50, Gen.; Wo. Aux.,† $3 ..... 31 77
GROTON—*St. Ambrose's*: Wo. Aux.†.. 30
GUILFORD—*Christ Church*: Wo. Aux.†. 2 00
HAMILTON—*St. Thomas's*: Wo. Aux.†. 30
HAYT'S CORNERS — *Calvary*: Wo. Aux.† 25
HARPURSVILLE—*St. Luke's*: Wo. Aux., Gen., $2; †$1 ..... 3 00
HOLLAND PATENT—*St. Paul's*: Wo. Aux.† 25
HOMER—*Calvary*: Gen. 16 00
ITHACA—*St. John's*: Dom., $10.50; Frn., $240; Wo. Aux.,† $5 ..... 255 50
INTERLAKEN—*St. John's*: Gen. 9 30
JORDAN—*Christ Church*: Wo. Aux.†.. 1 00
KIDDERS FERRY—*All Saints'*: Gen., $6; Wo. Aux.,† 15 cts. 6 15
KING'S FERRY—*Calvary*: St. John's University, Shanghai, $2; Gen., $15. 17 00
LAFARGEVILLE—*St. Paul's*: Wo. Aux.†. 25
LOWVILLE—*Trinity Church*: Wo. Aux.† 60
MCDONOUGH—*Calvary*: Gen. 5 10
MCLEAN—*Zion*: Gen., $3; Wo. Aux.,† 15 cts. 3 15
MARCELLUS—*St. John's*: Dom., $12.15; Frn., $8.32; Gen., $85.60; Wo. Aux.,† $1 ..... 107 07
MANLIUS—*Christ Church*: Wo. Aux.†. 1 00
MORAVIA—*St. Matthew's*: Wo. Aux., Gen., $3; †$1 ..... 4 00
NEW BERLIN — *St. Andrew's*: Wo. Aux.,† $2; S. S., Gen., $3 ..... 5 00
NEW HARTFORD—*St. Stephen's*: Gen., $10.30; Wo. Aux.,† 35 cts. 10 65
NORTHVILLE—*Calvary*: Wo. Aux.†.... 25
NORWICH—*Emmanuel Church*: Wo. Aux., Gen., $5; †$1 ..... 6 00
ONEIDA—*St. John's*: Dom., $12.35; Frn., $6.46; Gen., $5.20; Wo. Aux.,† 75 cts. 24 76
ORISKANY—*St. Paul's*: Wo. Aux.†.... 20
ORISKANY FALLS—*Church of the Good Shepherd*: Wo. Aux.† 15
OSWEGO—*Christ Church*: Wo. Aux.†.. 1 00
Evangelists': Gen., $5.13; Wo. Aux.,† $1.25 ..... 6 38
OXFORD—*St. Paul's*: Gen. 117 18
OVID—*Trinity Church*: Gen. 1 50
OWEGO—*St. Paul's*: Dom. and Frn., $25; Wo. Aux.,† $4 ..... 29 00
PARIS HILL—*St. Paul's*: Wo. Aux.†... 30
PHŒNIX—*St. John's*: $12.40, Wo. Aux., $5, Gen. 17 40
PIERREPONT MANOR—*Zion*: Gen. 1 93
PORT LEYDEN—*St. Mark's*: Gen. 7 20
REDWOOD—*St. Peter's*: Wo. Aux.†.... 50
ROME — *Zion*: Dom., $6.54; Frn., $8.47; Gen., $59.81; Wo. Aux.,† $1.25 ..... 76 07
ROMULUS—*St. Stephen's*: Wo. Aux., Gen., $1.25; †25 cts. 1 50
SACKETT'S HARBOR — *Christ Church*: Wo. Aux.† 25
SENECA FALLS—*Trinity Church*: Wo. Aux., Gen., $5; †$1.85 ..... 6 85
SHERBURNE—*Christ Church*: Wo. Aux., Gen., $4; †$1 ..... 5 00
SKANEATELES — *St. James's*: Gen., $50.18; †$2 ..... 52 18
SLATERVILLE—*St. Thomas's*: Wo. Aux.† 15
SPENCER—*St. John's*: Gen. 2 00
SYRACUSE—*All Saints'*: Gen., $26.80; Wo. Aux.,† $3 ..... 29 80
Calvary: $31.90, Girls' Friendly Society, $22.18, Gen. 54
Grace: Gen., $10.25; Wo. Aux.,† $2.. 12
St. Mark's: Gen., $17.85; Wo. Aux.,† $3 20
St. Paul's: Dom., $50; Bishop Beecher's work, Kearney, $43.56, Gen., $135.84; Frn., $47.34; Girls' Friendly Society, Gen., $5; Wo. Aux.,† $2.50 284
St. Philip's: Gen. 2
Trinity Church: Gen., $13.36; Wo. Aux.,† $2.50 15
Church of the Saviour: Gen., $15; Wo. Aux.,† $3 18
E. L. Pierce, Gen. 15
"Anon.," Sp. for famine sufferers, China 1
THERESA—*St. James's*: Wo. Aux.†....
TRUMANSBURG—*Epiphany*: Wo. Aux., Gen., 75 cts.; †20 cts. .....
UNION SPRINGS—*Grace*: Wo. Aux.†...
UTICA—*Calvary*: Gen., $75; Wo. Aux.,† $2.25 77
Grace: Wo. Aux.† 3
Holy Cross: Wo. Aux.† .....
St. Andrew's: Wo. Aux.† .....
St. George's: Wo. Aux.† .....
St. Luke's: Wo. Aux.† .....
Trinity Church: Wo. Aux.† .....
WARNERS—*St. Paul's*: Wo. Aux.†..... 1
WATERLOO—*St. Paul's*: Gen., $71.39; Wo. Aux.,† $1.55 72
WATERTOWN—*Church of the Redeemer*: Wo. Aux.† .....
St. Paul's: $9.60, S. S., $2.09, Gen.; Wo. Aux.,† $2.50 14
Trinity Church: Wo. Aux.†..... 7
Churches of Watertown, Forward Movement, Gen. 8
WATERVILLE—*Grace*: Wo. Aux.†..... 1
WAVERLY—*Grace*: Wo. Aux.† .....
WHITESBORO—*St. John's*: Gen., $22; Wo. Aux.,† 15 cts. 22
WHITNEY'S POINT—*Grace*: Gen. 10
WILLARD—*Christ Church*: Gen., $14.68; Wo. Aux.,† 65 cts. 15
WESTMORELAND — *Gethsemane*: Gen., 65 cts.; Wo. Aux.,† 15 cts. .....
WILLOWDALE—*Grace*: Wo. Aux.† .....
WINDSOR—*Zion Church*: Wo. Aux.†...
MISCELLANEOUS — "Of Thine Own," China, $100, Southern mountaineers, $100, work in Western missionary districts, $800 1,000

† For salary of native helper, Alaska.

Chicago

Ap. $2,270.13; *Sp.* $493.00

CHICAGO—*Advent*: Gen. 15
All Saints': Wo. Aux., Sp. for Rev. Hunter Lewis, Mesilla Park, New Mexico, $5; Sp. for Rev. S. C. Hughson, Tennessee, $1; Sp. for Rev. F. B. Wentworth, Lexington, $1. 7
Ascension: Dom., $12; Frn., $8. 20
Atonement: Dom. and Frn., $30; Wo. Aux., salary Miss Langdon, Alaska, $10; St. Augustine's School, Raleigh, North Carolina, $3; St. Elizabeth's Hospital, Shanghai, $10; Gen., $35. 88
Calvary: Gen. 30
Christ Church: Gen. 100
Epiphany: Gen., $15.65; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $5 20
Grace: Dom. and Frn., $269.06; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $15; St. Elizabeth's Hospital, Shanghai, $30; Gen., $45 35
Church of the Good Shepherd: Gen... 1
Holy Cross: Gen. .....
Church of Our Saviour: Gen. .....

Church of the Redeemer: Gen..... 125 00
St. Alban's: Gen..... 25 00
St. Andrew's: Gen..... 18 47
St. Barnabas's: Gen..... 7 53
St. Bartholomew's: Wo. Aux., Gen.... 2 75
St. Chrysostom's: Wo. Aux., Gen., $35; salary Miss Langdon, Alaska, $5; St. Augustine's School, Raleigh, North Carolina, $10; St. Elizabeth's Hospital, Shanghai, $10..... 60 00
St. Edmund's: Wo. Aux., Gen..... 10 00
St. James's: A Member, Frn., $100; Wo. Aux., salary Miss Langdon, Alaska, $50; St. Augustine's School, Raleigh, North Carolina, $10; St. Elizabeth's Hospital, Shanghai, $20; Gen., $125..... 305 00
St. John's: Dom. and Frn..... 7 06
St. John the Evangelist's: Wo. Aux., Gen. 5 00
St. Luke's: Frn..... 25 00
St. Martin's: Wo. Aux., Gen., $6; salary Miss Langdon, Alaska, $5; St. Augustine's School, Raleigh, North Carolina, $1; St. Elizabeth's Hospital, Shanghai, $1..... 13 00
St. Mary's Mission: Wo. Aux., Gen... 10 00
St. Paul's: Wo. Aux., Sp. for All Saints' Bungalow, St. Luke's Hospital, Phoenix, Arizona..... 5 00
St. Paul's (Kenwood): Wo. Aux., $100, Infant Class, $25, Sp. for Bishop Rowe, Alaska; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $10..... 135 00
St. Peter's: Gen., $150; Sp. for Kearney, $100; Wo. Aux., Gen., $125... 375 00
Cathedral Sts. Peter and Paul: Dom. and Frn..... 25 00
St. Simon's: Wo. Aux., salary Miss Langdon, Alaska, $5; Gen., $25... 30 00
St. Timothy's: Gen..... 1 15
Trinity Church: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $5; Gen., $60..... 65 00
"L. H." Memorial scholarship, St. John's School, Cape Mount, Africa.. 40 00
Mr. and Mrs. G. H. Ingalls, Sp. for Bishop Rowe, Alaska..... 10 00
Rev. M. B. Stewart, $5, Rev. Franklyn C. Sherman, $2, Mr. W. R. Stirling, $100, Sp. for Nevada..... 107 00

DUNDEE—*St. James's*: Dom. and Frn. 7 50
ELGIN—*Church of the Redeemer*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina..... 2 00
EVANSTON—*St. Luke's*: Dom. and Frn. 67 84
St. Mark's: Gen., $100; Sp. for Bishop Beecher, Kearney, for the education of "H. F.," $56; Sp. for the work of Bishop Beecher at Kearney, $25. 181 00
GALENA—*Grace*: Miss Alice L. Snyder, "In Loving Memory of Lucretia H. Snyder," Dom., $3.65, Frn., $3.65.. 7 30
GLEN ELLYN—*St. Mark's*: $20, S. S., $2.40, Gen..... 22 40
HINSDALE—*Grace*: $23.64, Wo. Aux., $5, Gen..... 28 64
JOLIET—*Christ Church*: Wo. Aux., salary Miss Langdon, Alaska, $5; St. Augustine's School, Raleigh, North Carolina, $2..... 7 00
KENILWORTH—*Church of the Holy Comforter*: Gen..... 17 62
LA GRANGE—*Emmanuel Church*: Dom. and Frn..... 195 00
OAK PARK—*Grace*: Sp. for Bishop Robinson to help him rebuild one of his recently destroyed buildings in Nevada 58 00
OTTAWA—*Christ Church*: E. C. Swift, Gen. 10 00
PECATONICA—*St. Peter's*: Dom. and Frn. 5 00
PILMETTE—*St. Augustine's*: Dom. and Frn. 15 00
MISCELLANEOUS—Wo. Aux., Gen..... 68 16

Colorado

Ap. $216.83; *Sp.* $49.08

BOULDER—*St. John's*: Dom. and Frn. 71 00
CANON CITY—*Christ Church*: A. R. Livingston, $25, A. P. Livingston, $25, Gen..... 50 00
CENTRAL CITY—*St. Paul's*: Gen..... 7 60
CRIPPLE CREEK—*St. Andrew's*: (Apportionment, 1910-1911) Gen..... 10 00
COLORADO SPRINGS — *Grace*: "A friend," Gen..... 1 26
St. Stephen's: Wo. Aux., Gen..... 20 00
DENVER—*Ascension Memorial*: Gen.. 7 50
St. Barnabas's: Sp. for Rev. A. R. Hoare, Point Hope, Alaska, for his greatest need, $33; S. S., Sp. toward the purchase of a launch for Mr. Hoare, Point Hope, Alaska, $16.08 ..... 49 08
St. Mark's: Gen..... 7 28
St. Peter's: Gen..... 21 79
EVERGREEN — *Transfiguration*: Dom. and Frn. 10 00
MANITOU—*St. Andrew's*: Gen..... 6 50
PUEBLO—*Trinity Church*: Gen..... 2 40
STERLING—*All Saints'*: Gen..... 1 50

Connecticut

Ap. $4,940.01; *Sp.* $858.00

BANTAM—*St. Paul's*: Dorothy Duffie, Sp. for Chinese Famine Fund..... 5 00
BLACK HALL—*St. Ann's*: Gen..... 5 00
BRIDGEPORT—*St. George's*: Gen..... 12 31
St. John's: $26, S. S., $43.24, Gen.; S. S., "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, $12.50; Sp. for Nevada (of which Miss Mallory, $5, Mr. H. E. Batchellor, $1), $74..... 155 74
Trinity Church: Dom. and Frn., $250; Sp. for Nevada, $50; Sp. for Bishop Robinson's Indian work, Nevada, $5..... 305 00
DANBURY—*St. James's*: Gen..... 100 00
DANIELSON—*St. Alban's*: Wo. Aux., Gen. 7 90
DURHAM—*Epiphany*: Gen..... 5 17
EAST BERLIN—*St. Gabriel's*: "In Loving Memory of Herbert," Gen..... 1 00
EAST HARTFORD—*St. John's*: Gen., $100; Wo. Aux., Sp. for Mrs. Roots's station class, Hankow, China, $1.50. 101 50
GUILFORD—*Christ Church*: Gen..... 7 05
HAMDEN—*Grace*: $2, Charles S. Everest, $4, Wo. Aux., $1, Gen..... 7 00
HARTFORD — *Christ Church*: Dom., $250; Frn., $250; "A. H. W.," Dom. and Frn., $50..... 550 00
St. James's: Gen..... 100 00
St. John's: Gen..... 75 00
St. Thomas's: Gen..... 25 00
Trinity Church: Alaska, $200; Philippines, $200; Porto Rico, $100; Africa, $100; Gen. (of which Wo. Aux., $115.07), $182.17; Sp. for Chinese Famine Fund (of which "A Member," $10), $110; Sp. for Rev. D. T. Huntington, Hankow, at his discretion, $300..... 1,192 17
Dr. G. Pierrepont Davis, Dom. and Frn. 200 00
Mrs. G. W. Russell, Gen..... 50 00
Rev. I. T. Beckwith, D.D., Gen..... 30 00
HUNTINGTON—*St. Paul's*: $1.03 S. S., $1.73, Gen..... 2 76
IVORYTON—*All Saints'*: Gen..... 10 00
LITCHFIELD — *St. Michael's*: Gen., $28.95; "A Friend," Sp. for Chinese Famine Fund, $7..... 35 95
MARBLEDALE—*St. Andrew's*: Sp. for Bishop Graves's Famine Fund, $2; "A Member, $10, Wo. Aux., $1.50, Babies' Branch, 85 cts., Gen.; S. S. birthday box, Sp. for Miss Elizabeth

Wood's library at Wuchang, Hankow, $2.50 ..... 16 85
MERIDEN—*All Saints'*: Gen 14 24
St. Andrew's: Gen 41 64
MIDDLETOWN—*St. Luke's Chapel*: Gen., $37.10; Wo. Aux., Sp. for Rev. P. E. Jones, Coustard, Haiti, rebuilding church, $20 ..... 57 10
Holy Trinity Church: Gen 500 00
MILFORD—*St. Peter's*: Gen 5 35
NAUGATUCK—*St. Michael's S. S.*: Gen. 14 74
NEW BRITAIN—*St. Mark's*: Dom. and Frn. 68 47
NEW HAVEN — *St. James's* (Fair Haven): Gen 12 56
St. Luke's: Gen 25 00
St. Paul's: Gen., $400; Sp. for Nevada, $30 ..... 430 00
St. Thomas's: Mrs. Caroline K. Eaton, Sp. for Porto Rico Extension Fund.. Mrs. August Schembeer, Sp. for Bishop Graves, relief famine sufferers, China 25 00
Woman's Church Missionary Association, Gen 6 50
NEW LONDON—*St. James's*: Sp. for Bishop Robinson's work in rebuilding church and rectory, Pyramid Lake, Nevada, $67; Rev. P. M. Kerridge, Sp. for Nevada, $5 ..... 72 00
NEW MILFORD—*St. John's*: Gen 70 00
NORWICH—*Christ Church S. S.*: Dom. 8 56
PLAINVILLE—*Church of Our Saviour*: Gen 25 00
POQUETANUCK—*St. James's*: Gen 13 72
ROCKVILLE—*St. John's*: Gen 18 00
SALISBURY—*St. John's*: Wo. Aux., Gen. 5 00
SANDY HOOK—*St. John's*: Gen 25 00
SAYBROOK—*Grace*: Wo. Aux., Sp. for Bishop Rowe's work, Alaska 5 00
SOUTH GLASTONBURY—*St. Luke's*: Gen. 25 00
SOUTH MANCHESTER—*St. Mary's*: Gen. 53 41
SOUTH NORWALK — *Trinity Church*: Woman's Guild, "Bethany" scholarship, St. Margaret's School, Tokyo.. 25 00
STAFFORD SPRINGS—*Grace*: Gen 10 00
STONINGTON—*Calvary S. S.*: Gen 1 00
THOMASTON—*Trinity Church*: $9.50, Wo. Aux., $7.41, Gen 16 91
TORRINGTON—*Trinity Church*: Gen 163 44
WAREHOUSE POINT—*St. John's*: Gen.. Mrs. J. S. Palmer, Sp. for Bishop Graves, Chinese famine sufferers... 41 98
WASHINGTON—*St. John's*: $2, Babies' Branch, $2, Gen 15 00
WATERBURY—*St. John's*: Gen 4 00
St. Paul's (Waterville): Gen 84 46
Trinity Church: Gen., $98.75; Sp. for Rev. F. N. Neve's work, Virginia, $12 ..... 42 79
WEST HAVEN—*Christ Church*: Gen... 110 75
WESTPORT—*Christ Church*: Gen 95 64
Holy Trinity Church: Gen 50 00
WILLIMANTIC—*St. Paul's*: Gen 50 00
WILTON—*St. Matthew's*: Gen 40 89
WINSTED—*St. James's*: Gen 50 00
YALESVILLE—*St. John Evangelist's*: Gen 102 97
MISCELLANEOUS—S. S. services. *Trinity Church*, Seymour, *Immanuel Church*, West Ansonia, *Christ Church*, Ansonia, held in church, Gen. 2 30
Wo. Aux. of Fairfield Archdeaconry, Sp. for Nevada 10 85
Wo. Aux., Foreign Missionary Jubilee Fund, Africa 72 00
"E. D. C.," Porto Rico, $50; Philippines, $50 ..... 136 34
100 00

Dallas

Ap. $223.64; *Sp.* $10.25

COMANCHE—*St. Matthew's*: "A Churchwoman," Dom. and Frn 5 00
CORSICANA—*St. John's*: Dom 50
DALLAS—*St. Matthew's*: Junior Aux., Gen. (of which Juniors No. 1, $3.50, No. 2, $1.50, No. 3, $1) 6
FORT WORTH—*St. Andrew's*: Gen., $16.55; Wo. Aux., Sp. for Church work, Kearney, $5 21
Trinity Church: Wo. Aux., Dom., $15; Frn., $5 20
TEXARKANA—*St. James's*: Gen., $13.94; Wo. Aux., Frn., $20; Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee, $5.25 39
MISCELLANEOUS—Wo. Aux., Jubilee Offering, Frn 92

Delaware

Ap. $505.19; *Sp.* $11.04

GEORGETOWN—*St. Paul's*: Gen 8
St. George's Chapel S. S.: Gen 2
GREENVILLE—*Christ Church*: Dom., $99; Gen., $86 185
LONG NECK—*Trinity Chapel*: Gen ... 5
MARSHALLTON—*St. Barnabas's*: Gen.. 10
MILFORD—*Christ Church*: Junior Aux., Sp. for Rev. T. P. Maslin for his work in Hankow 4
MILLSBORO—*St. Mark's*: Gen 12
NEW CASTLE — *Immanuel Church*: Dom. and Frn., $45; "A Member," Sp. for Building Fund, St. Luke's Church, Manila, Philippine Islands, $1 4
REHOBOTH—*All Saints'*: Gen 2
WILMINGTON—*Trinity Church*: Dom., $87.60; Gen., $67.68 15
MISCELLANEOUS—Annual United Service of S. S's in Wilmington, Sp. for Rev. Mr. Bartter, Philippine Islands, half offering of United S. S's Service 3
Wo. Aux., Mexican Division, "Bishop Lee" scholarship, St. Andrew's Seminary, Mexico 5
Wo. Aux., work of Deacon ss Stewart, Hankow 3

Duluth

Ap. $88.55

BROWN VALLEY—*St. Luke's*: Gen 55
DULUTH—*St. Paul's*: Gen 6
HIBBING—*Christ Church*: Gen 2
WADENA—*St. Helen's*: Gen 00

East Carolina

Ap. $473.63

AYDEN—*St. James's*: Rev. Joseph W. Fulford, $1, Mrs. Fulford, $1, Gen. 00
BEAUFORT—*St. Paul's*: Gen 65
EDENTON—*St. Paul's*: Gen 12
HOPE MILLS—*Christ Church*: Gen 00
WASHINGTON—*St. Peter's*: Gen 16
WILMINGTON—*St. James's*: $364.70, "A Member," $32, Gen 70

Easton

Ap. $137.75; *Sp.* $17.12

CECIL CO.—*North Sassafras Parish* (Cecilton): Wo. Aux., Gen 00
Trinity Parish (Elkton): Frn., 25 cts.; Gen., $9.75 00
DORCHESTER CO. — *Christ Church* (Cambridge): Gen 55
KENT CO.—*Emmanuel Church* (Chestertown): Gen 00
QUEEN ANNE CO. — *Wye Parish* (Queenstown): Wo. Aux., Gen 55
SOMERSET CO.—*St. John's* (Crisfield): Gen 65
St. Paul's (Crisfield): Gen 00

WICOMICO CO.—*Spring Hill Parish*: Gen. 4 00
WORCESTER CO.—*St. Paul's* (Berlin): Sp. for starving Chinese..... 17 12

Erie

Ap. $183.39

ERIE—*St. Paul's*: Dom., $40.26; Frn., $54.17 ..... 94 43
NORTH EAST—*Holy Cross*: Gen..... 6 80
NORTH GIRARD—*Grace*: Gen..... 10 00
RIDGWAY—*Grace*: Gen..... 7 85
SHARON—*St. John's*: Gen..... 64 31

Florida

Ap. $627.18; *Sp.* $319.14

ALTON—*St. John's*: Gen..... 2 42
APALACHICOLA—*Trinity Church*: Gen.. 39 90
CARRABELLE—*Ascension*: Gen..... 24
GAINESVILLE—*Holy Trinity Church*: Gen. 43 00
JACKSONVILLE—*Church of the Good Shepherd*: Gen..... 127 11
St. John's: Gen..... 382 44
LAKE CITY—*St. James's*: Gen..... 17 07
MONTICELLO—*Christ Church*: Gen.... 15 00
MISCELLANEOUS—Woman's Jubilee, Sp. for Miss Boyd, Tokyo..... 319 14

Fond du Lac

Ap. $32.23; *Sp.* $5.00

FOND DU LAC—*St. Paul's Cathedral*: B. O. Reynolds, Sp. for Rev. R. E. Wood, Wuchang, Hankow..... 5 00
MANITOWOC—*St. James's*: Gen..... 6 45
PLYMOUTH—*St. Paul's*: Gen..... 3 63
STEVEN'S POINT—*Intercession*: Gen.. 12 15
WAUSAU—*St. John's*: Gen..... 10 00

Georgia

Ap. $235.67; *Sp.* $40.00

AMERICUS—*Calvary*: Frn..... 13 19
AUGUSTA—*Church of the Good Shepherd*: Wo. Aux., Gen..... 25 00
CORDELE—*Christ Church*: Gen..... 40 00
DUBLIN—*Christ Church*: Gen..... 10 00
HAWKINSVILLE—*St. Luke's*: Gen..... 4 00
QUITMAN — *St. James's*: Gen. (of which Apportionment, 1910-11, $8). 23 00
SAVANNAH—*Christ Church*: Wo. Aux., Sp. for Rev. Mr. Hayakawa, Osaka, Kyoto, for building church..... 25 00
St. Augustine's: Gen..... 3 00
St. John's: Wo. Aux., Sp. for Rev. Mr. Hayakawa, Osaka, Kyoto, for church building..... 10 00
St. Paul's: Dom., $9.49; Frn., $5.11.. 14 60
St. Stephen's: Gen..... 37 88
St. Michael's Chapel: Wo. Aux., Sp. Sp. for Rev. Mr. Hayakawa, Osaka, Kyoto 5 00
THOMASVILLE—*Church of the Good Shepherd*: Gen..... 10 00
MISCELLANEOUS — Wo. Aux., Bible-woman, Japan..... 55 00

Harrisburg

Ap. $371.31; *Sp.* $23.00

CHAMBERSBURG—*Trinity Church*: Wo. Aux., Sp. for Bishop Graves for Chinese famine sufferers..... 2 00
COUDERSPORT — *Christ Church*: Gen., $20; Wo. Aux., Sp. for "Rev. McNeely du Bose" scholarship, Morganton, Asheville, $1; Sp. for Rev. F. B. Wentworth, Lexington, $1..... 31 00
HARRISBURG—*St. Andrew's*: Gen..... 206 40
HUNTINGDON—*St. John's*: Gen..... 20 00
LANCASTER—*St. John's*: Wo. Aux., Sp. for work among Oneidas, Fond du Lac, $5; Sp. for Building Fund, Mancos, Western Colorado, $5..... 10 00
LYKENS—*Christ Church*: Gen..... 16 00
SELINS GROVE—*All Saints'*: Gen..... 5 00
SHAMOKIN—*Trinity Church*: Gen..... 10 60
WILLIAMSPORT—*Christ Church*: Dom., $9.77; Frn., $9.77; Gen., $9.78... 29 32
St. Mary's: Frn..... 7 00
Trinity Church: $26.87, Wo. Aux., $24.85, S. S., $5.27, Gen..... 56 99

Indianapolis

Ap. $244.48

COLUMBUS—*St. Paul's S. S.*: Gen.... 2 50
INDIANAPOLIS—*All Saints' Cathedral*: Gen. 12 53
St. David's: Gen..... 28 65
JEFFERSONVILLE—*St. Paul's*: Gen.... 56 90
LAFAYETTE—*St. John's*: Dom., $31.30; Frn., $39.75..... 71 05
LAWRENCEBURG—*Trinity Church*: Gen. 10 00
MUNCIE—*Grace*: Gen..... 7 85
NEW ALBANY—*St. Paul's*: Gen..... 55 00

Iowa

Ap. $261.30

ANAMOSA—*St. Mark's*: $5, S. S., $1, Gen. 6 00
BURLINGTON—*Christ Church*: Wo. Aux., China..... 5 00
CEDAR RAPIDS—*Grace*: Gen..... 23 42
CLINTON—*St. John's*: Gen..... 7 39
COUNCIL BLUFFS—*St. Paul's*: Wo. Aux., Gen..... 10 00
DENISON—*Trinity Church S. S.*: Gen.. 5 00
DES MOINES—*St. Paul's*: Dom. and Frn. 67 50
Junior Aux., $2.51; Babies' Branch, $1.66; Gen..... 4 17
ESTHERVILLE—*Grace*: Gen..... 5 46
FARLEY—*St. George's*: Gen..... 1 25
FORT DODGE—*St. Mark's*: Gen..... 9 00
HARLAN—*St. Paul's*: Wo. Aux., salary of Miss Babcock, Tokyo, $3; Gen., $3 6 00
INDEPENDENCE—*St. James's*: Wo. Aux., salary Miss Babcock, Tokyo, $8; Gen., $5..... 13 00
IOWA CITY—*Trinity Church*: Gen., $3.80, Wo. Aux., salary of Miss Babcock, Tokyo, $10..... 13 80
KEOKUK—*St. John's*: Gen..... 40 57
LE MARS—*St. George's*: Dom..... 3 07
LYONS—*Grace*: Wo. Aux., salary of Miss Babcock, Tokyo..... 10 00
SHENANDOAH—*St. John's*: Gen..... 3 00
SIOUX CITY—Wo. Aux., salary of Miss Babcock, Tokyo, $8; Gen., $10..... 18 00
WAVERLY—*St. Andrew's*: Gen..... 9 67

Kansas

Ap. $313.48; *Sp.* $50.00

ATCHISON—*Advent S. S.*: Cuba..... 26 00
BLUE RAPIDS—*Trinity Church S. S.*: Cuba 3 25
BURLINGTON — "A Friend," Dom., $15.65; Frn., $15.65..... 31 30
Ascension S. S.: Cuba..... 3 00
CHANUTE—*Grace S. S.*: Gen..... 3 00
COFFEYVILLE—*St. Paul's*: Gen..... 4 50
CLAY CENTRE—*St. Paul's S. S.*: Cuba. 1 50
EMPORIA—*St. Andrew's S. S.*: Gen.... 7 25
FORT LEAVENWORTH—*S. S.*: Cuba.... 10 00
HIAWATHA—*St. John's S. S.*: Cuba... 5 00
INDEPENDENCE—*Epiphany*: Gen..... 9 14
IOLA—*St. Timothy's*: (of which S. S., $1.35) Gen..... 3 68
JUNCTION CITY—*Covenant*: Gen., $8; S. S., Cuba, $5.10..... 13 10
KANSAS CITY—*St. Peter's S. S.*: Cuba. 2 10

LAWRENCE—*Trinity Church*: Dom., $1.07; Frn., $1.07; S. S., Cuba, $2.74 4 88
LEAVENWORTH—*St. Paul's*: $2, Wo. Aux., $5, S. S., Cuba, $42.10, Gen. 49 10
MARYSVILLE—*St. Paul's S. S.*: Cuba.. 1 43
NEODESHA—*Ascension S. S.*: Gen..... 1 50
PARSONS—*St. John's Memorial S. S.*: Cuba 6 50
PITTSBURG—*St. Peter's S. S.*: Cuba.. 6 50
SEDAN—*Epiphany S. S.*: Cuba..... 1 25
TOPEKA—*Church of the Good Shepherd* (North) *S. S.*: Cuba..... 2 00
Grace Cathedral: Wo. Aux., Sp. for life insurance of foreign missionary, $50; S. S., Cuba, $60; Gen., $5.37.. 115 37
WAKEFIELD—*St. George's S. S.*: Cuba. 5 00
WAMEGO—*St. Luke's S. S.*: Cuba..... 5 00
WASHINGTON—*Grace S. S.*: Cuba..... 3 40
WELLINGTON—*St. Paul's S. S.*: Cuba.. 2 50
WICHITA—*All Saints' S. S.*: Gen..... 84
St. John's S. S.: Cuba..... 26 39
St. Stephen's S. S.: Gen..... 3 00
WILLIAMSBURG—*St. Barnabas's S. S.*: Gen. 4 50
YATES CENTRE—*Calvary S. S.*: Gen... 1 50

Kansas City

Ap. $142.54; *Sp.* $5.00

BOONVILLE—*Christ Church*: Wo. Aux., $1, S. S., $3.37, Gen..... 4 37
KANSAS CITY—*Grace Hall*: Wo. Aux., Gen., $5; Sp. for Bishop Rowe, Alaska, $5..... 10 00
St. Augustine's: Gen..... 15 00
St. George's: Wo. Aux., Gen..... 40 00
St. John's S. S.: Gen..... 4 17
St. Paul's: Junior Aux., Gen..... 5 00
———: Gen..... 50 00
WARRENSBURG—*Christ Church*: Gen.. 15 00
WEST PLAINS—*All Saints'*: Gen..... 4 00

Kentucky

Ap. $735.62

ANCHORAGE—*St. Luke's*: Wo. Aux., Gen. 12 00
BOWLING GREEN—*Christ Church*: Wo. Aux., Gen..... 12 00
HENDERSON—*St. Paul's*: Wo. Aux., Gen. 5 00
LOUISVILLE—*Calvary*: Wo. Aux., Gen. 20 00
Christ Church Cathedral: Frn., $291.82; Mrs. Sidney Hewett, Indian, $4.45..... 296 27
Epiphany: Junior Aux., Gen..... 5 00
Church of Our Merciful Saviour: Dom. and Frn..... 12 50
St. Andrew's: Frn., $75; Gen., $75; Wo. Aux., Brazil, $12.50; salary Mrs. Dennis, Africa, $50..... 212 50
St. Mark's: Gen..... 100 00
St. Paul's: Wo. Aux., $8; Junior Aux., $5; Gen..... 13 00
St. Stephen's: Wo. Aux., Gen..... 5 00
St. Thomas's: Wo. Aux., Gen..... 10 80
PADUCAH— *Grace*: $19.55, "A Penitent," $2, Gen..... 21 55
PEWEE—*St. James's*: Wo. Aux., Gen.. 10 00

Lexington

Ap. $140.99; *Sp.* $52.00

COVINGTON—*St. John's S. S.*: Gen.... 1 32
FRANKFORT — *Ascension*: Gen. (of which from Right Rev. C. C. Penick, D.D., $50), $105; Sp. for St. Paul's College, Tokyo, $2..... 107 00
Mrs. C. C. Penick, Sp. for Bishop Graves, for famine sufferers, China. 50 00
LATONIA—*St. Stephen's*; Gen..... 2 50
NEWPORT—*St. Paul's*: Gen..... 25 00
NICHOLASVILLE—*All Saints'*: Gen.... 6
PARIS—*St. Peter's*: Gen..... 6 5

Long Island

Ap. $4,424.24; *Sp.* $66.25

BROOKLYN—*Ascension*: Gen..... 105 0
Calvary S. S.: Gen..... 6 0
Holy Trinity Church: $300, S. S. Lenten Offering, 1910-1911, $48.73, Gen. 348 7
Incarnation: "A Friend of Missions," Gen. 20 0
St. Ann's: Dom., $68.06; Frn., $3,168.06 ..... 3,236 1
St. Barnabas's Chapel: Gen..... 12 0
St. Clement's S. S.: Dom., $5.85; Frn., $9.40 ..... 15 2
St. Gabriel's: Henry A. F. Young, Sp. for China Famine Fund..... 10 0
Church of St. Matthew: Gen..... 108 6
St. Michael's: Dom., $48.41; Frn., $48.41 ..... 96 8
St. Philip's: Gen..... 5 0
St. Stephen's: Gen., $4.80; S. S., Dom. and Frn., $5..... 9 8
Trinity Church (East New York): Gen. 14 1
Rev. Uriah T. Tracy, Gen..... 10 0
COLLEGE POINT—*St. Paul's Chapel*: Gen. 10 0
FARMINGDALE—*St. Thomas's*; Gen.... 1 8
FREEPORT—*Transfiguration*: Dom. and Frn. 39 0
GARDEN CITY—*Incarnation Cathedral*: "Dean Cox" scholarship, Boone University, Wuchang, Hankow..... 74 4
GREENPORT—*Holy Trinity Church*: Gen. 8 8
HICKSVILLE—*Holy Trinity Church*: Gen. 2 1
HOLLIS—*St. Gabriel's*: Gen. (of which S. S., $1.78), $6.78; Sp. for Chinese Famine Fund, from E. W. W. (of which for reclamation work, $25), $50; Rev. and Mrs. H. N. Brown, $3; W. L. Nagle, 25 cts..... 60 0
"In Memoriam," Sp. for famine sufferers, China..... 3
JAMAICA—*Grace*: Dom. and Frn..... 123
St. Stephen's S. S.: Gen..... 2
MERRICK—*Church of the Redeemer*: $73.19, Wo. Aux., $5, S. S., $5.07, Gen. 83
OYSTER BAY—*Christ Church S. S.*: Frn. 5
RICHMOND HILL—*Resurrection*: Family Missionary Box, Gen..... 13
RIVERHEAD—*Grace*: Gen..... 24
ROOSEVELT—*St. Paul's*: Gen..... 3
SAG HARBOR—*Christ Church*: Dom., and Frn., $10; Gen., $25..... 35
SMITHVILLE—*St. Matthias's* (South) *S. S.*: Gen..... 3

Los Angeles

Ap. $410.57; *Sp.* $25.00

HEMET—*Church of the Good Shepherd*: Dom. and Frn..... 35
IMPERIAL—*St. Matthias's*: Gen..... 9
LONG BEACH—*St. Luke's S. S.*: Sp. for compass for launch for Point Hope, Alaska..... 25
LOS ANGELES—*All Saints'*: Gen..... 26
St. James's: Dom. and Frn..... 7
St. Peter's (San Pedro): Gen..... 11
Trinity Church: Gen..... 4
MONROVIA—*St. Luke's*: Wo. Aux., Gen. 2
MURIETTA—*Trinity Church*: Dom. and Frn. 7
PASADENA—*All Saints'*: Gen..... 275
POMONA—*St. Paul's*: Gen..... 20
SAWTELLE—*St. John's*: Gen..... 2
MISCELLANEOUS—"In loving memory of Bishop Dunlop," Dom. and Frn.. 10

Louisiana

Ap. $281.72

HOUMA—*St. Matthew's*: Gen..... 14 05
NEW ORLEANS—*Grace*: George, Robert and Margaret Wiegand, Woman's Missionary Jubilee, Training-school for Bible-women, Hankow..... 25 00
Mt. Olivet: Algiers, $14.31, S. S., $4.48, Gen..... 18 79
St. Andrew's: Gen..... 4 73
St. George's S. S.: Gen..... 6 65
St. Paul's: $100, S. S., $12.50, Gen.. 112 50
SHREVEPORT—*St. Mark's*: Wo. Aux., Gen..... 100 00

Maine

Ap. $99.67; *Sp.* $15.00

BANGOR—*St. John's*: "A Member," Gen., $5; Mrs. Mabel P. Plaisted, Sp. for Chinese famine sufferers, $15.. 20 00
BAR HARBOR—*St. Saviour's*: Gen..... 12 31
BROWNVILLE JUNCTION—*St. John the Baptist's*: Gen..... 50 00
CAMDEN—*St. Thomas's*; Gen..... 20 00
HULL'S COVE—*Church of Our Father*: Gen..... 2 16
MILLINOCKET—*St. Andrew's*: Gen..... 1 00
PORTLAND — *St. Stephen's*: Dom., $47.17; "A Friend in California," Gen., $5..... 52 17
SANFORD—*St. George's*: Gen..... 3 20
SHERMAN—*St. James's*: Gen..... 1 00

Marquette

Ap. $10.56

CRYSTAL FALLS—*St. Mark's*: $3.60, S. S., 63 cts., Gen..... 4 23
ONTONAGON—*Ascension*: Gen..... 6 33

Maryland

Ap. $2,452.46; *Sp.* $231.35

ANNE ARUNDEL CO.—*St. Anne's* (Annapolis): Dom. and Frn..... 30 04
Severn Parish (Millersville): A mite-chest, Gen..... 5 00
BALTIMORE—*Advent Chapel*: Gen..... 50 00
Christ Church: Gen..... 135 00
Christ Church Chapel (Fells Point): Sp. for Rev. J. A. Welbourn, Tokyo. 30 00
Emmanuel Church: Dom..... 665 60
Holy Cross S. S.: Gen..... 1 25
Memorial: Wo. Aux., salary of woman teacher for Indians, South Dakota.. 25 00
St. Mary's (Hampden): Gen..... 30 00
St. Michael and All Angels': Gen. (of which "M. M.," $15)..... 115 00
St. Paul's: Gen., $500; Box 6,406 (In Memoriam) "L. C. A.," Dom., $5; Miss Caroline Fischer, Frn., $1; Wo. Aux., Alaska, $15; St. Paul's College, Tokyo, $15..... 536 00
St. Paul's Chapel S. S. (Avalon): Sp. for Navajo Indian Hospital, Fort Defiance, Arizona..... 5 25
St. Peter's: J. D. Howard, Sp. for Bishop Rowe, Alaska..... 20 00
St. Thomas's S. S. (Homestead): Gen. (In Memoriam), Dr. Woodward's work, Anking, Wuhu..... 50 00
"A Friend of Missions," Gen..... 25 00
"A.," Sp. for Rev. Y. Sugiura's work, Tokyo..... 9 10
BALTIMORE CO.—*Church of the Holy Comforter S. S.* (Lutherville): Work in Pelotas, Brazil..... 5 00
St. James's (Monkton): Gen., $11.09; Sp. for roof on building of Mr. Ishii's Orphanage, Tokyo, $7..... 18 09
St. John's (Huntingdon): Gen..... 109 00
St. John's (Mt. Washington): Dom., $15; Frn., $5; Gen., $18; Wo. Aux., Dom., $5; Frn., $5; Junior Aux., Dom., $5..... 53 00
St. Mark's-on-the-Hill (Pikesville): $113, Wo. Aux., $50, S. S., $35, Gen..... 198 00
St. Mary's (Franklintown): Alaska, $2.50; Hankow, $2.50..... 5 00
St. Timothy's (Catonsville): Gen. (of which Wo. Aux., $16), $121; Junior Aux., Bishop Rowe's work, Alaska, $25..... 146 00
Trinity Church (Towson): Rev. W. H. H. Powers, Sp. for Rev. Mr. Sherman, Hankow, for famine sufferers. 5 00
Mrs. George A. Barksdale, Sp. for famine sufferers, China..... 5 00
CALVERT CO.—*Middleham Chapel*: Gen. 9 00
CARROLL CO.—*Ascension* (Westminster): Dom., $3; Frn., $2..... 5 00
FREDERICK CO.—*All Saints'*: Gen., $100; Sp. for St. Paul's College Building Fund, Tokyo (of which Mrs. Joseph D. Baker, $100), $105..... 205 00
Catoctin Parish, St. Stephen's: Gen.. 18 00
HARFORD CO.—*St. Mary's* (Emmorton): Gen..... 15 85
HOWARD CO.—" E. C. T." (Elkridge), Frn..... 4 00
WASHINGTON CO.—*St. John's* (Hagerstown): Wo. Aux., Frn., $5; S. S., "Frances Howell Kennedy" scholarship, St. Hilda's School, Wuchang, Hankow, $50..... 55 00
MISCELLANEOUS — Missionary mass meeting, Gen., $44.94; Sp. for Bishop Rowe, Alaska, $25..... 69 94
Branch Junior Aux., Sp. for P. K. Goto's work for children, Tokyo, $10; Sp. for famine sufferers, China, $10..... 20 00

Massachusetts

Ap. $6,416.21; *Sp.* $2,237.70

ANDOVER—*Christ Church*: Gen..... 120 95
ATTLEBORO—*All Saints'*: Gen..... 35 00
BARNSTABLE—*St. Mary's*: Gen..... 25 00
BEACHMONT—*St. Paul's*: Gen..... 3 55
BOSTON—*Advent S. S.*: Gen..... 16 08
All Saints' (Dorchester): Dom. and Frn. (of which Junior Aux., $10).. 160 00
Ascension: Gen..... 89 98
Emmanuel Church: Frn., $1; Gen., $4,034.90..... 4,035 90
Emmanuel Church (West Roxbury): Gen..... 31 18
Grace (South): Dom. and Frn..... 25 00
Church of the Holy Spirit (Mattapan): Dom., $78.69; Gen., $50..... 128 69
St. Augustine's and St. Martin's: Gen..... 2 95
St. James's (Roxbury): "A Member," Wo. Aux., Sp. for Famine Fund, China..... 15 00
St. John the Evangelist's: Gen..... 30 95
*St. Margaret's S. S.** (Brighton): 1911, Gen..... 7 08
St. Mark's: Gen..... 26 17
St. Mary's: Gen..... 40 00
St. Peter's (Jamaica Plains): Gen.... 10 00
Trinity Church School S. S.: Work in Eastern Oklahoma..... 71 06
"Friend in Boston," Sp. for a building at Fort Yukon, at discretion of Bishop Rowe, Alaska..... 2,000 00
"A Friend," Gen..... 100 00
Mrs. Walter C. Baylies, "Ruth Baylies" scholarship, Cape Palmas Orphan Asylum, Africa..... 50 00
"A Communicant," Frn..... 5 00
BROOKLINE—*St. Paul's*: Frn., $211.05; "A Member," Wo. Aux., Sp. for Famine Fund, China, $15..... 226 05
Mrs. George Blake Dexter, Gen..... 2 00

CAMBRIDGE—*Christ Church*: "A Member," Wo. Aux., Sp. for Famine Fund, China 10 00
St. John's Memorial Chapel: Mrs. B. Vaughan, Gen., $25; Wo. Aux., Sp. for Rev. T. S. Tyng's life insurance, Kyoto, $12.50 ..... 37 50
St. Peter's: Gen 30 00
St. Philip's: "Little Sisters," Gen 5 00
Mrs. Edward Abbott, Gen 50 00
Rev. J. I. T. Coolidge, Gen 2 00
DANVERS—*Calvary*: Gen 25 06
DEDHAM—*St. Paul's*: $331.26, S. S., $14.40, Gen 345 66
FALL RIVER—*Ascension*: Dom., $17.50; Frn., $17.50 ..... 35 00
St. James's: Gen 15 00
St. Stephen's: $1.88, S. S., $2, Gen. 3 88
FALMOUTH—*Church of the Messiah* (Wood's Hole): Frn 31 25
St. Barnabas's: Gen 7 00
GROTON—*St. John's Chapel, Groton School*: Gen 300 00
GROTON AND AYER—*St. Andrew's*: Gen 5 20
HAVERHILL—*Trinity Church*: $71.49, S. S., $3.51, Gen 75 00
HINGHAM—*St. John the Evangelist's*: Gen 10 00
LAWRENCE—*Grace*: Gen 86 33
LOWELL—*St. John's*: Gen 17 00
LYNN—*Incarnation*: Gen 16 00
St. Stephen's: Gen 42 52
NANTUCKET—*St. Paul's*: Gen 49 37
NATICK—*St. Paul's S. S.*: Gen 15 00
NEW BEDFORD—*Grace*: Dom., $192.44; Frn., $4; Wo. Aux., "In Memory of S. E. Rodman," Sp. for Rev. Nathan Matthews, Africa, $20 ..... 216 44
NEWTON—*Grace*: Dom., $1; Gen., $67; Sp. for Bishop Thomas, Wyoming, $3.20 ..... 71 20
St. Mary's (Lower Falls): Gen 268 96
St. Paul's (Highlands): Dom. and Frn. 56 71
NEWTONVILLE—*St. John's*: Frn 99 00
ROCKPORT—*St. Mary's S. S.*: Gen 5 00
SALEM—*St. Peter's*: Gen 130 90
SOMERVILLE—*Emmanuel Church*: Gen. 24 00
St. Thomas's: Gen 24 00
SWAMPSCOTT—*Holy Name*: Gen 50 00
WALTHAM—*Ascension*: Gen 16 19
WINCHESTER—*Epiphany*: Sp. for salary of Mr. James H. Taylor, of St. George's Mission, Morganton, Asheville, $1; work in Africa, $1.36; Wo. Aux., Sp. for Rev. G. C. Bartter's work in Philippines, $5 ..... 7 36
WOBURN—*Trinity Church*: Gen 7 91
MISCELLANEOUS — Branch Wo. Aux., Quiet Day Offering, Gen., $33.72; Jubilee Offering, Sp. for St. Margaret's School, Tokyo, $106; "A Friend," Sp. for the Patterson Industrial School, Asheville, $25; "A Member," Sp. for Famine Fund, China, $5; diocesan officers, Sp. for Bishop Roots, Hankow, for famine sufferers, $15 ..... 184 72
Branch Junior Aux., Gen. (of which offering at annual service for leaders, October 18th, $12.64, offering at annual service for Juniors, November 11th, $21.52), $34.16; Miss Blandina P. Babcock, Sp. for Bishop Aves's Hospital, Mexico, $5 ..... 39 16

Michigan

Ap. $1,893.76; *Sp.* $86.08

ALGONAC—*St. Andrew's*: Gen 40 00
ANN ARBOR—*St. Andrew's*: Dom. and Frn., $100; Wo. Aux., salary of Miss Bull, Kyoto, $10; "Harris Memorial" scholarship, St. John's University, Shanghai, $2.50; Sp. for Foreign Insurance Fund, $2 114
BIRMINGHAM—*St. James's*: Gen 5
DETROIT—*Christ Church*: Gen., $500; Miss C. S. Sheldon, Sp. for Chinese sufferers by war and famine, $5; Wo. Aux., Alaska, $35; St. Paul's School, Lawrenceville, Southern Virginia, $25; K. W. Minor Memorial, St. Augustine's School, Raleigh, North Carolina, $35; Sp. for Bishop Spalding, Utah, $20 620
Church of the Messiah S. S.: Gen., $3.74; Junior Aux., Alaska, $10; Gen., $6; Sp. for Archdeacon Russell, Southern Virginia, $3; Sp. for Bishop Horner, Asheville, $2; Sp. for Miss Routledge, Manila, Philippine Islands, $12; St. James's Hospital, Anking, Wuhu, $3 39
St. John's: $425, "A Member," $100, Gen 525
St. Joseph's: Gen 40
St. Mary's: Wo. Aux., Gen 5
St. Paul's Cathedral: Gen., $335.80; Junior Aux., Gen., $34; Wo. Aux., Mrs. Fyfe, Sp. for Bishop Spalding, Utah, $15 384
St. Peter's S. S.: Gen 7
St. Thomas's: Gen 40
FLINT—*Christ Church*: Gen 10
GROSSE ILE—*St. James's*: Wo. Aux., Alaska, $2; St. Paul's School, Lawrenceville, Southern Virginia, $2; K. W. Minor Memorial, St. Augustine's School, Raleigh, North Carolina, $3; Philippines, $2; salary of Miss Bull, Kyoto, $2.50; "Harris Memorial" scholarship, St. John's University, Shanghai, $2; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, $3.50; Sp. for Foreign Insurance Fund, $2; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, $2 23
HIGHLAND PARK—*St. Alban's Mission*: Gen 35
HUDSON—*Trinity Church*: Wo. Aux., Gen 1
MT. CLEMENS—*Grace S. S.*: Gen 3
PONTIAC—*All Saints' S. S.*: $5, Charles M. Eaton, $1, Sp. for Bishop Beecher, Kearney; Junior Aux., "Bishop C. D. Williams" scholarship, St. John's School, Cape Mount, Africa, $25; Wo. Aux., salary of Miss Bull, Kyoto, $3; "Harris Memorial" scholarship, St. John's University, Shanghai, $3; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, $1; salary of Mrs. Lomax, Africa, $3; Sp. for Mrs. Littell, Hankow, $2 43
SAGINAW—*Calvary* (W. S.): Gen 12
St. John's (W. S.): Gen 12
ST. LOUIS—*Emmanuel Church*: Gen.. 3
MISCELLANEOUS—Branch Wo. Aux., offertory at general meeting, Detroit, Sp. for Bishop Spalding, Utah 15

Michigan City

Ap. $33.73

GARY—Gen 3
GOSHEN—*St. James's*: Gen 25
PLYMOUTH—*St. Thomas's S. S.*: Gen. 5

Milwaukee

Ap. $375.00

BELOIT — *St. Paul's*: "Communicant," Gen 20
CHIPPEWA FALLS — *Christ Church*: Gen. (of which S. S., $1.75), $12.50;

Wo. Aux., salary of Miss Woods, Alaska, 25 cts.; salary of Miss Cuddy, Porto Rico, 25 cts.; Philippines, 25 cts.; Cuba, 25 cts..... 13 50

DELAFIELD — *St. John Chrysostom's*: Wo. Aux., salary of Miss Woods, Alaska, $2.50; salary of Miss Cuddy, Porto Rico, $2.50; Philippines, $2.50; Cuba, $2.50..... 10 00

KENOSHA—*St. Matthew's*: Wo. Aux., Gen..... 13 75

LAKE GENEVA—*Holy Communion*; Wo. Aux., salary of Miss Woods, Alaska, $5; salary of Miss Cuddy, Porto Rico, $5; Philippines, $5; Cuba, $5. 20 00

MENOMINEE—*Grace*: Wo. Aux., salary of Miss Woods, Alaska, 50 cts.; salary of Miss Cuddy, Porto Rico, 50 cts.; Philippines, 50 cts.; Cuba, 50 cts..... 2 00

MILWAUKEE — *All Saints' Cathedral*: Wo. Aux., salary of Miss Woods, Alaska, $7.50; salary of Miss Cuddy, Porto Rico, $7.50; Philippines, $7.50; Cuba, $7.50..... 30 00

St. James's: Wo. Aux., salary of Miss Woods, Alaska, $12.50; salary of Miss Cuddy, Porto Rico, $13; Philippines, $13; Cuba, $12..... 50 50

St. John's: Gen..... 10 00

St. Mark's: Wo. Aux., salary of Miss Woods, Alaska, $3.75; salary of Miss Cuddy, Porto Rico, $3.75; Philippines, $3.75; Cuba, $3.75.... 15 00

St. Mark's (South): Wo. Aux., salary of Miss Woods, Alaska, 75 cts.; salary of Miss Cuddy, Porto Rico, 75 cts.; Philippines, 75 cts.; Cuba, 75 cts..... 3 00

St. Paul's: Gen., $35.47; Wo. Aux., salary of Miss Woods, Alaska, $12.50; salary of Miss Cuddy, Porto Rico, $12.50; Philippines, $12.50; Cuba, $12.50..... 85 47

St. Peter's (West Allis): Wo. Aux., salary of Miss Woods, Alaska, $1.25; salary of Miss Cuddy, Porto Rico, $1.25; Philippines, $1.25; Cuba, $1.25..... 5 00

Mrs. C. L. Mallory, $5, Rev. C. L. Mallory, $10, Gen..... 15 00

MINERAL POINT—*Trinity Church*: Wo. Aux., salary of Miss Woods, Alaska, $1; salary of Miss Cuddy, Porto Rico, 50 cts.; Philippines, 50 cts.; Cuba, $1.50..... 3 50

RACINE—*Holy Innocents'*: Wo. Aux., salary of Miss Woods, Alaska, $1.25; salary of Miss Cuddy, Porto Rico, $1.25; Philippines, $1.25; Cuba, $1.25..... 5 00

Immanuel Church S. S.: Gen..... 82

WATERTOWN—*St. Paul's*: Wo. Aux., salary of Miss Woods, Alaska, $1.25; salary of Miss Cuddy, Porto Rico, $1.25; Philippines, $1.25; Cuba, $1.25..... 5 00

Minnesota

Ap. $364.76; *Sp.* $35.00

BASSWOOD GROVE—*St. Mary's*: Gen.. 6 50

BLUE EARTH—*Church of the Good Shepherd*: Gen..... 70

FAIRMONT—*St. Martin's S. S.*: Gen... 3 00

GOOSE CREEK—*St. James's*: Gen..... 6 00

HASTINGS—*St. Luke's*: Gen..... 15 00

LITCHFIELD—*Trinity Church*: Gen... 5 00

MINNEAPOLIS—*All Saints'*: Dom. and Frn..... 50 00

St. Mark's S. S.: Sp. for Bishop Rowe, Alaska..... 20 00

St. Paul's: "N. E. W.," Sp. to be used in rebuilding at Aomori, Tokyo.... 5 00

NORTHFIELD—*All Saints'*: Gen..... 5 00

ST. PAUL—*Christ Church*: Gen..... 14 50

St. Paul's: Gen..... 50 00

Rev. A. W. Farnum, Sp. for Bishop Rowe, Alaska..... 10 00

STILLWATER—*Ascension*: Gen..... 100 00

WINONA—*St. Paul's*: Gen..... 103 00

WINDOM—*Church of the Good Shepherd*: Gen..... 3 00

WORTHINGTON—*St. John's*: Gen..... 1 06

Mississippi

Ap. $242.00; *Sp.* $1.60

COLUMBUS—*St. Paul's*: Gen..... 40 75

COMO—*Holy Innocents'*: Gen..... 20 00

GREENWOOD—*Nativity*: Gen..... 21 25

HATTIESBURG — *Trinity Church*: Rev. W. S. Simpson Atmore, Gen..... 20 00

JACKSON—*St. Andrew's*: $50, Wo. Aux., $40, Gen..... 90 00

NATCHEZ — *Trinity Church*: Junior Aux., Gen., $20; "Rev. R. W. Patton" scholarship, St. John's University, Shanghai, $10..... 30 00

PORT GIBSON—*St. James's*: Junior Aux., Gen., $4.50; "Rev. R. W. Patton" scholarship, St. John's University, Shanghai, $1.50..... 6 00

RAYMOND—Andrew Armstrong Hawkins and Ida D. Hawkins, Sp. for Archdeacon Stuck, Alaska..... 1 60

WOODVILLE—*St. Paul's*: Gen..... 14 00

Missouri

Ap. $1,840.06; *Sp.* $129.00

KIRKWOOD—*Grace*: Dom., $50; Frn., $50; Wo. Aux., Gen., $11..... 111 00

ROLLA—*Christ Church*: Wo. Aux., Gen..... 10 00

ST. LOUIS—*All Saints'*: Wo. Aux., Gen..... 1 00

Ascension: Wo. Aux., Gen..... 12 00

Christ Church: $700, Wo. Aux., $30, Gen.; S. S., China, $10.25..... 740 25

Emmanuel Church: Wo. Aux., Gen... 5 00

Church of the Good Shepherd: Wo. Aux., Gen..... 1 00

Grace: $25, Wo. Aux., $1, Gen..... 26 00

Holy Communion: Wo. Aux., Gen..... 15 00

Holy Innocents': Wo. Aux., Gen..... 2 00

Mt. Calvary: $10, Wo. Aux., $2, S. S., $2.15, Gen..... 14 15

Church of the Redeemer: $100, Wo. Aux., $15, Gen..... 115 00

St. Alban's: Wo. Aux., Gen..... 1 00

St. Andrew's: Wo. Aux., Gen..... 1 00

St. Augustine's: Wo. Aux., Gen..... 2 00

St. George's: $200, Wo. Aux., $15, Gen..... 215 00

St. John's: Wo. Aux., Gen..... 24 66

St. Paul's: Wo. Aux., Gen..... 1 00

St. Peter's: Wo. Aux., Gen..... 30 00

St. Philip's: Wo. Aux., Gen..... 1 00

St. Stephen's: Wo. Aux., Gen..... 1 00

Trinity Church: $10, Wo. Aux., $1, Gen..... 11 00

MISCELLANEOUS—Branch Wo. Aux., Sp. for Bishop Thurston, for his work in Eastern Oklahoma, $79; Sp. for life insurance of foreign missionary, $50..... 129 00

Rt. Rev. Daniel S. Tuttle, D.D., Gen. 500 00

Montana

Ap. $224.15; *Sp.* $100.00

BILLINGS—*St. Luke's*: Gen..... 50 00

BUTTE—J. C. Adams, Wo. Aux., Sp. for Bishop Restarick, for erection of new building, St. Mary's Mission, Moiliili, Honolulu..... 10 00

DILLON—*St. James's*: Wo. Aux., Sp.

for Bishop Restarick, for erection of new building, St. Mary's Mission, Moiliili, Honolulu..... 10 00
GLENDIVE—*St. Matthew's*: Gen..... 25 00
HAMILTON—*St. Paul's*: Gen..... 7 60
HELENA—*St. Peter's*: Gen., $31.40; Wo. Aux., Sp. for Bishop Restarick, for erection of new building, St. Mary's Mission, Moiliili, Honolulu, $80..... 111 40
LIVINGSTON—*St. Andrew's*: Gen..... 30 00
MISSOULA—*Church of the Holy Spirit*: Gen..... 75 00
PHILIPSBURG—*St. Andrew's*: Gen..... 5 15

Nebraska

Ap. $195.50; *Sp.* $11.00

ASHLAND—*St. Stephen's*: Wo. Aux., Frn., $3; Dom., $3..... 6 00
AUBURN—*Ascension*: Wo. Aux., Dom., $2.50; Frn., $2.50..... 5 00
BLAIR—*St. Mary's*: Gen..... 50 00
CENTRAL CITY—*Christ Church*: Wo. Aux., Dom., $3.50; Frn., $2.50.... 6 00
LINCOLN—*Holy Trinity Church*: Wo. Aux., Dom..... 10 00
OMAHA—*Church of the Good Shepherd*: Wo. Aux., Dom., $5; Frn. (of which Mrs. A. C. Powell, $5), $10..... 15 00
St. Andrew's: Junior Aux., Dom..... 1 00
St. John's: Wo. Aux., Dom., $10; Frn., $10..... 20 00
Trinity Cathedral: Sp. for Rev. Mr. Hoare's launch, Alaska, $11; Wo. Aux., Dom., $50..... 61 00
PLATTSMOUTH — *St. Luke's*: Junior Aux., Dom., $1; Frn., $1..... 2 00
SOUTH OMAHA—*St. Martin's*: Wo. Aux., Dom. (of which Junior Aux., $1), $9.50; Junior Aux., Frn., $1.. 10 50
WYMORE—*St. Luke's*: Wo. Aux., Dom., $10; Frn., $10..... 20 00

Newark

Ap. $3,164.93; *Sp.* $339.00

BAYONNE—*St. John's*: Gen..... 10 00
BERGENFIELD—*St. John's*: Gen..... 15 00
BLOOMFIELD— *Christ Church*: Girls' Bible-class, Sp. for Chinese Famine Fund..... 2 50
BOONTON—*St. John's*: Gen..... 8 00
CLIFTON—*St. Peter's*: Gen..... 13 98
EAST ORANGE—*Church of the Incarnation S. S.*: Dom..... 3 37
St. Agnes's: Junior Aux., Gen..... 15 00
"Friends," Sp. for Famine Relief Fund, China..... 19 00
ENGLEWOOD—*St. Paul's*: Indians, $10; Gen., $40.41; Wo. Aux., Porto Rico, $10..... 60 41
GRANDVIEW — *Grace* (Hudson Heights): Gen..... 13 00
GRANTWOOD—*Grace*: Gen..... 55 19
HACKENSACK—*Christ Church*: $50, Wo. Aux., $25, Gen..... 75 00
HOBOKEN—*St. Paul's*: Gen..... 50 00
JERSEY CITY—*Holy Cross*: Gen..... 24 12
St. John's: Wo. Aux., Mexico (of which Holy Cross Guild, $2, St. Mary's Guild, $1), $5; work among Negroes (of which Holy Cross Guild, $3, St. Mary's Guild, $2), $6; Holy Cross Guild, Wo. Aux., Philippines, $1..... 12 00
St. Paul's: Gen..... 100 00
St. Stephen's: Gen..... 116 80
MADISON—*Grace*: Gen., $100; Wo. Aux., "Anna E. Niles" scholarship, St. Hilda's School, Wuchang, Hankow, $40; Junior Aux., "Grace Lindley" scholarship, St. John's School, Africa, 50 cts..... 140 50
MAPLEWOOD—*St. George's S. S.*: Gen. 10 20
MONTCLAIR—*St. John's*: Gen..... 21 9
C. B. Brown, Sp. for Chinese Famine Fund..... 15 (
MONTVALE—F. C. Ackerman, Gen.... 5 (
MORRISTOWN—*Church of the Redeemer*: Gen., $100; "A Friend," Sp. for Famine Relief Fund, China, $15; Wo. Aux., Philippines, $5; Porto Rico, $5; Cuba, $5; Junior Aux., Gen., $7; "Grace Lindley" scholarship, St. John's School, Africa, $1; Newark scholarship, St. Elizabeth's School, South Dakota, $5; Cradle Roll and Home Department, for a little child, St. Luke's Hospital, Shanghai, $20..... 163 (
St. Peter's: Sp. for Bishop Rowe, Alaska, $150; Wo. Aux., for Seminole work, Southern Florida, $100. 250 (
NEWARK—*St. Barnabas's*: Junior Aux., "Grace Lindley" scholarship, St. John's School, Africa, $2; "Newark" scholarship, St. Elizabeth's School, South Dakota, $2; Sp. for St. Hilda's School, Wuchang, Hankow, $10 14 (
St. Paul's: Gen..... 24 !
Trinity Church: Wo. Aux., "Mary M. Lines" scholarship, St. Mary's School, South Dakota, $60; "Julia Starkey" scholarship, Hooker School, Mexico, $40..... 100
NEWTON—*Christ Church*: Gen..... 10
NUTLEY—*Grace*: Wo. Aux., Gen..... 50
ORANGE (East)—*Christ Church*: Wo. Aux., Gen..... 38
Grace: Gen., $1,000; Sp. for Bishop Knight, Cuba, $17.50; Wo. Aux., Gen., $40; Sp. for "Alice Broome" scholarship, Rowland Hall, Utah, $50..... 1,107
ORANGE (West)—*Holy Innocents' S. S.*: Gen..... 25
Church of the Holy Trinity: Gen.... 13
St. Mark's: $42.14, S. S., $6.39; Gen., Wo. Aux., "Bishop Odenheimer" scholarship, St. Mary's Hall, Shanghai, $35..... 83
ORADELL—*Annunciation*: Gen..... 6
PASSAIC—*St. John's*: Gen..... 39
PATERSON—*St. Mark's S. S.*: Frn.... 6
St. Paul's: Gen..... 94
Trinity Church: Gen..... 35
RUTHERFORD—*Grace*: Gen., $72.80; for work under Rev. Dudley Tyng, Wuchang, Hankow, $25..... 97
SHORT HILLS—*Christ Church*: Wo. Aux., "Julia Starkey" scholarship, Hooker School, Mexico..... 40
SOUTH ORANGE — *Holy Communion*: Salary Rev. H. A. McNulty, Shanghai, $375; Junior Aux., Gen., $6.03. 381
St. Andrew's: Dom. and Frn., $63.85; Wo. Aux., China, $5; Japan, $5... 73
SUMMIT—*Calvary*: "J. Clifford Woodhull," Sp. for Nevada..... 50
WASHINGTON—*St. Peter's*: Gen., $4.37; S. S., Sp. for pews for St. John's Chapel, Powell, Wyoming, $10..... 14

New Hampshire

Ap. $186.57; *Sp.* $20.05

ASHLAND—*St. Mark's*: Gen..... 4
CHARLESTOWN—*St. Luke's*: Gen..... 25
DOVER—*St. Thomas's*: Gen..... 24
EXETER—*Christ Church*: Gen..... 17
GOFFSTOWN—*St. Matthew's*: Gen..... 3
HANOVER—*St. Thomas's*: Gen., $25; L. M. Hastings, Sp. for Famine Relief Fund, China, $5..... 30
LACONIA—*St. James's*: Gen..... 10
LINCOLN AND NORTH WOODSTOCK—*Church of the Messiah*: Gen..... 5
MANCHESTER—*Grace*: Wo. Aux., Sp.

for new church at the Settlement, Manila, Philippine Islands..... 5 05
MEREDITH—*Resurrection*: Frn..... 1 38
NEWPORT—*Epiphany*: Gen..... 25 00
PORTSMOUTH—*St. John's*: Gen. (of which Wo. Aux., $7), $11.45; Surgeon and Mrs. D. N. Carpenter, Alaska, $5; Sp. for famine relief, China, $10..... 26 45
ROCHESTER—*Church of the Redeemer*: Gen..... 17 00
SALMON FALLS—*Christ Church*: Gen.. 5 00
WOODSVILLE—*St. Luke's*: Gen..... 7 00

New Jersey

Ap. $824.68; *Sp.* $108.68

BERNARDSVILLE — *St. Bernard's*: St. Paul's School, Lawrenceville, Southern Virginia, $15; St. Augustine's School, Raleigh, North Carolina, $10; Sp. for Boone School Teachers' Fund, Wuchang, Hankow, $25..... 50 00
BORDENTOWN—*Christ Church*: Gen.. 32 95
BURLINGTON—*St. Mary's*: Wo. Aux., Dom., $1; Missionary Guild, "Bishop Odenheimer" scholarship, Trinity Divinity-school, Tokyo, $5..... 6 00
CAMDEN—*Church of Our Saviour*: Gen. 11 00
DELAIR—*Holy Trinity Church S. S.*: Sp. for Christ School, Arden, Asheville..... 2 43
ELIZABETH — *Christ Church*: Frn., $30.62; Gen., $38.76..... 69 38
St. Andrew's: Sp. for support of a girl in the Industrial School, Wuchang, Hankow..... 15 00
St. John's: Women's Foreign Aid Committee, Frn., $25; "St. John's Foreign Aid" scholarship, St. John's School, Cape Mount, Africa, $25; Sp. for scholarship in Holy Trinity Orphanage, Tokyo, $24..... 74 00
GIBBSBORO — *St. John's-in-the-Wilderness S. S.*: Gen..... 2 25
GLOUCESTER — *Ascension*: $13.24, S. S., $5, Gen..... 18 24
LAKEWOOD—*All Saints' Memorial*: Gen 47 82
LAMBERTVILLE — *St. Andrew's*: Wo. Aux., "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, $25; child's bed, Elizabeth Bunn Hospital, Wuchang, Hankow, $3; "Emma Williamson Memorial" bed, St. James's Hospital, Anking, Wuhu, $3..... 31 00
LITTLE SILVER—*St. John's*: Gen..... 8 30
LONG BRANCH—Harry B. Sherman, $5, Mrs. Catharine M. Sherman, $15, Sp. for Famine Relief, China..... 20 00
MERCHANTVILLE—*Grace*: Gen..... 42 77
METUCHEN—*St. Luke's*: Gen., $14.73; Sp. for the new building at Aomori, Tokyo, $1..... 15 73
NEW BRUNSWICK — *Christ Church*: Dom., 50 cts.; Indian, 70 cts.; Colored, $1; Frn., $7.50; Cuba, 65 cts.; Brazil, 50 cts.; Gen., $12.10; Wo. Aux., salary of Kimura San, Kyoto, $5; S. S., Gen., $5.15..... 33 10
(In Memoriam), "C. E. P.," Sp. for Famine Relief, China..... 10 00
PLAINFIELD—*Grace*: Wo. Aux., Sp. for Mrs. Anne Hargreaves's work, Philippine Islands..... 11 25
Rev. William. H. Neilson, D.D., Gen.. 25 00
PRINCETON—*Trinity Church*: Dom... 310 65
RED BANK—*Trinity Church*: Gen.... 10 00
RIVERTON—*Christ Church S. S.*: Gen. 4 59
RUMSON — *St. George's-by-the-River*: Wo. Aux., Dom..... 50 00
SEABRIGHT—*St. Peter's*: Galilee, Wo. Aux., Dom..... 3 00
SHREWSBURY—*Christ Church*: Gen... 18 90
WENONAH—*All Saints'*: Gen..... 10 00

New York

Ap. $32,082.68; *Sp.* $4,498.10

BEDFORD—*St. Matthew's*: Gen..... 25 00
BREWSTER—*St. Andrew's*: Wo. Aux., Gen..... 34 00
BRONXVILLE—*Christ Church*: "A Member," Girls' School, Manila, Philippine Islands, $37.50; scholarship, Divinity, Boone University, Wuchang, Hankow, $25; two beds, Elizabeth Bunn Hospital, Wuchang, Hankow, $25..... 87 50
EASTCHESTER—*St. Paul's*: Gen..... 19 25
HARRISON—*All Saints'*: Wo. Aux., Kirkby Memorial Fund, Sp. for Rev. J. W. Chapman, Alaska, for education of a boy..... 25 00
HASTINGS—*Zion Chapel*: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona..... 5 00
HIGHLAND—*Holy Trinity Church*: Gen. 1 41
LARCHMONT—*St. John's*: Gen..... 275 00
MATTEAWAN—*St. Luke's*: Wo. Aux., scholarship, St. John's University, Shanghai, $100; Gen., $11.38..... 111 38
MONTICELLO—*St. John's*: Alaska..... 5 00
MOUNT VERNON—*Ascension*; For Rev. C. E. Betticher, Jr., Nenana, Alaska, $38.50; Wo. Aux., Dom., $2; Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, $30..... 70 50
Trinity Church: Gen..... 200 00
NEWBURGH — *St. George's*: Frn., $56.12; Junior Aux., Gen., $20.... 76 12
NEW PALTZ—*St. Andrew's*: Gen..... 11 05
NEW ROCHELLE—*St. Paul's*: Wo. Aux., Gen..... 5 00
Trinity Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona..... 25 00
NEW YORK—*All Angels'*: Gen..... 458 48
All Souls': Sp. for St. Paul's College, Tokyo..... 5 00
Beloved Disciple: Gen..... 32 35
Calvary: Dom., $361.58; Frn., $274.38 635 96
Christ Church: Gen., $800; Wo. Aux., for "Edith Wilmerding" scholarship, Girls' High School, Kyoto, $40; Frn., $61.50; St. Augustine's League, Sp. for scholarship in Bishop Payne Divinity-school, Petersburg, Southern Virginia, $20; Bishop Brewster's work, Western Colorado, $50; Wo. Aux., Sp. for two scholarships, Rev. Mr. Spurr's Kindergarten, West Virginia, $50; Sp. for Rev. Mr. Spurr's Hospital, West Virginia, $125; Sp. for Bishop Wells, Spokane, for support of clergy, $15; Sp. for hospital in Alaska, $15; Sp. for support of one day in Christ School, Arden, Asheville, $10; Niobrara League, "O. M. Cutting" scholarship, St. Elizabeth's School, South Dakota, $60; Sp. for "Fort Washakie" scholarship, Wind River, Wyoming, $40; Sp. for Miss Thackara's Hospital, Arizona, $30..... 1,316 50
Christ Church (New Brighton): Wo. Aux., Dom., $10; Frn., $10..... 20 00
Christ Church (Riverdale): Wo. Aux., for work at Nenana, Alaska..... 48 00
Church Missions House Chapel: Gen... 1 25
GRACE: Dom., $7,656.98; for Bishop Robinson's work in Nevada, $1,505; South Dakota, $1; Bishop Spalding's work in Utah, $106.15; Oklahoma, $70.75; Bishop Rowe's work in Alaska, $10; Frn., $5,324.53; Sp. for rebuilding of church at Pyramid Lake, Nevada, $100; Sp. for Dr. Tucker's Building Fund, Tokyo, $500; Sp. for rebuilding of the church for Piutes in Nevada,

$48.60; Sp. for work of Captain R. H. Fitzhugh, Lexington, $15; Sp. for St. Stephen's Church, Mount Carmel, Harrisburg, $10; Sp. for Church of the Good Shepherd, Greenwood Lake, New York, $25; Sp. for St. Paul's Normal and Industrial School, Lawrenceville, Southern Virginia, $25; Sp. for the Apalachian Industrial School, Penland, Asheville, $10; Sp. for St. James's Church, Ridgefield, Newark, $10; Sp. for the work of Bishop Johnston, West Texas, $100; Sp. for the church at Hickory, Asheville, $5; Sp. for St. Andrew's Colored Mission, Lexington, Lexington, $10; Sp. for All Saints' Hospital, McAlester, Eastern Oklahoma, $100; Sp. for Margaret College, Versailles, Lexington, $10; Sp. for Bishop Spalding's work, Utah, $100; Sp. for work of Bishop Roots in Hankow, $100; Sp. for work of Bishop Thomas in Wyoming, $100; from "Members," Sp. for Bishop Rowe, Alaska, $56; Mrs. Hoover, $5, Miss Palmer, $1, Miss M. A. Forbush, $5, Sp. for Nevada; Church Committee on Missions to Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, $10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, $5; Niobrara League Missionary Society, salary of a teacher at Rosebud Agency, St. Mary's School, South Dakota, $420; Mrs. Scrymser, Sp. for Onondaga Indians, Central New York, $5; Woman's Missionary Society, Sp. for Nevada, $75; Wo. Aux., Dom., $50; "Elmira Dubois" scholarship, Girls' Training Institute, Africa, $25; Sp. for a scholarship in District of Asheville, $15; Italian S. S., for the work of Bishop Brooke, Oklahoma, $25.15 ..... 16,640 16

Epiphany: Dom., $50.60; Frn., $31; Gen., $1,270.55 ..... 1,352 15

Holy Apostles': Bishop Paddock's work, Eastern Oregon, $46.87; Frn., $46.87; Wo. Aux., "A Member," "Edmund Lincoln B." scholarship, St. Mary's Hall, Shanghai, China, $50; "Cornelia Prime B." scholarship, Orphan Asylum, Cape Palmas, Africa, $50 ..... 193 74

Holy Communion: Wo. Aux., Miss Henrietta M. Schwab, Frn., $10; Junior Aux., Sp. for "Langford Memorial" scholarship, Anvik, Alaska, $5 ..... 15 00

Holy Trinity Church: Gen 900 00

Incarnation: Dom., $3,647; Frn., $281; Sp. for work of Bishop J. S. Johnston among Negroes in West Texas, $25; Wo. Aux., for "Mary H. Trotler Memorial" scholarship, Church Training-school, Shanghai, $50; "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, $40; Mrs. G. L. Cheney, Sp. for Bishop Thomas, Wyoming, $50; Niobrara League, Mrs. George Cabot Ward, for "William Lewis Morris, Jr." (In Memoriam) (Graduate) scholarship, South Dakota, $60; Mrs. Watson, Sp. for work under Mrs. Manross, for Amusement Hall, Onondaga Indian Reservation, Central New York, $1. 4,154 00

Church of the Mediator (Kingsbridge): Gen. 1 90

Church of the Redeemer: Gen 25 00

St. Ann's for Deaf Mutes: Wo. Aux., "Ephphatha" scholarship, Girls' Training Institute, Africa 25

St. Bartholomew's: St. Augustine's League, for St. Paul's School, Lawrenceville, Southern Virginia, $100; St. Augustine's School, Raleigh, North Carolina, $100; Bishop Payne Divinity-school, Petersburg, Southern Virginia, $100; Wo. Aux., Bishop Gailor's work, Tennessee, toward salaries of Rev. E. T. Demby, $75; Rev. W. W. Cheshire, $75; salary of a missionary at Circle City, Alaska, $100; toward salary of Miss Thackara, Fort Defiance, Arizona, $50; salary of a teacher in one of the Indian schools in South Dakota, $500; travelling expenses of three bishops, Dom., $100; salary of Rev. J. A. Staunton, Manila, Philippine Islands, $100; for work in Canal Zone, $100; salary of Dr. Glenton, Hankow, $100; China, $100; St. Margaret's School, Tokyo, $100; Hoffman Institute, Africa, $100 ..... 1,800 0

St. Chrysostom's: Dom., $2.11; Dom. and Frn., $5.35 ..... 7 6

St. George's: Sp. for work of Bishop Griswold, Salina, $80; S. S., Gen., $500; "A Member," through Wo. Aux., Frn., $100; St. Augustine's League, St. Paul's School, Lawrenceville, Southern Virginia, $25; Mrs. Seth Low, through Niobrara League, Sp. for Bishop Robinson, for fund to replace church burned at Pyramid Lake, Nevada, $50 ..... 755 0

St. James's: Sp. for expenses of T. L. Tsen, Hankow, $25; Wo. Aux., Sp. for Rev. H. St. George Tucker, Tokyo, $25; Mrs. E. P. Wheeler, Sp. for Archdeacon Spurr, West Virginia, $25 ..... 75 0

St. James's (Fordham): Gen 42 4

St. John the Evangelist's: Gen 20 0

St. Luke's: Gen 100 0

St. Luke's Chapel: $25, S. S., $15, Gen. 40 0

St. Mark's: Gen 104 5

St. Matthew's: Sp. for Mrs. Hargreaves's work in Philippines 5 0

St. Michael's: Salary of Rev. Mr. Gilman, at Changsha, Hankow, $240.81; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $25; toward support of a scholar in Orphan Asylum at Cape Palmas, Africa, $25 ..... 29 1 0

St. Paul's Chapel: Gen .....

St. Peter's (Westchester): Gen., $101.25; Wo. Aux., "Keble" scholarship, St. Mary's Hall, Shanghai, $45 ..... 14 5

St. Philip's: For Porto Rico 2 0

St. Simon's (Concord, Staten Island): Gen. 5

St. Thomas's: Miss Laura Barnum, Gen., $25; Wo. Aux., toward salary of Miss Edwards, Utah, $50; "William F. Morgan" scholarship, $100; "St. Thomas" scholarship, St. John's University, Shanghai, China, $70; half yearly payment, "N. M. Halsted" scholarship, Hooker School, Mexico, $40; Miss A. B. Halsted, native work, Mexico, $30; Niobrara League, "Rev. J. W. Brown" scholarship, St. Elizabeth's School, South Dakota, $60; Sp. for "Ethel N. Hyde Memorial" scholarship, Mission of the Good Shepherd, Ross Fork, Idaho, $45; Sp. for funds for Bishop Moreland, Sacramento, $20;

St. Augustine's League, Mrs. Twombly, Sp. for scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, $150 ..... 590 00
Trinity Chapel: Gen., $300; through Missionary Relief Society, Mrs. William Darragh, Frn., $2; Mrs. H. Paine Bartlet, Frn., $4; Wo. Aux., Niobrara League, Sp. for Miss Thackara's Hospital, Fort Defiance, Arizona, $5; Miss Elizabeth Cotheal, for "Cotheal Memorial," St. Mary's School, South Dakota, $60 ..... 371 00
Zion and St. Timothy's: Gen., $1,500; Missionary Chapter, for Bishop Gailor's work, Tennessee, $25; St. Augustine's School, Raleigh, North Carolina, $25; St. Paul's School, Lawrenceville, Southern Virginia, $25; toward Dr. Hayden's salary, St. Agnes's Hospital, Raleigh, North Carolina, $3; Dom., $50; Sp. at Miss Seaman's discretion in Liberia, $50; Sp. for Dr. Thomson's life insurance, $50; Miss Harriet Devoe, for "C. C. Tiffany" (Graduate) scholarship, South Dakota, $60 .... 1,788 00
Admiral A. T. Mahan, Sp. for the famine in China 100 00
Rev. Alfred L. Elwyn, "M. M. E. Memorial" scholarship, St. Elizabeth's School, South Dakota 60 00
Mrs. Charles T. Bonnor, missions in China 10 00
Mary E. Cox, Dom., $25; Frn., $25. 50 00
Emily Vernon Clark, Sp. for Nevada. 10 00
Mrs. E. H. Van Ingle, Sp. for Bishop Thomas, Wyoming 100 00
Mrs. J. A. Scrymser, Sp. for Bishop Graves's Famine Fund, China 50 00
Rev. William H. Vibbert, D.D., Sp. for Central China Famine Relief Fund 30 00
"I. B.," Sp. for Rev. Mr. Hoare, Point Hope, Alaska 50 00
"B.," Gen 300 00
Family Missionary mite-chest (West New Brighton, Staten Island), Gen. 4 50
"A Friend," Sp. for Bishop Robinson, Nevada, toward building a church for the Indians 325 00
"A Friend," Gen 10 00
Circle, Wo. Aux., "Epiphany" scholarship, Girls' Training Institute, Africa 25 00
(In Memoriam), through Wo. Aux., Sp. for St. Paul's College Building Fund, Tokyo 1,000 00
Through Mrs. Lane, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina 5 00
Wo. Aux., Sp. for Bishop Graves, Shanghai, for Central China Famine Relief Committee (of which from Mrs. H. O. Du Bois, $7, Miss M. C. Du Bois, $8) 15 00
OSSINING—Miss E. K. Strong, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona 35 00
"Two Sympathizers," Sp. for famine sufferers in China 15 00
PEEKSKILL—*St. Peter's*: Dom 50 00
PELHAM MANOR—*Christ Church*: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, $15; Gen., $3; Miss Fanny Schuyler, for St. James's Hospital, Anking, Wuhu, $10 ..... 28 00
PLEASANTVILLE—*St. John's*: Gen 53 59
POUGHKEEPSIE—*Christ Church*: Gen... 30 00
Collection taken at Union service of S. S's. of three churches, held in Christ Church, on Sunday, January 21st, 1912, Gen 16 63
Miss A. F. Cornell, Sp. for famine sufferers, China 2 50
RYE—*Christ Church*: Wo. Aux., Dom. 5 00
SCARSDALE—*St. James-the-Less*: Gen., $47; Wo. Aux., Sp. for support of a boy in Boone University, Wuchang, Hankow, $20; Dom., $10; Indian, $10; work among Negroes, $10; work among poor whites in North Carolina, $5; Frn., $10; Gen., $85.. 197 00
SUFFERN—*Christ Church*: Wo. Aux., Gen. 114 00
YONKERS—*St. John's*: Gen., $325; Sp. for "William S. Langford" scholarship, Alaska, $25; Rev. J. M. Ericsson, Sp. for lights for Cape Palmas, Africa, $5; Wo. Aux., for missionary supplies for year, for Circle City, Alaska, $75; Dr. Mary Glenton's work in Elizabeth Bunn Hospital, Wuchang, Hankow, $75 ..... 505 00
St. Paul's: Wo. Aux., Dom., $5; Junior Aux., Gen., $20 ..... 25 00
WEST NYACK—Sarah E. Rosedale, Gen. 50 00
MISCELLANEOUS — Niobrara League, Sp. for Amusement Hall on Onondaga Reservation, under Mrs. Manross, Central New York 244 00
Babies' Branch, Gen 95 00

North Carolina

Ap. $434.27; *Sp.* $112.66

CHARLOTTE — *St. Mary-the-Virgin's Chapel*: Frn., $1.88; S. S., Gen., $16.01 ..... 17 89
St. Peter's: Wo. Aux., Alaska 5 00
Rev. E. A. Osborne, Sp. for famine sufferers, China 10 00
CONCORD—*All Saints'*: Wo. Aux., Jubilee Offering, Miss Cheshire's salary, Shanghai 2 50
DURHAM—*St. Philip's*: Wo. Aux., Miss Cheshire's salary, Shanghai.. 25 00
GREENSBORO—Wo. Aux., Jubilee Offering, Miss Cheshire's salary, Shanghai 55 85
HALIFAX—*St. Mark's*: Gen 1 25
HILLSBORO—*St. Matthew's*: Wo. Aux., Mrs. Cooper's work, Ichang, Hankow, $5; Miss Babcock's salary, Tokyo, $1.50; Miss Hicks's work, Philippine Islands, $2.50; Gen., $2; Sp. for Bishop Gray, Southern Florida, $2.50; Sp. at Mrs. Cooper's disposal, Ichang, Hankow, $2.50; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, $2 ..... 18 00
JACKSON—*Church of the Saviour*: Gen. 10 00
LEAKESVILLE—*Epiphany*: Gen 2 10
LITTLETON—*St. Alban's*: Gen 8 64
MAYODAN—*Church of the Messiah*: Wo. Aux., Miss Cheshire's salary, Shanghai 2 50
OXFORD—*St. Cyprian's Chapel*: Dom. and Frn 1 33
RALEIGH—*Christ Church*: Gen., $9.30; Sp. for Rev. Mr. Hayakawa's work, Osaka, Kyoto, $38.55 ..... 47 85
Church of the Good Shepherd: Gen., $87.50; Wo. Aux., Mrs. Cooper's work, Ichang, Hankow, $6.25; Sp. for Bishop Gray, Southern Florida, $5; Junior Aux., Alaska, $2.55.... 101 30
St. Augustine's Chapel: Dom., $30.83; Frn., $34.83; Sp. for new church of Mr. Hayakawa, Osaka, Kyoto (of which Rev. and Mrs. A. B. Hunter, $25), $52.11 ..... 117 77
St. Saviour's Chapel: Gen 3 02
SATTERWHITE—*St. Simeon's*: Dom. and Frn. 1 00

SCOTLAND NECK—*Trinity Church*: Wo. Aux., Gen. 1 00
SMITHFIELD—*St. Paul's*: Wo. Aux., Miss Cheshire's salary, Shanghai.. 5 00
SOUTHERN PINES—"G.," Gen. 5 00
TARBORO—*Calvary*: Gen. 37 93
St. Catharine's: Wo. Aux., Mrs. Cooper's work, Ichang, Hankow..... 2 00
St. Luke's: $7, S. S., $3, Gen..... 10 00
WILSON—*St. Timothy's*: Wo. Aux., Miss Cheshire's salary, Shanghai.. 5 00
MISCELLANEOUS—"Anonymous," Gen.. 50 00

Ohio

Ap. $1,953.25; *Sp.* $30.00

AKRON—*Church of Our Saviour*: Gen. 12 00
BOARDMAN—*St. James's*: Dom. and Frn. 5 00
CANTON—*St. Paul's S. S.*: Gen..... 2 08
CLEVELAND—*Emmanuel Church*: Cuba, $5; Gen., $100; Junior Aux., Alaska, $4; Miss Elwin's salary, Shanghai, $5; Gen., $5..... 119 00
Grace: Gen..... 172 45
Trinity Church: Oklahoma (of which Daughters of the Church, $25, Miss Mather, $100), $125; Alaska (of which Daughters of the Church, $10, Miss Mather, $100), $110; Philippines (of which Daughters of the Church, $10, Miss Mather, $100), $110; Gen. (of which Mrs. Leonard, $100, Daughters of the Church, Miss Mather, $100), $200; Daughters of the Church, Sacramento, $25; "Ohio" scholarship, St. Elizabeth's School, South Dakota, $10; Miss Elwin's salary, Shanghai, $50; "Gregory T. Bedell" scholarship, $5; "Julia Bedell" scholarship, $5; both in St. John's University, Shanghai; Daughters of the Church, Miss Mather, Nevada, $100; Southern Florida, $100 ..... 840 00
"J. B.," $100, "C. B.," $100, Dom. 200 00
CUYAHOGA FALLS—*St. John's S. S.*: Gen. 24 84
ELYRIA—*St. Andrew's*: $25, S. S., $1.16, Gen..... 26 16
FOSTORIA—*Trinity Church*: Frn..... 2 50
MASSILLON—*St. Timothy's S. S.*: Gen. 6 00
MT. VERNON—*St. Paul's*: Gen..... 26 00
NILES—*St. Luke's*: Gen..... 5 35
PAINESVILLE—*St. James's*: Gen. (of which Mrs. C. C. Paige, Wo. Aux., $5, Mrs. Knapp, Wo. Aux., $25), $274.52; Wo. Aux., Fukui, $5..... 279 52
TIFFIN—*Trinity Church*: Gen..... 3 85
TOLEDO—*All Saints'*: Gen..... 5 00
St. Mark's: Gen., $50; Junior Aux., Alaska, $20; Miss Elwin's salary, Shanghai, $15; Gen., $5..... 90 00
Trinity Church: Dom., $50; Gen., $26; Wo. Aux., Alaska, $15; Sp. for Central China Famine Fund, $30; Mrs. Simmons, Wo. Aux., "Gregory T. Bedell" scholarship, St. John's University, Shanghai, $10... 131 00
WARREN—*Christ Church*: Gen..... 30 00
YOUNGSTOWN—*St. Andrew's S. S.*: Gen. 2 50

Olympia

Ap. $210.70

HOQUIAM—*Trinity Church*: Gen..... 2 60
RENTON—*St. Luke's*: Gen..... 4 00
SEATTLE—*All Saints'*: Gen..... 36 00
Christ Church: Gen..... 8 00
St. Mark's: Gen..... 140 00
TACOMA—*St. Peter's*: Gen..... 5 10
MISCELLANEOUS — Branch Wo. Aux., Gen. 15 00

Oregon

Ap. $131.35; *Sp.* $30.00

GRANT'S PASS—*St. Luke's*: Gen..... 10 (illegible)
PORTLAND—*St. David's*: Gen..... 20 (illegible)
Trinity Church: Gen., $50; S. S., Frn., $46; Sp. for Widely Loving Society, Osaka, Kyoto, $30..... 126 (illegible)
WOODBURN—*St. Mary's*: Gen..... (illegible)
WOODSTOCK—*Church of Our Saviour*: Gen. ..... 4 (illegible)

Pennsylvania

Ap. $12,661.45; *Sp.* $1,407.30

AMBLER—*Trinity Church*: Wo. Aux., Colored, $4; St. Andrew's Seminary, Mexico, $2..... 6 (illegible)
ARDMORE—*St. Mary's*: Wo. Aux., Alaska, $10; "W. Beaumont Whitney" scholarship, Havana, Cuba, Cuba, $5; St. Andrew's Seminary, Mexico, $5..... 20
BALA—*St. Asaph's*: Salary domestic missionary bishop, $5; Junior Aux., Gen., $60..... 65
BRYN MAWR—*Church of the Redeemer*: Frn., $458.38; Wo. Aux., Negro, $10; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, $5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, $5; "Foreign Committee" scholarship, Girls' High School, Kyoto, $5; St. Andrew's Seminary, Mexico, $5; salary Rev. Pierre Jones, Haiti, $5; "Anna M. Stevens" Memorial scholarship, Girls' Training Institute, St. Paul's River, Africa, $5; St. Luke's Hospital, Shanghai, $5; Frn., $25, Sp. for nurse's salary, St. Luke's Hospital, Shanghai, $5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, $5; Wo. Aux. Branch, $2; Sp. for "Endowment of Church of the Redeemer Day," St. Agnes's Hospital, Raleigh, North Carolina (of which Junior Aux., $9), $250..... 788
Contents of Mite Box, No. 2,580, Dom. 45
CHELTENHAM—*St. Paul's*: Gen..... 232
CONSHOHOCKEN—*Calvary*: Gen..... 65
GWYNEDD—*Church of the Messiah*: Gen. 9
HAVERFORD—James D. Winsor, Sp. for Building Fund, St. Luke's Church, Manila, Philippine Islands..... 30
JENKINTOWN—*Church of Our Saviour*: Dom., $25; Frn., $25; Wo. Aux., Colored, $2; Sp. for Mrs. Correll's Kindergarten, Tsu, Kyoto, $5..... 57
NORRISTOWN—*All Saints'*: Gen., $50; Sp. for Light for West African Mission, $5..... 55
St. John's: Wo. Aux., Colored, $5; Sp. for Building Fund, St. Luke's Church, Manila, Philippine Islands, $3 8
PAOLI—*Good Samaritan*: Dom. and Frn. 51
PERKIOMEN—*St. James's*: Gen..... 5
PHILADELPHIA—*Ascension*: Wo. Aux., Sp. for foreign life insurance..... 2 (illegible)
Calvary (Germantown): Dom., $200; Frn., $800; Wo. Aux., salary domestic missionary bishop $20; "Bishop Stevens" scholarship, St. John's University, Shanghai, $5; "W. Beaumont Whitney" scholarship, Havana, Cuba, $5; Sp. for "Bishop Kinsolving" scholarship, Brazil, $10. 1,040 (illegible)
Christ Church: Dom..... 70
Christ Church (Germantown): Wo.

Aux., salary domestic missionary bishop, $5; college work, Tokyo, $2. 7 00
Christ Church Chapel: Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba. 3 00
Emmanuel Church (Holmesburg): Dora Millett, $1.60 S. S., $15.77, Gen. 17 37
Epiphany (Germantown): Gen. 68 37
Epiphany Chapel: "A Member," Sp. for famine sufferers in China, $5; Wo. Aux., Colored, $2; Sp. for foreign life insurance, $3; Junior Aux., Gen., $5 15 00
Grace (Mt. Airy): Sp. for Nevada, $29.55; "A Communicant," Sp. for work of Bishop Thomas, Wyoming, $25; Wo. Aux., Colored, $5; salary domestic missionary bishop, $10. 69 55
Grace (West): Wo. Aux., Colored, $1; Sp. for "Kinsolving" scholarship, Brazil, $2. 3 00
Holy Apostles': Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, $5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, $1. 6 00
Holy Comforter Memorial Church S. S.: Gen. 10 00
Holy Trinity Church: Frn., $3,113.63; Wo. Aux., St. Luke's Chapel, Philippine Islands, $100; Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, $5; Diocesan Committee, Gen., $2 3,220 63
Leamy Home (Mt. Airy): Wo. Aux., Sp. for Chinese Famine Fund (of which Miss Mary Thornton, $5; Miss Mary Rankin, $10; Miss Frances Singer, $1) 16 00
Church of the Messiah (Port Richmond): Gen. 13 00
Prince of Peace Chapel: Gen. (of which Mrs. Mitchell's Adult Bible-class, $10), $17.53; Mrs. Mitchell's Adult Bible-class, Wo. Aux., salary of teacher, North Carolina (of which, in memory of Marjorie Hughson, $5; in memory of Elizabeth Morris, $5), $10; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, $2 29 53
St. Ambrose's (Howard and Ontario streets): Gen. 5 47
St. Andrew's (Eighth, above Spruce): Frn. 135 02
St. Andrew's (West): Diocesan Committee, Wo. Aux., Gen. 1 00
St. Anna's: Sp. for St. Paul's College Fund, Tokyo 1 00
St. Barnabas's: Gen. 15 58
St. Clement's: Work in Salina, $403.44; work in Southern Florida, $1; work in Haiti, $1; work of Rev. R. E. Wood, Wuchang, Hankow, $253.67; Gen., $24.53; Sp. for St. Mary's Orphanage, Shanghai, $1; Sp. for salary of Rev. M. I. L. Kain, Salina, $25; Wo. Aux., Training-school for Bible-women, Hankow, $20; salary of Rev. Pierre Jones, Haiti, $5. 734 64
St. David's (Manayunk) *S. S.*: Gen. 145 28
St. James's the Less (Falls of the Schuylkill): Gen. 100 00
St. James's (Twenty-second and Walnut streets): Dom. (of which Mrs. George H. Baker, $250; S. S., $20.53), $745.57; Colored, $137; Indians, $139; Bishop Griswold's work, Salina, $20; Frn. (of which S. S., $22.35), $550.30; Sp. for St. Paul's College, Tokyo (of which Mrs. C. C. Buckley, $10), $20; B. Frank Clapp, Alaska, $100; Cuba (of which Mrs. E. S. Buckley, Jr., $15; the Misses Watson, $5; R. Emott Hare, $10; the King's Daughters, $5; Cash, $36), $71; Mrs. Geo. H. Baker, Gen., $50; Mrs. S. G. Flagg, Sp. for Bishop Rowe, Alaska, $25, Sp. for hospital at Tanana, Alaska, $25; Mr. and Mrs. G. R. Henderson, Sp. for "Emily Riter Henderson" Memorial Bed, St. James's Hospital, Anking, Wuhu, $50; Wo. Aux., "Pennsylvania Woman's Auxiliary" scholarship, Hooker Memorial School, Mexico, $7; "Francesca" scholarship, Collegiate School, Cuttington, Africa, $7; Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, $25; S. S., Sp. for St. Elizabeth's School, South Dakota, $2.50; Sp. for Mrs. Frances A. Ware's work, Alliance, Kearney, $2.75. 1,977 12
St. James's (Kingsessing): Wo. Aux., "Pennsylvania Woman's Auxiliary" scholarship, Hooker Memorial School, Mexico. 2 00
St. Luke's: (Germantown): Dom. and Frn., $100; "G. B. D.," Sp. for Nevada, $10; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, $5; "Francesca" scholarship, Collegiate School, Cuttington, Africa, $5; "Anna M. Stevens" Memorial scholarship, Girls' Training Institute, St. Paul's River, Africa, $5; "Bishop Stevens" scholarship, St. John's University, Shanghai, $5. 130 00
St. Luke's and the Epiphany: Wo. Aux., salary domestic missionary bishop 100 00
St. Mark's: Dom. and Frn., $495: Wo. Aux., "Dr. Twing" Memorial scholarship, St. John's University, Shanghai, $15; "Bishop Stevens" scholarship, St. John's University, Shanghai, $8; Training-school for Bible-women, Hankow, $2; Sp. for Rev. I. H. Correll, D.D., Kyoto, $50; Sp. for Building Fund, Tsu, Kyoto, $23.50. 593 50
St. Martin's S. S. (Oak Lane): Gen. 7 29
St. Martin's - in - the - Fields: Frn., $1,223.33; Gen., $167.38. 1,390 71
St. Mary's (Hamilton Village): Gen., $55; Wo. Aux., Negro Missions, $5; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, $10 70 00
St. Mattthias's: Wo. Aux., Alaska. 2 00
St. Michael's (Germantown): "A Member," Dom., $5; Colored, $5; Indians, $5; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, $15; Training-school for Bible-women, Hankow, $1; Sp. for "Kinsolving" scholarship, Brazil, $5; Sp. for foreign life insurance, $5. 41 00
St. Michael and All Angels': Gen. 10 00
St. Paul's (Chestnut Hill): Wo. Aux., Negro, $10; "Anna M. Stevens" Memorial scholarship, Girls' Training Institute, St. Paul's River, Africa, $5; Training-school for Bible-women, Hankow, $5; "W. Beaumont Whitney" scholarship, Havana, Cuba, $5; "Pennsylvania Woman's Auxiliary" scholarship, Hooker Memorial School, Mexico, $10; salary of Rev. Pierre Jones, Haiti, $5; Sp. for Rev. Amos Goddard, life insurance, Hankow, $5; Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, $5. 50 00
St. Paul's (Aramingo): Gen. 30 00
St. Paul's Memorial (Overbrook): Gen., $77.52; Wo. Aux., salary of Rev. Pierre Jones, Haiti, $6; St. Andrew's Seminary, Mexico, $6. 89 52
St. Peter's (Third and Pine Streets):

St. Augustine's School, Raleigh, North Carolina, $30; "A Member," Rev. Mr. Walke's salary, Tokyo, $375; "F. H. D.," Gen., $100; Sp. for Archdeacon Stuck's use, Alaska, $20; Wo. Aux., Colored, $5; "Dr. Twing" Memorial scholarship St. John's University, Shanghai, $10; "Foreign Committee" scholarship, Girls' High School, Kyoto, $10; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, $5; Diocesan Committee, Gen., $1..... 556 00

St. Thomas's: Wo. Aux., Colored..... 1 00

Trinity Church (Oxford): Gen..... 329 30

Zion: Dom. and Frn..... 53 79

The Misses Blanchard, Sp. for Bishop Rowe, Alaska..... 500 00

Charles H. Graff, "Charles H. Graff" scholarship, Cuttington College and Divinity-school, Africa, $40; Sp. for "Nella R. Gilder" scholarship, Alaska, $40..... 80 00

Lloyd M. Smith, Sp. for Expansion Fund, St. John's University, Shanghai 30 00

Miss A. Buchanan, Gen..... 10 00

Mary C. Yarrow, Dom., $5; Frn., $5 ..... 10 00

Miss Elizabeth H. Brown (Germantown), Gen..... 5 00

Mrs. C. N. Martin, Sp. for Bishop Graves, for the Central China Famine Relief Committee..... 5 00

Lilian G. Harding, Sp. for Chinese Famine Fund..... 3 00

Isabel F. Jacot, Sp. for Central China Famine Relief Committee... 2 00

Tuesday Missionary Bible-class, Gen. 63 00

Wo. Aux., Miss Margaretta V. Whitney, $5, W. Beaumont Whitney, Jr., $5, "W. Beaumont Whitney" scholarship, Havana, Cuba..... 10 00

Tuesday Missionary Bible-class, Sp. for Rev. H. St. George Tucker, D.D., for building St. Paul's College, Tokyo 125 00

RADNOR—*St. Martin's*: Wo. Aux., Alaska, $5; St. Andrew's Seminary, Mexico, $5..... 10 00

ROSEMONT—*Church of the Good Shepherd*: Wo. Aux., St. Andrew's Seminary, Mexico..... 5 00

UPPER MERION—*Christ Church*: Dom. 35 00

WAYNE—*St. Mary's Memorial*: Gen., $75; Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, $5..... 80 00

WEST CHESTER—*Holy Trinity Church*: Wo. Aux., "Dr. Twing Memorial" scholarship, $17, "Bishop Stevens" scholarship, $4, both in St. John's University, Shanghai; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, $10; "Francesca" scholarship, Collegiate School, Cuttington, Africa, $11..... 42 00

WEST WHITELAND—*St. Paul's*: Wo. Aux., salary of domestic missionary Bishop 3 00

WHITE MARSH—*St. Thomas's*: Gen... 76 30

YARDLEY—*St. Andrew's*: Wo. Aux., China, $1; S. S., Gen., $4..... 5 00

MISCELLANEOUS—Pennsylvania Colonization Society, educational work among females, Africa..... 150 00

Indian Hope Association, "E. M. Graff" scholarship, $60, "Mary Lewis" scholarship, $60, both in St. Elizabeth's School, South Dakota.. 120 00

Domestic Committee, Wo. Aux., salary of domestic missionary bishop.. 8 00

Diocesan Committee, Wo. Aux., Gen. 83 84

"Cash." Wo. Aux., Gen..... 5 00

Pittsburgh

Ap. $1,570.23; *Sp.* $226.29

BELLEVUE—*Epiphany*: Wo. Aux., Gen. 5

BROWNSVILLE — *Christ Church*: Miss Mary A. Hogg, "Mary G. Rambo" scholarship, Girls' High School, City of Peace, Kyoto, $50; Wo. Aux., Gen., $25..... 75

BUTLER—*St. Peter's*: Gen..... 15

CLAIRTON—*Transfiguration S. S.*: Gen. 1

HAZELWOOD—*Church of the Good Shepherd*: Wo. Aux., Gen..... 5

MCKEESPORT—*St. Stephen's*: Gen..... 4

NEW BRIGHTON—*Christ Church*: Gen. 30

NEW KENSINGTON—*St. Andrew's*: Gen. 10

PITTSBURGH—*Ascension*: Wo. Aux., Sp. for salary of Miss Benny, Asheville. 30

Calvary: Sp. for Rev. J. G. Magee's work, Shanghai, $166.29; Mrs. Louis Brown, Sp. for Famine Relief, China, $30; Wo. Aux., Gen., $175.. 371

Emmanuel Church: Wo. Aux., Gen... 75

Incarnation (Knoxville): Gen..... 12

Nativity S. S.: Gen..... 1

St. Andrew's: Wo. Aux., Gen..... 50

St. Mark's: Dom. and Frn..... 8

St. Mary's Memorial: Gen..... 50

St. Peter's: Gen..... 100

Trinity Church: Dom., $375; Frn., $125; Gen., $125..... 625

Rev. Thomas J. Bigham, Gen..... 5

ROCHESTER—*Trinity Church*: Gen.... 1

SEWICKLEY—*St. Stephen's*: Gen..... 100

SHARPSBURG—*Trinity Church*: Dom. and Frn..... 9

TARENTUM—*St. Barnabas's*: Gen..... 8

UNIONTOWN—*St. Peter's*: Gen..... 203

Quincy

Ap. $126.75

PEORIA—*St. Paul's*: Gen..... 26

ROCK ISLAND—*Trinity Church*: Gen.. 100

Rhode Island

Ap. $2,127.75; *Sp.* $1,765.00

ASHTON—*St. John's Chapel*: Gen..... 7

BARRINGTON—*St. John's*: Gen..... 50

BRISTOL—*St. Michael's*: Dom..... 75

CENTRAL FALLS—*St. George's*: Gen.. 14

MANVILLE—*Emmanuel Church*: Frn., $81; Gen., $9..... 90

NEWPORT—*St. John's*: For Bishop McKim's work in Tokyo..... 75

Trinity Church: Gen..... 219

PAWTUCKET—*St. Paul's*: Gen..... 130

PAWTUXET—*Trinity Church*: Gen.... 21

PHILLIPSDALE—*Grace Memorial*: Gen.. 15

PORTSMOUTH AND MIDDLETOWN — *St. Mary's and Holy Cross*: Gen..... 4

PROVIDENCE — *All Saints' Memorial*: Dom. and Frn., $100.60; Sp. for Launch Fund, Point Hope, Alaska, $10; Rev. Alfred Evan Johnson, Sp. for Chinese Famine Relief Fund, $15 125

Church of the Redeemer: Gen..... 15

St. Andrew's: Gen..... 10

St. James's: Gen..... 12

St. John's: Dom., $96.62; Frn., $114.85; Gen., $250; Sp. for Building Fund, St. Paul's College, Tokyo, $500; Girls' Friendly Society, Sp. for Porto Rico Church Extension Fund, $10..... 971

St. Mary's (East): Dom. and Frn..... 12

St. Stephen's: Dom., $285; Frn., $215.50 500

Church of the Saviour: Gen..... 62

RIVERSIDE—*St. Mark's*: Gen..... 36

SAUNDERSTOWN — *St. John's Chapel*: Gen. 14

WAKEFIELD—*Ascension*; Gen..... 14

WICKFORD—*St. Paul's*: Laymen's Missionary Movement, Gen..... 9

MISCELLANEOUS—Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $5; salary of Miss Bull, Kyoto, $70; Sp. for Bishop Graves, Shanghai, for Famine Fund, $15... 90 00
Indian Aid Department, salary of a teacher in St. Elizabeth's School, South Dakota..... 100 00
"Two Members," Sp. for Naphtha Launch Fund, Point Hope, Alaska.. 200 00
"A Friend," $100, "H. T. D.," $400, Alaska, $500, Sp. for Rev. Mr. Betticher, for food for Nenana children, Alaska 1,000 00
Virginia B. Gibbs, Sp. for Central China Relief Fund..... 15 00

Sacramento

Ap. $136.68

CHICO—*St. John's*: (1910-11) Gen... 43 00
COLLINSVILLE—*St. James's*: (1910-11) Gen. 3 00
GRASS VALLEY — *Emmanuel Church*: Gen. 9 25
MARYSVILLE — *St. John's*: (1910-11) Gen. 44 20
OROVILLE—*St. John's*: (1910-11) Gen. 6 00
SACRAMENTO—*St. Paul's*: Gen..... 25 83
WILLOWS—*Holy Trinity Church*: Gen. 5 40

South Carolina

Ap. $335.12; *Sp.* $48.00

BLACK OAK—*Trinity Church*: Gen... 20 00
CHARLESTON—*Holy Communion*: Gen. 25 00
Grace: Babies' Branch, Gen..... 1 00
St. John's Chapel: Gen..... 12 00
St. Paul's: Junior Aux., Sp. for Mrs. Wetmore's School, Arden, Asheville. 2 00
St. Philip's: Wo. Aux., assistant for Miss McCullough, Porto Rico, $4; M. E. Pinkney Fund, Bible-woman, Tokyo, $5; Sp. for Miss Boyd's Boarding-school for Girls, Tokyo, $5; Sp. for Bishop Graves, Chinese Famine Relief Fund, $15..... 29 00
COLUMBIA — *Trinity Church*: Alaska, $30; China, $25; Babies' Branch, Gen., $10..... 65 00
EUTAWVILLE—*Epiphany*: Gen..... 22 00
EXCHANGE—Mrs. W. E. Fripp, Gen.. 5 00
FRANITEVILLE—*St. Paul's*: Dom..... 3 47
GREENVILLE—*Christ Church*: Babies' Branch, Gen..... 1 50
GREENWOOD—*Resurrection*: Wo. Aux., Sp. for Miss Lawton's salary, Morganton, Asheville..... 1 00
LAURENS—"E B. S.," Gen..... 4 00
ORANGEBURG—*Church of the Redeemer*: Gen..... 24 00
RIDGE SPRINGS—*Grace*: Wo. Aux., Gen. 5 00
ROCKVILLE — *Grace*: Babies' Branch, Gen. 3 50
SPARTANBURG—*Advent*: Wo. Aux., Sp. for Miss Boyd's Boarding-school, Tokyo, $25; Babies' Branch, Gen., $1.50 ..... 26 50
SUMMERVILLE—*St. Paul's*: Gen..... 15 00
UNION—*Nativity*: Gen..... 4 15
WINNSBORO — *St. John's*: Babies' Branch, Gen..... 2 00
MISCELLANEOUS—South Carolina Missionary Jubilee, Gen..... 112 00

Southern Ohio

Ap. $1,836.97; *Sp.* $235.06

BELLAIRE—*Trinity Church*: Gen..... 16 00
CHILLICOTHE—*St. Paul's*: Gen..... 16 53
CINCINNATI—*Church of the Advent*: Sp. for Launch Fund of Mr. Hoare, Point Hope, Alaska..... 9 06
Calvary (Clifton): Dom., $122.48; Frn., $50..... 172 48
Christ Church: Sp. for Rev. Mr. Hoare's work at Point Hope, Alaska (launch and barge)..... 76 00
Epiphany: Gen..... 44 95
Church of Our Saviour S. S. (Mt. Auburn): Dom..... 5 59
St. Paul's Cathedral: Frn..... 100 00
St. Stephen's: Gen..... 10 00
Cincinnati Convocation, Wo. Aux., Gen. 26 00
COLUMBUS—*St. Philip's S. S.*: Gen... 5 10
Trinity Church: Wo. Aux., $275, S. S., $20, Gen..... 295 00
Convocation, Wo. Aux., Gen..... 19 30
GALLIPOLIS—*St. Peter's*: $6.21, S. S., $5.08, Gen..... 11 29
GLENDALE—*Christ Church*: Dom., $5; Gen., $41.58..... 46 58
GREENVILLE—*St. Paul's*: Gen..... 9 00
PIQUA—*St. James's*: Gen..... 25 00
TERRACE PARK—*St. Thomas's*: $4, S. S., $10.15, Gen..... 14 15
WAYNESVILLE—*St. Mary's*: Gen..... 10 00
ZANESVILLE—*St. James's*: "Faith," for "Harry and Louise Memorial" scholarship, St. Mary's School, South Dakota 30 00
MISCELLANEOUS—Wo. Aux., "Mary H. Rochester" scholarship, St. Mary's School, South Dakota, $60; medical supplies, Bontoc, Philippine Islands, $250; Colored, $200; "Bishop Vincent" scholarship, St. John's University, Shanghai, $50; "Bishop Jaggar" scholarship, St. Mary's Hall, Shanghai, $50; "May Jaggar" scholarship, Divinity-school, Cuttington, Africa, $40; Hooker School, Mexico, $80; Industrial School, Hashimoto, Kyoto, $100; Brazil, $100; Cuba, $50; Sp. for "Ah Lam" scholarship, Priory School, Honolulu, $100; Sp. for St. Luke's Home, Phoenix, Arizona, $50..... 1,130 00

Southern Virginia

Ap. $1,239.46; *Sp.* $91.00

ALLEGHANY CO.—*Grace Mission, Alleghany Parish*: Gen..... 2 03
APPOMATTOX CO.—*St. Paul's* (Patrick): Dom., 50 cts.; Frn., 50 cts.. 1 00
AUGUSTA CO. — *Emmanuel Church* (Staunton): $50.54, S. S., $5, Dom. and Frn..... 55 54
Missionary Society (Stuart Hall), St. Margaret's School, Tokyo, $5; Sp. for Rev. J. C. Ambler, Tokyo, for work in his sewing-school, $75. 80 00
BEDFORD CO.—*St. John's S. S.* (Bedford City): Gen..... 3 59
St. Philip's (Bedford City): Gen..... 6 00
BOTETOURT CO. — *Trinity Church* (Buchanan): Gen..... 15 00
St. Mark's (Fincastle): Gen..... 1 25
BUCKINGHAM CO.—*St. Peter's, Tillotson Parish*: Dom., 50 cts.; Frn., 50 cts..... 1 00
CHESTERFIELD CO.—*Meade Memorial* (South Richmond): Gen..... 15 71
DINWIDDIE CO.—*St. John's* (Petersburg): Dom. and Frn..... 10 00
St. Paul's (Petersburg): Gen., $100; "A Member," Sp. toward rebuilding chapel and residence connected with Church Mission, Nevada, Indian Reservation, $5..... 105 00
"S. E. H." (Petersburg), Sp. for Chinese famine sufferers..... 1 00
ELIZABETH CITY CO.—F. Davis (Fortress Monroe), Gen..... 10 00
GILES CO.—*Giles Mission* (Pearisburg): Gen..... 4 47
GREENVILLE CO. — *Grace Church, Meherrin Parish*: Gen..... 5 00
HALIFAX CO.—*St. Thomas's, Roanoke Parish*: Gen..... 25 31

Trinity Church (South Boston): Gen. 8 05
ISLE OF WIGHT CO.—*Christ Church* (Smithfield): Wo. Aux., Sp. for work of Rev. Mr. I. Ishii, Tokyo..... 10 00
JAMES CITY CO.—*Bruton Parish* (Williamsburg): Gen..... 36 75
MONTGOMERY CO. — *Christ Church, Montgomery Parish* (Blacksburg): Gen..... 10 00
NORFOLK CO.—*Christ Church* (Norfolk): Gen..... 403 34
St. Luke's (Norfolk): $161.30, S. S., $10, Gen..... 171 30
St. Paul's (Berkeley): Gen..... 41 30
St. Paul's, Elizabeth River Parish (Norfolk): Gen..... 58 00
St. Paul's (Norfolk): Circle Wo. Aux., "Bishop John's" scholarship, St. Margaret's School, Tokyo..... 25 00
Joint S. S. Missionary Service (Norfolk), held at St. Paul's Church, Gen..... 6 30
PRINCESS ANNE CO. — *Emmanuel Church* (Kempsville): Gen..... 10 00
Eastern Shore Chapel (Oceana): Gen. 10 00
ROANOKE CO.—*St. John's* (Roanoke): Gen..... 100 00
SOUTHAMPTON CO.—*Emmanuel Church* (Franklin): Gen..... 10 48
WASHINGTON CO. — *Holston Parish* (Abingdon): Gen..... 4 00
WISE CO.—*Christ Church* (Big Stone Gap): Gen..... 9 04
WYTHE CO.—*St. John's* (Wytheville): Gen..... 75 00

Springfield

Ap. $3.33

CARROLLTON—Rev. W. H. Tomlins, Gen..... 1 00
JACKSONVILLE—*Trinity Church S. S.*: Gen..... 2 33

Tennessee

Ap. $309.54; *Sp.* $25.00

BOLIVAR—*St. James's*: Gen..... 21 00
CHATTANOOGA—*Christ Church*: Wo. Aux., Gen..... 5 00
CLEVELAND—*St. Luke's Memorial*: Gen. 22 50
JOHNSON CITY—*St. John's*: $22.30, S. S., $3.34, Gen..... 25 64
KNOXVILLE—*St. John's*: Dom., $12.98; Gen., $11.17..... 24 15
MEMPHIS—*Grace*: Gen..... 35 00
St. Mary's Cathedral: Gen., $38.46; Wo. Aux., $50; Sp. for Deaconess Hart's work, Hankow, $25.. 113 46
MONTEAGLE—*Chapel of the Holy Comforter*: Gen..... 25 00
NASHVILLE—*Advent*: Wo. Aux., Gen.. 2 50
St. Ann's: Gen..... 43 41
RUGBY—*Christ Church*: Gen..... 5 28
SEWANEE—*St. Andrew's*: Gen..... 2 85
Branch Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, $1.25; Gen., $7.50..... 8 75

Texas

Ap. $478.45; *Sp.* $2.00

AUSTIN—Miss F. Ward, Sp. for Chinese Famine Relief Fund..... 2 00
BELLEVILLE—*St. Mary's*: Gen..... 25 00
BRENHAM—*St. Peter's*: Gen..... 5 00
GALVESTON—*St. Augustine's Mission*: Gen..... 3 00
HOUSTON—*Christ Church*: Wo. Aux., $50, Jubilee Fund, $37.50, Gen..... 87 50
Trinity Church: $43, Wo. Aux., $156, Jubilee Offering, $17, Gen..... 216 00
PORT ARTHUR—*Christ Church*: Children's Missionary Service, Gen..... 2 25
ROCKDALE—*St. Thomas's S. S.*: Frn.. 5 70
SAN AUGUSTINE—*Christ Church*: Gen. 4 00
TYLER—*Christ Church*: "A Member," Gen..... 5
WACO—*St. Paul's*: Gen..... 125

Vermont

Ap. $274.79

BELLOWS FALLS—*Immanuel Church*: Gen..... 9
FAIR HAVEN—*St. Luke's*: Gen..... 2
HYDEVILLE—*St. James's*: Gen..... 4
ISLE LA MOTTE—Branch Wo. Aux., Gen..... 2
LYNDONVILLE—*St. Peter's*: Gen..... 5
POULTNEY—*St. John's*: Gen..... 35
RICHFORD—*St. Ann's*: Gen..... 16
ROYALTON—*St. Paul's*: Gen..... 7
SHELBURNE—*Trinity Church*: Dom... 65
SWANTON—*Holy Trinity Church*: Gen. 9
VERGENNES—*St. Paul's*: Gen..... 42
WINOOSKI—*Trinity Church*: Frn..... 7
MISCELLANEOUS—Jane Hapgood, Gen.. 25
Enrolment Fund, Gen..... 45

Virginia

Ap. $4,763.00; *Sp.* $260.82

ALBEMARLE CO.—*Holy Cross Mission* (Batesville): Gen..... 6
Grace (Campbell): Frn..... 10
Christ Church (Charlottesville): Belle Laning, Branch Junior Aux., Sp. for Miss Bull, Kyoto, for support of Tama San..... 20
Emmanuel Church (Greenwood): $32.47, Wo. Aux., $25, Gen..... 57
St. John the Baptist's (Ivy Depot): Gen..... 5
St. John's (Scottsville): Gen..... 6
St. Paul's Memorial (University): $10, S. S., $2.50, Gen..... 12
ALEXANDRIA CO.—*Christ Church* (Alexandria): $127.20, Wo. Aux., $5, Mrs. E. W. Howard, $10, Gen..... 142
Mission (Braddock Heights): Sp. for Rev. R. A. Goodwin, Jr., Kiukiang, Wuhu..... 7
Grace: Wo. Aux., Gen..... 13
St. Paul's: Gen..... 100
"Personal," Wo. Aux., Gen..... 4
Mrs. H. C. Fitzhugh (Barcroft), $1, H. C. Fitzhugh, $1, Gen..... 2
CAROLINE CO.—*St. Margaret's* (Manassas): Gen..... 5
CLARK CO.—"W. M." (Berryville), Sp. for Central China Famine Fund... 1
CULPEPER CO.—*All Saints'* (Culpeper): Wo. Aux., Gen..... 15
St. Mark's: Gen..... 100
St. Paul's: Wo. Aux., Gen..... 15
Emmanuel Church (Rapidan): Gen.. 21
FAIRFAX CO.—*Christ Church* (Chantilly): Gen.....
Junior Aux. (Fairfax), Gen.....
Junior Aux. (Falls Church), Gen...
St. Timothy's (Herndon): Gen.....
Immanuel Church (Theological Seminary): Wo. Aux., for Brazil..... 2
Sp. for Rev. Mr. Hayakawa's new church building in Osaka, Kyoto... 20
FAUQUIER CO. — *Grace* (Casanova): $8.23, Wo. Aux., $8.65, Gen..... 1
Church of Our Saviour: Gen.....
Junior Aux. (Warrentown), Gen... 1
FREDERICK CO.—*Christ Church* (Winchester): Gen., $450; Frn., $75; Wo. Aux., Gen., $75..... 60
GLOUCESTER CO.—*Ware Parish* (Gloucester): Gen.....
HANOVER CO.—*St. Paul's* (Hanover): Frn..... 11
HENRICO CO. — *Emmanuel Church* (Brook Hill): Gen., $851.95; Junior Aux., for Wuchang, $2.50; Philippines, $2.50..... 85
All Saints' (Richmond): For work at

Santa Maria di Bocca di Monte in Brazil, $250; Gen., $350..... 600 00
Grace: Gen., $200; Sp. for Rev. Mr. Hayakawa's Church Fund at Osaka, Kyoto, $10; Junior Aux., Sp. for Rev. R. A. Goodwin, Wuhu, $10... 220 00
Monumental S. S.: Sp. for Rev. Mr. Hayakawa's Church Fund, Osaka, Kyoto, $12.02; Wo. Aux., Gen., $27. 39 02
Holy Trinity Church (Richmond): Brazil, $25; Gen., $475; Wo. Aux., Gen., $5; Brotherhood of St. Paul, Dom., $10; feeding Bishop Rowe's dogs, Alaska, $10; Wyoming, $5; Idaho, $5; Frn., $5; Gen., $5..... 545 00
St. Andrew's (Richmond): Gen..... 150 00
St. James's: Gen..... 200 00
St. John's: Dom., $15; Frn., $100... 115 00
St. Mark's: Gen..... 49 28
St. Paul's: Church Mission in the South 300 00
LOUDOUN CO.—*St. James's* (Leesburg): Gen. 25 00
Christ Church (Lucketts): Gen..... 5 00
St. Paul's (Hamilton): Gen..... 30 00
Mt. Calvary (Round Hill): Gen..... 12 00
LOUISA CO.—*St. John's* (Waldrop): Dom. and Frn..... 11 12
MATHEWS CO.—Estate of Mrs. C. C. Munoy (Mathews), Frn..... 5 00
ORANGE CO.—*St. Thomas's* (Orange): Gen. 20 00
PRINCE WILLIAM CO.—*St. Paul's* (Haymarket): Gen..... 1 13
ROCKINGHAM CO.—*Emmanuel Church* (Harrisonburg): Gen., $28; S. S., Idaho, $4.98; Alaska, $8.93; Philippines, $4.90..... 46 81
SHENANDOAH CO.—*Emmanuel Church* (Woodstock): Gen..... 7 56
St. Andrew's (Mt. Jackson): Gen.... 6 56
SPOTTSYLVANIA CO.—*St. George's* (Fredericksburg): $125, Gen.; S. S., Frn., $14.43; Wo. Aux., Gen., $55; Junior Aux., woman's work in China, $5; woman's work in Japan, $5; Gen., $8..... 212 43
Trinity Church: $12.75, Wo. Aux., $5, Gen. 17 75

Washington

Ap. $1,118.60; *Sp.* $109.00

WASHINGTON—*St. John's*: "A Member," Sp. for Chinese Famine Fund, $20; Wo. Aux., Sp. for Miss Barber, Anking, Wuhu, $14..... 34 00
St. John's (Georgetown): $44.27, S. S., $3.50, Gen..... 47 77
Christ Church: $50, S. S., $3.53, Gen.; Wo. Aux., Sp. for support of child, St. Mary's Orphanage, Jessfield, Shanghai, $40..... 93 53
Epiphany: Gen..... 700 00
Grace S. S.: Gen..... 1 08
St. Alban's: Gen., $5.76; Wo. Aux., in memory of Mrs. Elizabeth Warder Voorhees, support of a scholar, Girls' Training Institute, Africa, $40 ..... 45 76
St. James's: Gen..... 12 00
St. Mark's: Dom., $73.46; Frn., $87.06; Gen., $1..... 161 52
"A Friend," Sp. for Miss Edith Hart's work, Hankow..... 5 00
Miss Ellen King, "Alice Rives" scholarship, St. Elizabeth's School, South Dakota..... 60 00
Miss Alice Jay, Sp. for Chinese famine sufferers..... 25 00
Henry L. Bryan, for Bishop Rowe's Alaskan Missions..... 15 35
MONTGOMERY CO.—*Silver Spring Parish* (Silver Spring): Gen..... 20 00
PRINCE GEORGE CO.—*Pinkney Memorial* (Hyattsville): Wo. Aux., "A Member," Sp. for Chinese Famine Fund. 5 00
St. Thomas's (Croome): Gen..... 1 59

Western Massachusetts

Ap. $943.10; *Sp.* $183.26

CLINTON—*Church of the Good Shepherd*: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $5; St. Paul's School, Lawrenceville, Southern Virginia, $5; Alaska Supply Fund, $3; Bible-woman, Hankow, $3; Sp. for Foreign Life Insurance Fund, $2..... 18 00
EASTHAMPTON—*St. Philip's*: Sp. for new church at the Settlement, Manila, Philippine Islands..... 5 00
FITCHBURG—*Christ Church*: Gen..... 195 00
GREAT BARRINGTON—*St. James's*: Wo. Aux., Bible-woman, Hankow..... 5 00
GREENFIELD—*St. James's*: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, $4.25; St. Augustine's School, Raleigh, North Carolina, $4.50; Japanese Bible-woman, Honolulu, $4; Philippine insurance, $1; Dom., 50 cts.; mountain whites, Asheville, $1; Bible-woman, Hankow, $5; Cathedral School, Havana, Cuba, $1; Sp. for Foreign Life Insurance Fund, $1.50..... 22 75
LUDLOW—*St. Andrew's*: Wo. Aux., Philippine insurance..... 5 00
MUNSON AND PALMER—Wo. Aux., St. Augustine's School, Raleigh, North Carolina, 75 cts.; Alaska Supply Fund, 75 cts..... 1 50
NORTH ADAMS—*St. John's*: (Apportionment, 1910-11) Gen., $28.19; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, $5; St. Paul's School, Lawrenceville, Southern Virginia, $5; Alaska Supply Fund, $13; Gen., $3; Sp. for one day, St. Agnes's Hospital, Raleigh, North Carolina, $6.50..... 60 69
NORTH BROOKFIELD—*Christ Church*: Wo. Aux., Alaska Supply Fund, $2; Japanese Bible-woman, Honolulu, $2; Cathedral School, Havana, Cuba, $2..... 6 00
PALMER—*St. Mary's Mission*: Gen.... 5 00
SHELBURNE FALLS—Mrs. F. C. H. Wendel, for work at Cape Palmas, $2; Rev. Dr. F. C. H. Wendel, Sp. at Bishop Ferguson's discretion, $1... 3 00
SPRINGFIELD—*St. Peter's*: Gen..... 236 00
STOCKBRIDGE—*St. Paul's*: For "Phillips Brooks" (Graduate) scholarship, South Dakota, $60; Sp. for "Orphan" scholarship, Utah, $40; S. S., Gen., $43.83; Sp. for a scholarship in Utah, $50; Wo. Aux., Alaska Supply Fund, $18; St. Augustine's School, Raleigh, North Carolina, $9; St. Paul's School, Lawrenceville, Southern Virginia, $9; mountain whites, Asheville, $2; Philippine insurance, $3; Japanese Bible-woman, Honolulu, $15; Bible-woman, Hankow, $18; Junior Aux., Gen., $6... 273 83
WARE—*Trinity Church*: $20, Wo. Aux., $2.30, Gen.; Bible-woman, Hankow, $5; St. Paul's School, Lawrenceville, Southern Virginia, $6; St. Augustine's School, Raleigh, North Carolina, $6..... 39 30
WEBSTER—*Reconciliation*: Wo. Aux., Alaska Supply Fund, $4; Japanese Bible-woman, Honolulu, $4; St. Augustine's School, Raleigh, North Carolina, $2; St. Paul's School, Lawrenceville, Southern Virginia, $2; Bible-woman, Hankow, $4..... 16 00
WINCHENDON — *Emmanuel Church*: Wo. Aux., Alaska Supply Fund, $1; St. Augustine's School, Raleigh,

North Carolina, $1; St. Paul's School, Lawrenceville, Southern Virginia, $1; Japanese Bible-woman, Honolulu, $1; Bible-woman, Hankow, $1 ..... 5 00

WORCESTER—*All Saints'*: Wo. Aux., Bible-woman, Hankow, $50; Cathedral School, Havana, Cuba, $20; "Eliza A. Vinton" scholarship, $25, "Hanna K. Tiffany" scholarship, $25, both in Girls' Training Institute, St. Paul's River, Africa; Sp. for Bishop Thomas, Wyoming, $25; Sp. for Foreign Life Insurance Fund, $5; Junior Aux., work in the West, $1.03 ..... 151 03

St. John's: Woman's Guild, Sp. for Chinese Famine Fund 5 00

St. Luke's: Gen 10 00

St. Mark's: Wo. Aux., Japanese Bible-woman, Honolulu, $5; Philippine insurance, $1; mountain whites, Asheville, $1; Dom., $1 ..... 8 00

"A Friend," Sp. for Chinese Famine Fund 25

"A Friend," for China 13 00

MISCELLANEOUS—Interest on Bishop Brooks Fund, Wo. Aux., Sp. for Bishop Robinson, Nevada, for work among whites 42 01

Western Michigan

Ap. $115.94; *Sp.* $61.10

ALLEGAN—*Church of the Good Shepherd*: Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota 15 00

BATTLE CREEK—*St. Thomas's*: Sp. for Bishop Beecher's work, Kearney ... 11 10

BENTON HARBOR—*Holy Trinity Church*: $4.18, S. S., 84 cts., Gen 5 02

GRAND HAVEN—*St. John's S. S.*: Gen .. 1 00

GRAND RAPIDS—*St. Mark's*: Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, $20; Sp. for Bishop Rowe's hospital, Circle City, Alaska, $10; Mrs. Lucius Boltwood, Wo. Aux., Sp. for "C. C. Comstock" bed, St. Matthew's Hospital, Fairbanks, Alaska, $40 ..... 70 00

KALAMAZOO—*St. Luke's*: Wo. Aux., "Bishop McCormick" scholarship, St. Mary's School, South Dakota 15 00

MARSHALL — *Trinity Church*: Wo. Aux., "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota 12 00

MUSKEGON—*St. Paul's*: Gen 6 93

NILES—*Trinity Church*: Gen 22 00

PETOSKEY—*Emmanuel Church*: Wo. Aux., "Sarah K. Bancroft" Gift, St. Hilda's School, Wuchang, Hankow .. 5 00

MISCELLANEOUS—S. S. Missionary Day, Gen. 13 99

Western New York

Ap. $1,052.74; *Sp.* $60.00

ADDISON—*Church of the Redeemer*: Wo. Aux., Cape Mount, Africa 75

BATH—*St. Thomas's*: $50, Wo. Aux., $5, Gen.; Yangchow, Shanghai, $5 .. 60 00

BELMONT—*St. Philip's*: Wo. Aux., Training-school for Bible-women, Shanghai 75

BRADFORD—*St. Andrew's*: Gen 10 00

BRANCHPORT—*St. Luke's*: "A Mite-Chest," Gen 6 50

BUFFALO — *All Saints'*: Wo. Aux., Cape Mount, Africa 3 75

Grace: Dom. and Frn., $50; Wo. Aux., Yangchow, Shanghai, $2; Cape Mount, Africa, $12.75; Training-school for Bible-women, Shanghai, $6 ..... 70 75

St. James's: Frn 68 00

St. John's: Gen 100 00

St. Paul's: Wo. Aux., Yangchow, Shanghai, $2; Cape Mount, Africa, $10; Training-school for Bible-women, Shanghai, $4.90; "Two Mite-Chests," Dom., $43 59

St. Philip's: Wo. Aux., Cape Mount, Africa 7

CANASERAGA—*Trinity Church*: Frn ... 15

CATHERINE—*St. John's*: Gen 10

CHAUTAUQUA—*Church of the Good Shepherd*: Wo. Aux., Training-school for Bible-women, Shanghai ..

CLIFTON SPRINGS—*St. John's*: Dom., $1.55; Frn., $1.70 3

CORNING—*Christ Church*: Gen 105

DANVILLE—*St. Peter's*: Wo. Aux., Cape Mount, Africa, $2.15; Training-school for Bible-women, Shanghai, $2 4

DUNKIRK—*St. John's*: Dom 10

GENESEO—*St. Michael's*: Wo. Aux., Gen. 12

GENEVA—*Trinity Church*: Wo. Aux., Cape Mount, Africa, $10; Training-school for Bible-women, Shanghai, $5 15

"A Friend," Sp. for Chinese Famine Fund 50

JAMESTOWN—*St. Luke's*: Gen 108

KENMORE—*Advent*: Wo. Aux., Cape Mount, Africa 1

LANCASTER—*Trinity Church*: Gen 32

LOCKPORT—*Grace*: Wo. Aux., Yangchow, Shanghai .....

MAYSVILLE—*St. Paul's*: Wo. Aux., Training-school for Bible-women, Shanghai .....

MONTOUR FALLS—*St. Paul's*: Gen 3

MT. MORRIS—*St. John's*: Wo. Aux., Cape Mount, Africa, $5.25; Training-school for Bible-women, Shanghai, $6 11

NEWARK — *St. Mark's*: Wo. Aux., Yangchow, Shanghai, $1; Training-school for Bible-women, Shanghai, $1.20 2

NORTH TONAWANDA—*St. Mark's*: Gen. 8

OLEAN—*St. Stephen's*: Wo. Aux., Yangchow, Shanghai 2

PALMYRA—"A Friend," Gen 5

PITTSFORD—*Christ Church*: Gen 7

ROCHESTER—*Christ Church*: Doty Memorial Guild, Wo. Aux., Cape Mount, Africa 3

Epiphany: Gen 40

St. Andrew's S. S.: Gen., $3.08; Wo. Aux., Cape Mount, Africa, $5; Training-school for Bible-women, Shanghai, $5 1

St. Mark's: Dom., $21.33; Frn., $36.33 5

St. Paul's: Wo. Aux., Training-school for Bible-women, Shanghai 1

St. Stephen's: Wo. Aux., Cape Mount, Africa .....

St. Thomas's: Gen 3

SCOTTSVILLE — *Trinity Church*: Wo. Aux., Training-school for Bible-women, Shanghai .....

STAFFORD—*St. Paul's*: Wo. Aux., Cape Mount, Africa .....

WATKINS—*St. James's*: Gen 3

MISCELLANEOUS—Junior Aux., Alaska, $10; "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow, $25; "Helen Halsey" scholarship, Girls' Training Institute, St. Paul's River, Africa, $15; "Mary E. Hart" scholarship, Girls' High School, Kyoto, $50 1

Girls' Friendly Society, Sp. for Memorial Fund for Deaconess Ridgely's work at Wuchang, Hankow 1

West Texas

Ap. $340.88

BOERNE—*St. Helena's*: Gen .....

BRADY—*St. Paul's*: Gen .....

GONZALES—*Church of the Messiah*: Gen. 25 00
MONTELL—*Ascension*: Gen..... 5 00
VICTORIA — *Trinity Church*: Dom., $12.58; Frn., $23.75: "Birthday Thank-offering," for salary of Miss Elizabeth Barber, Anking, Wuhu, $6 42 33
MISCELLANEOUS—Wo. Aux., Jubilee Offering, Forward Movement, Gen.. 251 05

West Virginia

Ap. $463.46; *Sp.* $50.00

BECKLEY—Gen. 9 00
BLUEFIELD—*Christ Church*: $24, Wo. Aux., $15, Gen..... 39 00
BLUE RIDGE—*St. Andrew's*: Gen..... 6 00
CHARLESTOWN—*Zion*: Brazil, $10.81; Cuba, $10.81; Gen., $20.75; Wo. Aux., for the "Charles E. Ambler" scholarship, Hooker Memorial School, Mexico, $15; St. Andrew's Guild, Sp. for Deaconess Ranson, Sendai, Tokyo, $25..... 82 37
CLARKSBURG—*Christ Church*: Gen.... 50 00
CRESAPS—*Grace*: Gen..... 2 50
DAVIS—*St. Barnabas's*: Gen..... 6 00
FAIRMONT—*Christ Church*: Gen..... 50 00
HANSFORD—*Church of the Good Shepherd*: Gen..... 7 00
NEW MARTINSVILLE—*St. Ann's*: Gen.. 14 81
OAKHURST—*Emmanuel Church*: Gen.. 2 00
PARKERSBURG—*Church of the Good Shepherd*: Gen..... 100 00
Trinity Church: $63.33, Laymen's Missionary Movement, 45 cts., Gen.; Wo. Aux., Sp. for Archdeacon Stuck, Alaska, for Chief Isaac's people, $25..... 88 78
WHEELING—*St. Matthew's*: Gen..... 40 00
WELLSBURG—*Christ Church*: Gen.... 16 00

Missionary Districts

Alaska

Ap. $86.58

SALCHAKET—*St. Luke's*: Gen..... 26 50
SITKA—*St. Peter's-by-the-Sea*: Gen... 50 00
WRANGELL—*St. Philip's*: Gen., $8; Deaconess Pick, $2..... 10 00

Arizona

Ap. $33.25

PRESCOTT—*St. Luke's*: $24.55, S. S., $5.45, Gen..... 30 00
WICKENBURG—Gen. 3 25

Asheville

Ap. $28.20; *Sp.* $10.00

ASHEVILLE—*St. Matthias's*: Gen..... 1 50
BREVARD—*St. Philip's*: Dom..... 12 00
GLEN ALPINE—*St. Paul's*: Frn., $1.25; Mrs. James Joyner, Gen., $3..... 4 25
GRACE—*Grace*: Dom., $2; Frn., $2... 4 00
HICKORY—*Ascension*: Sp. for Chinese Famine Fund..... 10 00
LINCOLNTON—*St. Luke's*: "A Member," Gen..... 2 00
MICADALE—*St. Mary's*: Dom..... 1 80
SHELBY—*Church of the Redeemer*: Dom., $1.65; Frn., $1..... 2 65

Eastern Oklahoma

Ap. $36.32; *Sp.* $16.21

BARTLESVILLE—*Christ Church*: Gen.. 1 95
COALGATE—*St. Peter's*: China..... 70
CLAREMONT—*St. Paul's*: China..... 50
DURANT—Gen. 2 76
LEHIGH—*St. Andrew's*: China, 65 cts.; Mrs. Isaac Parkin, Gen., $4..... 4 65
MUSKOGEE—*Grace*: Gen., $22.21; Sp. for Chinese famine sufferers, $15.21. 37 42
OKMULGEE—*Church of the Redeemer*: China 3 55
SAPULPA—*Church of the Good Shepherd*: Sp. for Shanghai, China..... 1 00

East Oregon

Ap. $4.12

PENDLETON—*Church of the Redeemer S. S.*: Gen..... 4 12

Idaho

Ap. $3.85

ROSS FORK—*Church of the Good Shepherd*: Frn..... 3 85

Kearney

Ap. $248.57; *Sp.* $10.00

ALLIANCE—*St. Matthew's S. S.*: Gen.. 5 25
BAYARD—*St. Margaret's*: Gen..... 5 00
BENKELMAN—Gen. 2 75
BROKEN BOW—*St. John's*: Gen..... 11 10
BRIDGEPORT — *Church of the Good Shepherd S. S.*: Gen..... 4 44
CALLAWAY — *Holy Trinity Church*: $12.65, S. S., $1.57, Gen..... 14 22
FARNUM—Mrs. S. F. Parker, Gen..... 5 00
GERING—*St. Timothy's*: Gen..... 5 00
GRAND ISLAND—*St. Stephen's*: Sp. for Rev. A. H. Hoare, Point Hope, Alaska, for two windows in laundry building, which he plans to erect.. 10 00
HASTINGS—*St. Mark's*: $5.05, S. S., $5, Gen..... 10 05
LEXINGTON—*St. Peter's*: $52.14, S. S., 86 cts., Gen..... 53 00
MCCOOK—*St. Alban's S. S.*: Gen..... 1 25
Grace: $17.79, S. S., $6.50, Gen..... 24 29
MITCHELL—Gen. 5 00
NORTH PLATTE—*Church of Our Saviour S. S.*: Gen..... 28 99
Wo. Aux., Gen..... 23 58
SCOTT'S BLUFF—Gen..... 16 00
SIDNEY—*Christ Church*: Gen..... 14 80
STRATTON—*St. Andrew's*: Gen..... 5 30
VALENTINE—*St. John's S. S.*: Gen.... 8 60
MISCELLANEOUS—Rev. A. J. R. Goldsmith, Gen..... 4 95

Nevada

Ap. $13.35

BATTLE MOUNTAIN—*St. Andrew's S. S.*: Dom..... 3 35
PYRAMID LAKE—*St. Mary's*: Gen..... 10 00

New Mexico

Ap. $70.80; *Sp.* $10.00

ALBUQUERQUE—*St. John's* (New Mexico): $5.79, S. S., $17.01, Gen.... 22 80
SANTA FÉ—*Holy Faith* (New Mexico): Gen..... 28 00
TUCUMCARI—*St. Michael's* (New Mexico): (Apportionment, 1910-11) Gen. 5 00
EL PASO—*St. Clement's* (Texas): Wo. Aux., Gen..... 15 00
LONGFELLOW (Texas)—K. Kobayashi, Sp. for Rev. K. Hayakawa, Kyoto.. 10 00

North Dakota

Ap. $150.98

CANNON BALL—Gen. 12 98
CARRINGTON—Gen. 4 20
DEVIL'S LAKE—*Advent*: Gen..... 20 00
ELLENDALE—Gen. 5 00
ESMOND—Gen. 2 00
FULLERTON—Gen. 2 00
HARVEY—Gen. 3 90
JAMESTOWN—*Grace*: Gen..... 17 30
KENMARE—Gen. 10 00
LARIMORE—*St. John's*: Gen..... 20 00
MCCLUSKY—Gen. 1 00
MAYVILLE—*Calvary*: Gen..... 3 00
MINNEWAUKAN—*Grace*: Gen..... 20 00
NESSON—Gen. 5 00
PEMBINA—*Grace*: Gen..... 13 05
STEELE—Gen. 2 55
TOWNER—*St. Mark's*: Gen..... 7 00
TURTLE LAKE—Gen. 2 00

North Texas

Ap. $43.85

ABILENE—*Heavenly Rest*: Wo. Aux., Gen. 16 55
AMARILLO—*St. Andrew's*: Wo. Aux., Gen. 17 00
COLORADO—*All Saints'*: Wo. Aux., Gen. 10 30

Oklahoma

Ap. $60.91; *Sp.* $8.00

ALVA—*St. Stephen's*: Gen..... 2 15
GUTHRIE—*Trinity Church*: Gen..... 4 00
OKLAHOMA CITY—*St. Paul's Cathedral*: "A Friend," Wo. Aux., Gen... 10 00
PAUL'S VALLEY—*St. Mary's*: Gen..... 55
PAWNEE — *Ascension*: Gen., $16.85; Altar Guild and Junior Aux., Sp. for Bishop Roots, Hankow, for Famine Fund, $5..... 21 85
WHIRLWIND—*St. Luke's Indian Mission*: Gen..... 2 66
WOODWARD—*St. John's*: Gen..... 3 70
MISCELLANEOUS — Wo. Aux., Jubilee Offering, Forward Movement, Gen., $21; "Tithe," Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo, $3. 24 00

Salina

Ap. $48.67

BELOIT—*St. Paul's*: Gen..... 5 80
ELLSWORTH—*Holy Apostles'*: Gen.... 13 57
SALINA — *Christ Church*: Cathedral Chapter, $18.99; Guild, $10.31, Gen. 29 30

San Joaquin

Ap. $17.00

VISALIA — *St. Paul's*: (Apportionment, 1910-11) Gen..... 17 00

South Dakota

Ap. $279.54; *Sp.* $1.00

BROOKINGS—*St. Paul's*: Gen..... 10 00
CARTER—*All Saints' S. S.*: Gen..... 1 27
DALLAS—*Incarnation*: Gen..... 1 25
SIOUX FALLS—*Calvary*: Gen..... 15 92
WINNER—*Trinity Church*: Gen..... 3 41
PINE RIDGE MISSION—*Advent Station*: Gen. 1 00
Epiphany Chapel: Gen..... 34
Grace Chapel: Gen..... 65
Holy Cross Chapel: Gen..... 1 10
Church of the Messiah Chapel: Gen.. 1 36
St. Alban's Chapel: Gen..... 3 31
St. James's Chapel: Gen..... 38
St. John's Station: Gen..... 1 30
St. Jude's Station: Gen..... 75
St. Julia's Chapel: Gen..... 1 45
St. Luke's Chapel: Gen..... 1 43
St. Mark's Chapel: Gen..... 2 11
St. Matthew's Chapel: Gen..... 43
St. Mary's Chapel (Grass Creek): Gen. 2 05
St. Mary's Chapel (Sand Hill): Gen.. 61
St. Paul's Chapel: Gen..... 4 46
St. Peter's Chapel: Gen..... 75
St. Thomas's Chapel: Gen..... 2 93
ROSEBUD MISSION—*Church of Jesus*: Frn. 1 94
Calvary Chapel: Frn..... 4 00
Epiphany Chapel: Frn..... 58
Church of the Mediator Chapel: Frn.. 3 95
St. James's Chapel: Frn..... 45
St. Matthew's Station: Frn..... 2 17
St. Paul's Chapel: Frn..... 1 00
St. Peter's Chapel: Frn..... 35
St. Philip's Chapel: Frn..... 1 16
St. Thomas's Chapel: Frn..... 1 38
Trinity Chapel: Frn..... 94
SISSETON MISSION—*St. John the Baptist's*: Frn..... 3 05
St. James's: Frn..... 3 10
St. Luke's: Frn..... 1 40
St. Mary's: Frn..... 7 10
STANDING ROCK MISSION—*Church of the Good Shepherd*: Frn..... 2 61
St. Elizabeth's: Dom..... 10
St. Elizabeth's School: Frn., $7; Gen., $15..... 22
St. Thomas's: Frn.....
YANKTONNAIS MISSION—*All Saints'*: Dom. 1
Christ Church: Dom..... 2
St. John Baptist's: Dom., $4.83; Frn., $2.36 7
St. Peter's: Dom., $2; Wo. Aux., mite-box, Gen., $1.02..... 3
MISCELLANEOUS—Babies' Branch, Gen., $14; Sp. for mission font, $1..... 15
For Bishop's Salary Fund..... 125

Southern Florida

Ap. $42.23; *Sp.* $1.35

AVON PARK—*Church of the Redeemer*: Gen. 2
KEY WEST—*Holy Innocents' S. S.*: Gen. 5
St. Paul's: Mrs. C. T. Stout, Gen.... 5
PALM BEACH—*Bethesda-by-the-Sea S. S.*: Gen..... 29
MISCELLANEOUS—Babies Branch, Sp. for St. Mary's Orphanage, Shanghai. 1

Utah

Ap. $96.70; *Sp.* $13.00

PARK CITY—*St. Luke's*: Gen..... 2
SALT LAKE CITY—*St. Mark's Cathedral*: Gen., $67.85; S. S., Sp. for Rev. A. R. Hoare, Point Hope, Alaska, for launch, $13..... 80
St. Peter's: Gen..... 9
L. S. Austin, Japan..... 5
WHITE ROCKS—*St. Elizabeth's*: Gen. . 12

Western Colorado

Ap. $79.60

ASPEN—*Christ Church*: Gen..... 37
GLENWOOD SPRINGS—*St. Barnabas's*: Gen. 10
GRAND JUNCTION—*St. Matthew's*: Gen. 16
GUNNISON—*Good Samaritan*: Gen..... 2
MANCOS—*St. Paul's*: Gen.....
OAK CREEK—Gen..... 5
PALISADE—*St. Paul's*: Gen..... 6

Wyoming

Ap. $105.05

CASPER—*St. Mark's*: Gen..... 5
CHEYENNE—*St. Mark's*: Daughters of the King, Gen..... 5
CODY—*Christ Church*: Frn..... 10
DOUGLAS—*Christ Church*: Wo. Aux., $12, Senior Girls' Guild, $3.15, Gen. 15
EVANSTON—*St. Paul's*: Gen..... 16
FORT WASHAKIE—Guild, Wo. Aux., Gen. 10
LANDER — *Trinity Church*: Woman's Guild, Gen..... 19
LARAMIE—*St. Faith's*: Guild, Gen..... 12
LUSK—*St. George's*: Guild, Gen..... 5
POWELL—*St. John's*: Frn., $1.60; Guild, Gen., $5..... 6

Foreign Missionary Distric

Ap. $256.24; *Sp.* $21.00

Africa

LIBERIA—"A Friend," Wo. Aux., salary of Miss Ida N. Porter, Shanghai.... 112

Brazil

Wo. Aux., Gen..... 88

Cuba

GUANTANAMO — *All Saints' S. S.*: Christmas Offering, Gen..... 15
HAVANA—Babies' Branch, Gen., $10.50; Sp. for "Little Helpers'" cot, St. Agnes's Hospital, Raleigh, North Carolina, $5; Sp. for missionary font, $1..... 16

Germany

MÜNCHEN—Miss Leila R. Martin, Gen. 30 00

Shanghai

Miss A. B. Richmond, Sp. for scholarship, Mr. Ishii's Orphanage, Tokyo 15 00

Miscellaneous

Ap. $19,285.16; *Sp.* $603.00
Specific Deposit, $9.90

Interest, Dom., $3,016.66; Frn., $2,732.01; Gen., $6,223.14; Dom. and Frn., $813.35; Sp., $533; Specific Deposit, $9.90 ..... 13,328 06
United Offering, Wo. Aux., 1910, on account of appropriation to September 1st, 1912, Dom., $3,000; Frn., $3,000 ..... 6,000 00
St. Barnabas's Guild, Miss Agnes Bolster's salary, Alaska 500 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon, for his work 65 00
Through the *Southern Churchman,* Sp. for famine sufferers, China 5 00

Legacies

CONN., NEW HAVEN—Estate of Mrs. Lucy H. Boardman, Dom 889 19
L. A., RIVERSIDE—Estate of Nathaniel W. Potwin, to the Society 1,001 00
MINN., OWATONNA—Estate of James Dean, to the Society 4,000 00
N. J., PRINCETON—Estate of Miss Mary E. Tuthill, Dom., $1,000; Frn., $1,000 ..... 2,000 00
PA., PHILADELPHIA—Estate of Jane McHone, to the Society 1,000 00
PA., PHILADELPHIA—Estate of Alexander Mackay-Smith, eight 5 per cent. bonds of the Central Railroad Company of New Jersey, due 1987, selling when received at about 122, together with checks for $240 to cover a legacy for Domestic Missions, $5,000, and for Foreign Missions, $5,000 ..... 240 00
W. N. Y., BUFFALO—Estate of Mrs. Charles H. Smith, Dom., $1.88; Frn., $1.87 ..... 3 75

Receipts from all sources for the month		$155,833 80
Amount previously acknowledged	$306,430 80	
Less previously acknowledged in December SPIRIT OF MISSIONS, Mass., Groton, Groton School, Gen., now said to be for educational supplies	2 03	306,428 77
Total from all sources since September 1st		$462,262 57

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during January	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	$130,456 48	$166,893 75	$297,350 23
2. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.	8,893 94	26,634 51	35,528 45
3. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.	16,233 48	36,197 45	52,430 93
4. Legacies for investment	240 00	48,773 44	49,013 44
5. Specific Deposits	9 90	27,929 62	27,939 52
Total	$155,833 80	$306,428 77	$462,262 57

Total receipts from September 1st, 1911, to February 1st, 1912, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Feb. 1, 1912	To Feb. 1, 1911	Increase	Decrease
From congregations	$172,819 28	$139,135 12	$33,684 16	.....
From individuals	23,438 88	28,079 44	.....	$4,640 56
From Sunday-schools	7,400 58	3,688 62	3,711 96	.....
From Woman's Auxiliary	30,474 54	21,916 47	8,558 07	.....
From Forward Movement	.....	7,960 00	.....	7,960 00
From interest	32,323 68	34,731 48	.....	2,407 80
Miscellaneous items	893 27	1,402 76	.....	509 49
Total	$267,350 23	$236,913 89	$30,436 34	.....
Woman's Auxiliary United Offering	30,000 00	30,000 00	.....	.....
Total	$297,350 23	$266,913 89	$30,436 34	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad	$1,324,410 69
To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,496,414 68
Total receipts to date applicable on appropriations	297,350 23
Amount needed before August 31st, 1912	$1,199,064 45

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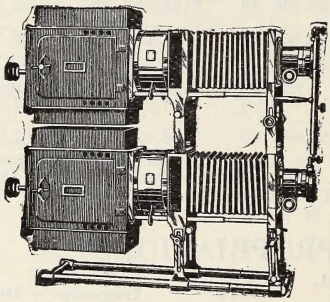
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A dance among the heathen Indians of Hoopa Valley, California



Sunset service among the Christian Indians of South Dakota

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

VOL. LXXVII. April, 1912 No. 4

THE PROGRESS OF THE KINGDOM

The Easter Message

ON no Easter Day which has ever dawned over the world could men exclaim with more thankful joy, "Christ is Risen!" Never has the brightness of His presence and the beauty of His life lighted so many hearts. Never has the power of His influence been so conspicuously felt throughout the world. The purpose for which He came—that men "might have life and have it more abundantly"—is being fulfilled. The way thereto is marked, of course, by unrest and difficulty. Even the joy of the first Easter morning was not that of perfect peace and final consummation. It was a trumpet call to His followers to tell throughout the world the Gospel of the Resurrection—and that involves hardship.

There have been in the Church's history Easter Days when the battle seemed to be going against the forces of Christ, and there have been other Easter Days of stagnation when the Church seemed to slumber; but never has there been such inspiring outlook and abundant promise as in this year of grace 1912. Never has the opportunity been so great to roll away the stone from the grave where humanity lies, and call forth the dead to a new life filled with the presence of the living Christ.

Christianity's Chance

Only a man of narrow vision can fail to see how the world lies open to the conquering Christ. He has read the history of the past very imperfectly who does not find in it the fact that civilization and a social order which aims to bring in human brotherhood has been the ideal (as yet only approximately realized) only of those nations who have admitted the sovereignty of Christ. And again, he also reads the history of the present with an imperfect realization of its significance who does not find beneath the great socializing and democratizing movements of the present day the impulse of that spirit which had its birth from the great Teacher of Nazareth.

The most conspicuous example of this is, of course, the new China. The rest of the world stands wondering at the spectacle of this great, changeless nation, stirred at last from her four thousand years of stolid, inscrutable quiescence, rising to take her place governmentally and socially among the most advanced nations of the world. She rises thus because Christ is risen. Whether or not the casual observer recognizes the fact, it is still true that the leaven which has been working in China is the leaven of Christian ideals.

It would not be difficult to trace the

same truth in other nations where the messengers of Christ have gone to make Him known to His brethren; for whatever the sceptic may say, we to whom Easter Day tells of Christ who is indeed risen to become the Lord of our own and of all other human lives, know beyond all question that only in the light of that truth can the difficulties of human existence be met and its problems finally solved. With this conviction we gird ourselves for worthier service, knowing that they who bring in the Kingdom of the Risen Christ are marching with the ever-victorious army.

Archbishop Nicolai

JAPAN has had some wonderful Christian pioneers, Hepburn, the Presbyterian physician, Verbeck, the scholar and educator, our own Bishop Williams and the Russian Archbishop Nicolai, are conspicuous examples. Perhaps the last named was the most unique. Like Bishop Williams, Archbishop Nicolai had spent fifty years—practically his whole ministerial life—in Japan. He also conducted his mission upon a somewhat unusual plan. Single-handed, so far as foreign aid was concerned, he came to Japan. It was his theory to develop a Christian Church by means of the Japanese themselves. Except for two or three helpers, all his work was done by Japanese whom he led out of heathenism.

He began by securing the chaplaincy of the Russian Consulate in Hakodate, and here for eight years he devoted himself to the study of the language, history and religion of the country with great zeal and success. He set up a printing press, thus becoming the Benjamin Franklin of the Orient, and taught his students to print. It was during this period that a youth came under his influence who escaped from Hakodate to the United States at the risk of his life to get an education, and on his return to Kyoto founded the *Doshisha*—Dr. Joseph Neesima. It is also recorded that a certain teacher of fencing came to see the chaplain with the intention of assassinating him, but was converted by his teaching, and is now the Archpriest Sawabe, having a son who is also a priest. Thus he built up a body of Christians which was perhaps more distinctly Japanese than any other existing in that land. This was the result of a faith which was absolute, a patience which was tireless, and a love of men which was all-embracing.

On February 16th this great man was called to his rest. He had long been afflicted with a hopeless malady. In search of the best professional advice and care, he recently spent some time in our own St. Luke's Hospital, Tokyo, where the gravity of his case was realized by the able physicians on duty, Drs. Teusler and Bliss. "The archbishop," says *The Japan Weekly Mail,* "though fully persuaded that the end was in sight, insisted on returning to his residence, so as to be able to devote the remaining days of his life to completing the translations of the Old Testament and a hymnal, upon which work he had long been engaged. He completed the task on the 14th instant, and said: 'I have finished all my work in this present world.' On the evening of the 16th he breathed his last, in spite of the best medical aid. The deceased archbishop was in his seventy-sixth year, and had spent fifty years in Japan. No words of ours could suffice to convey anything like an accurate idea of the good wrought by this great man in the country of his adoption. It was wholly owing to his exertions that the Greek Church in this country was raised to a place of power and prosperity. Never was a life better spent. Japanese leading journals devote whole columns to the story of his noble life, and mention the fact that he alone by his unaided strength, built up in Japan a Church numbering 30,000 converts, 200 places of worship and 200 priests."

The late archbishop led a life of extraordinary self-sacrifice. Like Bishop Williams, he was almost ascetic in his personal habits, and set an example of

simplicity and self-denial which deeply impressed the Japanese. He had immense difficulties to meet, especially during the war with Russia, when he, as the head of a Japanese Church, was ministering to a people who were fighting his own nation. Many of his friends urged him to leave the country at that time, but he never wavered in his resolve to remain at his post, and in the end he won the reverence, affection and absolute confidence of the Japanese.

His funeral was held from his cathedral, and he was buried in the soil of the land he loved. All classes and conditions, from the personal representative of the Emperor to the humblest Japanese coolie, attended. Princes, nobles and diplomats, captains of commerce and educators, ministers representing other Christian bodies, were present to honor the memory of this great-hearted servant of God and of Japan. Among the floral tributes upon the coffin, a wreath from the Emperor of Japan and another from the Czar of Russia lay side by side, in mute testimony to the great achievement of the man who in a time of stress had been loyal both to his native land and to his adopted country.

The Tragedy of a People

THE sensibilities of the nation and of the entire civilized world were shocked by the tragedy enacted in the courthouse at Hillsville, Va., on Thursday, March 14th, when a band of lawless mountaineers shot down judge, prosecutor and jury in order to free one of their comrades from a jail sentence which under the law he had entirely deserved. Concerning such conduct there can be but one opinion; it is utterly subversive of all civilized life and social order. Condemnation of it should be absolute, and punishment should be swift.

But there is another side. This tragedy was the tragedy of a people. While individuals must be held strictly accountable for their lawless acts, we cannot in justice shut our eyes to the conditions which have made such acts possible. How far are those of us who have not been doomed to the isolation and ignorance and stagnation of a mountaineer life accountable for the guns which in that little courthouse crashed out the defiance of individualism coming into contact with social order?

The men who peopled the mountains of the Appalachian region were of our best pioneer stock, largely Irish, Scotch and English. Doubtless it is true, as a leading New York paper states editorially, that desperate characters did flock to the colonies in the early history of the country, and that some at least of these found refuge among the mountains. There is historical evidence for the fact that England disposed of many of her ticket-of-leave men in Virginia. But to imagine that the social and moral characteristics of the present mountaineer and his attitude toward society and law are the result of heredity, is quite to misunderstand the situation, and to place the blame where it does not belong. Probably no greater proportion of reckless young bloods or improvident debtors found their way into the mountains of Virginia than into the lowlands, or have left more descendants in one locality than in the other.

The cause of it all lies in a different direction. How many of us realize that in North Carolina alone, which has only about one-sixth of the southern Appalachian region, there are 50,000 children with absolutely no school advantages, and 100,000 who do not get four months' schooling in a year; while there are 200,000 people who are utterly without the ministrations of religion? These numbers should be multiplied by five to show the condition of the whole region.

Liberty has more than once been born among the mountains. Mountaineers have been conspicuous foes of tyranny and oppression. This is one side of the picture. But lawlessness, which is the evil counterpart and caricature of liberty, has also originated in nature's fastnesses. These people have had the defects of their virtues—defects only

to be corrected by a proper application of the ideals of society and religion. To what may a mountain girl or boy turn? how find an outlet for the yearnings and impulses of youth? Practically without schools or libraries, without training in useful handicrafts, surrounded by only the crudest appliances and the most primitive conventions, shut away in the coves and notches of the mountains, seeing only a little handful of people, a warped and stunted social development marked by an exaggerated individualism becomes almost inevitable. To a large degree they have been dissociated from the human family in its modern life.

Nor is this due solely to neglect on the part of the state. An honest effort has been made in many of the southern states to meet this need, but the people are so scattered, they sometimes have so little conception of the need of education and the equipment for carrying it on is so unspeakably meagre, that teachers of a quality who could make good under the stern demands of the mountain regions are not to be had. With this, as with many other like problems, the successful effort must be largely a labor of love—in other words, a missionary enterprise. No one would go to live among these mountains from choice or with the hope of large gain. Only the love of one's fellow-men and the cry of the neglected little children draw helpers thither.

These things the Church has been telling in the ears of the people for many years. We are thankful for the splendid work which has been done in large sections of the mountains, but in comparison with the need it is pitifully inadequate. The few thousand dollars we spend cannot reach far. Will the American people realize as they look at Hillsville—and will the communicants of this Church who have heard the plea of the bishops and clergy from these regions also realize—that it is not only a vital human need but a critical national condition to which the Church is calling attention and for which she asks aid?

A Great Future for St. Luke's Hospital, Tokyo

THE proposal that St. Luke's Hospital, Tokyo, should be made an international hospital, and enabled to widen its ministrations among Japanese and foreigners alike, bears witness to the esteem in which the Church's work in Japan is held. The confidence shown in St. Luke's, and in Drs. Teusler and Bliss, by the representative gathering of leading diplomats, physicians and educators of which an account appears elsewhere was, as Bishop McKim says, "uplifting and encouraging to the point of exhiliration." For twelve years Dr. Teusler has put the best of himself into making St. Luke's not only a distinctly Christian institution, but an institution that in the opinion of some well qualified to judge, is "for its size, the best hospital in Asia." Dr. Teusler has taken his place in the medical fraternity in Tokyo, and by his high character and ability has drawn around him Japanese physicians of the first rank. Some of them give a large part of their time to the hospital others, including a number of the professors at the medical school of the Imperial University, act as consultants.

The hospital has not only done a notable work along technically missionary lines among a large element of Japan's unfortunate sick, but it has fulfilled a function which too few people understand. It is the only hospital in Japan where foreign residents can be adequately cared for. Americans and Europeans come to it from many parts of the Orient, are skilfully treated, and go away its ardent champions. Thus it stands for a successful attempt on the part of the Church to care for the physical needs of our countrymen in distant lands. This side of its work should be largely developed.

Because of his skill, Dr. Teusler has been able to build up a large private practice, so-called. The income from this is easily $7,000 or $8,000 a year but it all goes into the hospital treasury to enable St. Luke's to do a wider chari

able work, while Dr. Teusler receives only his modest salary as a missionary.

The plan outlined by Dr. Teusler and endorsed by that representative gathering of Japanese, Americans and Europeans, may seem difficult of achievement in the near future. But it is certainly desirable that we have a great ideal before us, and enable St. Luke's, as it makes its appeal to the varied elements of Japanese life, to render every possible service to the Church in Japan, and to our fellow-countrymen, who in increasing numbers are living in the Orient, and who certainly need at critical times the help that St. Luke's can give.

ON the day before the Khartoum cathedral was set apart as a witness to the progress of God's Kingdom, there was consecrated in Westminster Abbey the fourth Bishop of Uganda. Bishop Brent, of the Philippines, returning to the United States from the International Opium Conference at the Hague, took part in the service and thus helped to identify the American Church with one of the most striking Christian enterprises of any century. It was Sir Henry Stanley who, on his memorable journey across the dark continent in 1875 in his search for Livingstone, first visited the Baganda people. He told them of the white man's God and found them eager to learn more. One morning there flashed into London the explorer's challenge to the Christian Church to send its messengers into Central Africa. Within a few months the messengers had offered and the money to send them had been secured. Years of danger, disappointment and death lay ahead. Some of the pioneers died on their way to the field; but Alexander Mackay and one other member of the party succeeded in reaching Uganda and beginning their work. The years that followed were marked by occasional gains and disappointing losses. Persecution, martyrdom, political complications, the unfortunate interference and rivalry of Roman Catholic missionaries—all delayed the progress of the work, but could not prevent the ultimate triumph. The first bishop, the Right Rev. James Hannington, after a journey on foot of nearly three months from the coast, was murdered on the eastern borders of Uganda and never saw his diocese. Two and a half years later the second bishop, the Right Rev. H. P. Parker, died on the southern shores of Lake Victoria Nyanza before he had entered the country. The third bishop, the Right Rev. Alfred Tucker, consecrated in 1890, has for nearly twenty-two years led the Church's work with the ardor of an apostle and the skill of a diplomat.

Uganda's Fourth Bishop

The Present Uganda Church

The Uganda Church is a striking evidence of the power of the Gospel to uplift, mould and guide human life. Its membership now numbers nearly 100,000, of whom about 20,000 are communicants. There are thirty-eight native clergymen and 2,300 evangelists, teachers and other African workers, who, under the direction of the bishop and his white staff, have largely evangelized not only the whole of Uganda, but many of the bordering kingdoms. The Uganda Church is self-governing; it is self-propagating, and it is largely self-supporting, for no English money has been used in the support of the native staff, nor was English money used for the erection of any church building until the recent effort to secure the funds necessary to replace the great central church in the capital city of Mengo, destroyed by fire more than two years ago. The church now building will be the third and, like the other two erected exclusively by gifts of the Baganda people, will gather within its walls, as they did in times past, congregations of from three to four thousand black Christians on Sundays, and a thousand, or more, on week days. The new bishop, the Right Rev. John J. Willis, went to Uganda in 1900, and three years ago was made Archdeacon of Kavirondo.

He begins his work with one great advantage over any previous bishop, in that he speaks fluently several of the Central African dialects.

China and the Christian Forces at Home

ON February 29th about sixty representatives of the leading mission boards having work in China met for conference concerning the present situation in the new republic. The opening devotional service was conducted by Bishop Lloyd. The manifold opportunities for extension and the need for readjustment growing out of China's political upheaval were considered in their varied aspects. Special emphasis was laid upon the importance of extending evangelistic and educational work. The duty of developing a Christian medical profession, philanthropic work and social service was emphasized. The conference was particularly valuable in showing how quick the leaders of the missionary enterprise at home are to recognize the need for a vigorous policy and for readjustment to meet the critical opportunity now offered to Christendom. The conference adopted a message to Christian people at home and in China, and to the members of the mission staff. In this message, the Chinese revolution was characterized as one "of the greatest movements in human history." Moreover, it is a movement which "may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the Gospel; and not these conceptions only, but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day."

Satisfaction was expressed that so many of the men who have been working for China during these months of national upheaval have been Christian men, who have borne their responsibilities with Christian fidelity, and sought to serve the country with Christian unselfishness. After calling attention to the fact that apart from the Roman Communion in China there are more than 278,000 communicants of the various Christian bodies, with 11,600 Chinese workers, and nearly 4,300 missionaries from Western lands, the conference declared its conviction that "so great an opportunity as God now offers in China is a sovereign summons. It demands of us an enlargement of our horizon, an expansion of our faith, an acceptance of our duty and an eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement."

New China and the Church

The Church is endeavoring to do its share in meeting this need, in part, by securing funds for the purchase of land and the erection of buildings at several strategic centres. A promising beginning has been made upon this "New-China Fund" of $200,000. It is only a fraction of what the bishops feel they ought to have in order to cope adequately with a situation that has had no parallel in history. Full particulars are given in Leaflet No. 202, "New China and the Church." A postcard to the Board of Missions will secure a copy.

Money alone will not meet China's need. It is imperative that there should be many intercessors that Chinese leaders, Christian and non-Christian, may be guided in their brave effort to work out the political and social reconstruction of their nation. To the gift of money and the word of prayer there must be added the offering of life if money and prayer are to be effective. At

his moment there are at least forty posts in the three districts that ought to be speedily filled. Are there forty qualified young men and women—clergy, teachers, doctors, deaconesses—who will offer the best of all gifts and challenge the Church to send them to the front?

The Commissioner of Indian Affairs Precipitates an Unhappy Discussion

NO little excitement has been caused in certain official and ecclesiastical circles by an order issued at the end of January by the Commissioner of Indian Affairs. It was addressed to the superintendents in charge of Indian schools and in effect directed that "in accordance with that essential principle in our national life, the separation of Church and State," teachers in Indian government schools while in discharge of their duties in the schoolrooms, or at the general assembly exercises, should not wear any distinctive garb or make use of any religious insignia. The order was issued by the commissioner, as it was within the scope of his functions and powers, without consultation with the Secretary of the Interior or the President of the United States. According to the newspaper reports, representations were made immediately to the President by authorities of the Roman Church, with the result that the President, without granting the conference requested by the representatives of other religious bodies, directed that the order should be revoked. Though much may be said to sustain the commissioner's point of view, we believe that he made a mistake in issuing the order. It may be true that the wearing of a peculiar dress and the display and use of certain Christian symbols by teachers under government appointment in a government school will tend to identify the government in the minds of undiscriminating people with the communion whose members use them, with the result that one communion may be understood and accepted as the expression of an official religion.

How Present Conditions Came to Be

A more important matter, however, lies behind the commissioner's order and the excitement consequent upon it. The condition which the order was designed to change arose in this way. Thirty-five or forty years ago, when the American people began to feel more acutely their responsibility for the Indian tribes, the government adopted the practice of appropriating government money to aid in the support of denominational schools. About fifteen years ago a beginning was made to discontinue this practice, but the government still permitted Indian parents to direct that the amount of the *per capita* allowance made by the government for the support of Indian children should be paid to Christian schools where their children were being educated. About ten years ago it was decided that this practice should be discontinued. It will be readily seen that these decisions meant the throwing of a considerable financial burden upon communions maintaining Indian schools, unless they were prepared to abandon the schools. Bishop Hare, with the approval of the Board of Missions, decided to close two of the four schools in South Dakota and to concentrate such support as the Church could give upon the two still in existence. This example, however, was not generally followed. As a result of the decisions, a successful effort was made to have the government take over, as government schools, schools established and for years maintained as distinctively denominational institutions. Not only was this done, but the entire teaching staff of such schools was—to use the official term—"blanketed in" to the civil service without examination. In other words, the Government not only became responsible for the maintenance of the children in a number of schools, previously under denominational auspices, but also became responsible for the salaries of teachers who had previously been the missionary teachers in charge of those schools. Some twenty-three In-

dian schools were thus "blanketed in" to the government service. Of these, seventeen or eighteen were schools that had previously been maintained by the Roman communion. Here, undoubtedly, was an unfortunate violation of the principle of the separation of Church and State. Here was an issue worthy of most careful consideration. Although some dissent was expressed at the time, the matter was allowed to pass. In spite, however, of what we consider to be a serious fundamental error years ago, we believe that the Indian Commissioner made a mistake in raising at this time the issue created by his order, and shall await with interest the result of the hearing to be held before the Secretary of the Interior in the near future.

Another Indian Problem

THE condition of the Chippewa Indians on the reservation at White Earth, in the Diocese of Duluth, has been of late the subject of rather wide comment in the daily press. This is the result of investigations conducted both by private individuals and government agents. The welfare of these Indians is particularly of interest to Church people because White Earth was the place where Bishop Whipple's work centred, and the Chippewas have been for many years under the ministrations of the Church.

The reports which have been published show a pitiful state of affairs. Some years ago a bill was passed permitting the mixed-bloods on the White Earth Reservation to sell their land. This is practically resulting in the break-up of the reservation, large portions of which have passed into the control or ownership of white men. It is evident that many of the Indians who took advantage of the law had no right to do so, being full-bloods. These are now endeavoring to get back their titles, and no less than twelve hundred suits have been lodged. A condition of chaos is the result. While no doubt unscrupulous white men have tricked the Indians cruelly, the whole fault does not rest with them. In many cases the Indians who sold their lands knew what they were doing, and perjured themselves to bring it about. Having received considerable sums of money in payment, they immediately spent them, and now wish to get back their land on the plea that being full-bloods they had no right to sell. The moral tone of the entire reservation has been lowered, and widespread poverty and sickness prevail.

It is another example of clash with the dominant race in which the weaker inevitably suffers. It is unfortunate that the Church has not been better able to mitigate the existing evils. Our hospital at White Earth, named after Bishop Whipple, had to be closed some years ago for lack of proper support, and has recently been rented to the government. The amount of money available for Indian work in the Diocese of Duluth is entirely inadequate, and very little special aid from the general Church has reached Bishop Morrison or Archdeacon Parshall. We would say, in answer to inquiries which have come to us, that the Church has not deserted these Indians. The workers among them have done all that was possible with the means at hand. It is to be regretted that the means were not larger.

In general also it is well to remember that the Indians of this country are at present in a transition period. In their wild state they were able to care for themselves. From this they passed into an artificial condition of tutelage, becoming wards fed from the hand of the government. By this means their initiative and independence were obliterated, and now they face the problem of finding their place in the social order, among white men who have both the cleverness and the unscrupulousness which civilization tends to produce.

The helper which the Indian needs today is one who can sympathize without coddling him, and who will treat him not as a child, but a man who must develop himself that he may take a man's part in the world. The best protection against

injustice is to train the Indian to protect himself. So long as he is treated as a child he will remain a child, and be plundered like a child. His best friends are still the missionary and the Christian Church.

Acknowledgment of Offerings

OUR readers—or at least so many of them as are accustomed to give this magazine a thorough perusal—will miss this month the acknowledgment of offerings which from the birth of this periodical has occupied its final pages. By vote of the Board of Missions at its last meeting, publication of these acknowledgments *in extenso* is discontinued. The reasons for this change were given in connection with the account of the Board meeting which appeared in our March issue. Briefly, they are three in number: (1) The receipts of the Board have so increased that the detailed publication of acknowledgments has become a voluminous affair and involves a yearly expense of $4,000. (2) These sums have already been previously acknowledged direct to the donors, and also published in the apportionment statements and annual tables. (3) The experience of other mission boards, most of whom have discontinued such publication, shows that no serious objection arises, and that a great saving is made.

Many of our readers, as we well know, have found the acknowledgments of real interest and will regret their omission, but under the circumstances these will feel that the Board's action is wise, even though a time-honored practice is thereby brought to an end.

Bishop Tucker's Successor

THE presidency of St. Paul's College, made vacant by the elevation of Dr. Tucker to the episcopate, has been filled by the appointment of the Rev. Charles S. Reifsnider, of the District of Kyoto. He will assume his duties on the first day of April. It is satisfactory to know that so important a post is not long to remain vacant. None of the activities of our foreign field are more vital than the educational work, and the only note of regret sounded in connection with the choice of Bishop Tucker for Kyoto was that the immense strategic value of St. Paul's made the work there seem almost more important than that of the episcopate. It was some such feeling as this which, as our readers will remember, caused Dr. Pott to decline his election as Bishop of Wuhu, in order that he might remain the president of St. John's College, Shanghai.

It now appears, however, that we are to gain a splendid bishop for Kyoto and at the same time the work at St. Paul's is not to suffer. The entire Church, which has the welfare of St. Paul's so much at heart, will feel relief and gratitude that plans for its on-going seem to be so admirably arranged. We scarcely need to add that the intercessions of Christian folk should be offered for the guidance and usefulness of the new president.

¶

A LETTER was recently received in the treasurer's department enclosing $10. It came from the wife of a former missionary in Japan who, having taken up work in the domestic field, encountered there a young Japanese. This man, in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English and he was prepared for baptism. This was a little over a year ago. Since that time, though he is only receiving a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The $10 sent to help the work in Japan is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would!

THE SANCTUARY OF MISSIONS

The Lord is risen, indeed,
He is here for your love, for your need,
Not in the grave nor the sky,
But here, where men live and die—
And true was the word that was said,
"Why seek ye the living among the dead?"—
—Richard Watson Gilder.

THANKSGIVINGS

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

"We thank thee"—

For the good examples of great pioneers of missionary service, especially that of Nicolai, Archbishop. (Page 278.)

For the devoted Christian work of our self-sacrificing missionary physicians, particularly those serving in St. Luke's Hospital, Tokyo. (Page 300.)

For the signs of more enlightened human kindness toward those who go astray. (Page 305.)

For the undoubted proofs that those who with faith and courage take part in the wider mission of the Church are themselves blessed in their own spiritual households. (Pages 319-322.)

INTERCESSIONS

"That it may please thee"—

That we may know thee and the power of thy resurrection.

To give thy Church power to "preach through Jesus the resurrection of the dead."

For that in all the world the stone is rolled away which shut thee from thy brethren.

To grant strength and wisdom to the new president of St. Paul's College, Tokyo, as he enters upon his important work. (Page 285.)

That the House of Bishops may faithfully and wisely make choice of fit persons to serve as bishops in thy Church.

That we may awaken more wholly to our Christian and patriotic duty toward the mountaineers of the South. (Page 279.)

That the efforts of those who seek to win the Indians of this land to Christianity and good citizenship may be directed and blessed. (Pages 284, 295.)

That Christian nations may still further stretch out the hand of help to China in her physical distress and civil unrest. (Page 308.)

PRAYERS

FOR EASTER-TIDE

O GOD, the Father Almighty, who didst love the world with so great a love that thou gavest thine only-begotten Son to be sacrificed for its redemption, make us who are redeemed with His precious blood to be so fruitful in works of love that we may have our part in the first resurrection and not fear the power of the second death, through the same, thy Son, Jesus Christ our Lord.—*Mozarabic Liturgy.*

FOR MISSION HOSPITALS

O LORD, the Healer of all our diseases, who knowest how the sick have need of a physician, let thy perpetual providence guide and direct the work of mission hospitals throughout the world. Bless all whom thou hast called to be sharers in thine own work of healing; may they learn their art in dependence on thee, and exercise their skill to thy honour and glory; and grant, O Merciful Father, that they, and all committed to their care, may be brought through the mystery of suffering into union with thee. Give Christian people everywhere a ready will to support all good works undertaken in thy Name, that the sorrow of the world may be lightened and the bounds of thy Kingdom enlarged; through Jesus Christ, our Lord. *Amen.*

THE VALUE OF CHURCH HISTORY TO A LAYMAN

By the Rev. Henry Bradford Washburn

CHURCH history is of value to a layman because it tells him the part that he himself has played in Christian life. The Church is not the clergy exclusively, nor is it either the creation or the product of clerical enthusiasm and industry. In the words of Philip the Fair, "the Church consists of laity as well as clergy"; it is their religious institution; they have done much to make it what it is.

As one looks back over the past one sees clearly that the Church of the Apostles prospered not only in consequence of the labors of its officers, but because of the effort of quiet workers like Aquila and Priscilla. Paul and other founders made the beginning; such Christians as these continued the work. One is also interested to know that it was frequently a layman who stood at the head of the religious life in Alexandria previous to the middle of the third century. Bishops, presbyters and deacons were there attending to their functions. But much of the appeal to the pagan and the systematic instruction of the converts was carried on by the Christian "Gnostic," at times a layman. The Church advanced in imperial power through the careful administration of its clergy, but its secret of contagion cannot be understood without such martyrs as Perpetua and Felicitas. Constantine, the emperor, assisted the Church into its position of commanding influence. Charlemagne watched the morals and religion of the people, sending missionaries with his armies to the frontier that conquest might be followed by Christianity. Thomas More counselled and persuaded King Henry VIII.; boldly differed with him, and suffered death for his convictions. Browning and Tennyson are part of the religious thought of England. Brunetière on the one hand and Briand on the other have done much to determine the present form of the Church in France. The laity would take courage if they were more familiar with their contribution to Church extension and to religious thought.

Another reason for the study of Church history is that it is interesting in itself and it makes religion interesting. There are few aspects of history that more fully satisfy the imagination and the desire for knowledge than the narrative of the Church with its founders and martyrs, its travellers, soldiers and scholars, its liturgies and vestments, its conquest of east and west. The adventures of its saints, the theories of its theologians, the achievements of its statesmen, are good reading. They amply repay the student for his attention.

Also how much more religion means to one familiar with its history! The man who stands beside you in church earnestly repeating his creed is to be envied. He is getting spiritual help from his liturgy. But the service does not mean so much to him as it may to you, perhaps, if you may add to your sincere repetition the knowledge that this Apostles' Creed finds its origin in scattered statements of the faith in the New Testament; that it was rehearsed in shorter form by multitudes of converts; that it became definite and expanded further to express the faith and to meet the heresies of the second century; that it finally disappeared from use in the Roman Church, giving way to the Nicene Creed, reappearing in its present form when the papacy had turned away from the impotent eastern empire

and had looked for assistance toward the rising Frankish kings. How much more worship means to the man who can add to his own devotion the faith of the second century Roman and of the victorious Frank!

Suppose, again, as he hears the minister read the prayers, or as he joins in chant and hymn, or enjoys the windows (a legitimate occupation during service) he can say, "This is a prayer that has been prayed by east and west almost from apostolic days; this Te Deum has been sung by Ambrose of Milan, by St. Bernard and Luther; this hymn, 'Jerusalem, the Golden,' was written in the cloister of Cluny; the figure in this window is that of Benedict of Nursia, the author of the monastic rule that has directed the main outlines of monastic development from the middle of the sixth century down to the present day; or the figure in this window is that of St. Hilda, abbess of Hartlepool and Whitby, at first a Celtic, later a Roman, Christian, the just disciplinarian, the adviser of kings." How rich the Church life of such a man would be!

And would not his daily reading of the papers be filled with pleasure if he might, for example, not only learn that Rome had created some American cardinals, and that they had been associated with certain of the churches in Rome, but also hark back to the time when a cardinal was a resident bishop, priest or deacon of a cardinal church in Rome or its immediate vicinity; when the college of cardinals was definitely organized to assure the independence of papal elections from imperial interference; when the nations, seeing that cardinals were almost exclusively Italian, demanded a representative college? These are but common instances taken from any brief outline of Church history. Multiply them by a comparatively small number and both religion and life would become full of associated ideas; they would become rich religion and satisfying life.

A knowledge of the principal facts of the Church's experience is of practical convenience, for it frequently leads away from the wrong and toward the right course of conduct. History makes a man the master of the present by making him independent of it. If there is any danger greater than that of being the slave of the past it is that of being imprisoned in the present. The man who constantly looks back into the reaches of mediæval and ancient days is undoubtedly a wretched guide, but far better to follow him than another who is ignorant of all save the problem in hand. The wholesome combination to be demanded for the direction of ourselves and others is an acquaintance with former thought and action, together with practical contact with the present. No individual, no family, no business could succeed for a day without the light that comes from remembered experience. And yet the Christian often imagines that the present is all he needs. He forgets that every one of his religious moods has been common to some individual or to some period of former times, that many of the critical problems now confronting him and his Church have been met and mastered. Queen Victoria's statesmen used to say that she was of value as an adviser because she could, from her long experience, frequently check their inspired theory by remarking, "Gentlemen, that method has been tried and has proven a failure." With a text-book knowledge of Church history the layman might be similarly forearmed.

Possibly, therefore, the most important reason for reading a little history is that it will make us intelligent Christians. The time is rapidly passing in which a man can speak with authority on religious subjects with nothing but intuition and preference for mental capital. Sometimes these motives of thought and conduct are synonymous with narrow-mindedness and prejudice. Important questions lie before the Church of to-day. They must be answered with wisdom. One cannot be a good citizen, casting his influence for permanent right, unless he knows something of his nation's history. Neither

can one expect to be a good Churchman, lending his effort for genuine success, unless he knows something of the Church's past. A little study will relieve him of prejudice; it will make him charitable; it will encourage him to be patient with difference of opinion and delay.

Merely to suggest the immediate need of tutored Christians let me recall the two most urgent problems now before the Church—unity and missions. No one claiming interest in the Church—not to speak of interest in civilization—can take a position of indifference. He must either support or oppose. Without information he can do neither. Mere analysis of the present situation will not suffice. Facts of the past must be coupled with analysis of the present.

Historical reading will show him that unity has been realized in former days, and that when unity has been most inclusive it has allowed wide variety of ecclesiastical life within the congregations. History will reveal the truth that individualism and denial of the fundamentals of the faith have been the chief causes of separation. It will tell him that many of the original causes of schism have now passed into mere memories, that many others were closely interwoven with what are now dead political issues, that others still may have had certain warrant at the time of their vitality. It will enlighten his mind on the essential character of Churchmanship—a necessary quality in any plan of unity—persuading him that there have been some very poor Churchmen within the episcopal polity and some very good ones without. It will undoubtedly exhibit some possibilities of immediate intercommunion—for example, between the Anglican and Swedish Churches, both of which had an almost identical experience in Reformation days, both objecting to Rome because of its political as well as religious interference, both dissolving the monasteries because they virtually acknowledged the Pope rather than the king as their monarch, both striving for a national expression of religion through liturgy and Bible in the native tongue, both reacting to Romanism, and then both settling down to a permanent reformed life under an episcopal form of government, and both, without suspicion, practising intercommunion in the colonial period of American history. A review of the past will supply material upon which one may think to some useful purpose.

Study will also clarify the mind about missions. A thinking man wants to know whether the missionary enterprise represents Christianity at its strongest, or whether a local and intensive Christianity is not the better way. In his search for truth he must ask himself how Christianity has reached its present condition—by the intensive or by the extensive method. What was the dominant note of the Church in the first, the eighth and ninth, the fourteenth, the nineteenth centuries? The question demands an honest reply. History alone can give it. Again, when has the intensive life of the Church been most thorough, and when has religion at home been most practical and vital? A frank response is expected. History alone can lend assistance here. History makes a strong case for missions. The time may have come for the Church to be unmissionary. If so, a new situation has arisen for the first time since the days of St. Paul.

Church history is of value to a layman because it makes him proud of the institution to which he belongs. Those who know anything of the Church's past are fully conscious that its career has been marred by all the follies and sins of human nature. In this it has shared a fate similar to that of other institutions. Frequently, like other institutions, it has retarded progress, as we of to-day conceive of advance in civilization. But those who see nothing but bad in former days may well be reminded that there was much of good. The increased attention paid to Church history in colleges, and also in preparatory schools, witnesses that a layman cannot be considered a person of education unless he have at least an acquaintance

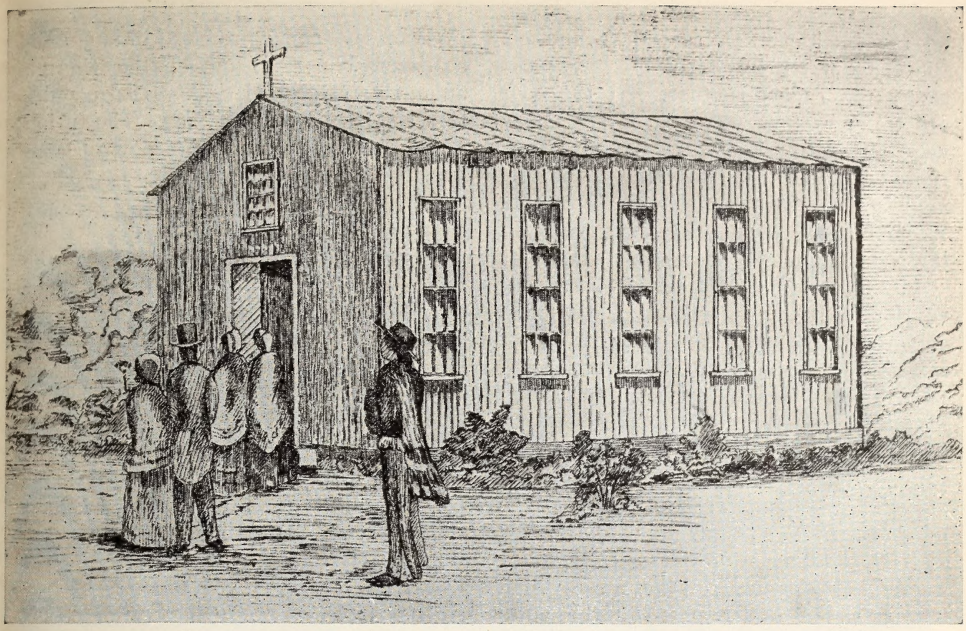
with the salient points of Church history. As a matter of fact, one cannot study the history of nations, of education, of moral ideals, of government, without frequently crossing the path of Church history.

One cannot understand the genius of the later Roman empire without granting that the Church was the most potent factor in its unity and survival; nor can one account for the rapidly developing kingdoms of Franks, Visigoths and Anglo-Saxons without perceiving the assistance offered by the Church. In reality it was the Church that first gave coherence to those peoples who later developed into France, Germany, Spain and England. Neither can one trace the development of educational theory without confessing the contribution of the Church and of Churchmen. The Church fostered education in the days of transition from the classical to the modern period. The monasteries were its centres. Alcuin and the school of Tours stimulated the mind of Charlemagne's day. In modern times John Colet founded a school for boys in London. Luther turned to education soon after he had seen the Reformation achieve its beneficent momentum. John Knox had no sooner arranged the details of the new Church than he insisted upon the education of Scottish children. To-day our missions in China and elsewhere are laying primary emphasis on education. The future historical accounts of Chinese and Japanese education will have chapters on the Christian schools.

The Church has also cherished some of the ideals that are now being realized. The internationalism of the moral standard was thought of long before the days of the victorious Church. The Stoic was its champion; Roman law was its support. But the Church fought for the ideal and in large measure realized it among the nations of the west. A similar religious teaching throughout the world created a similar standard. The internationalism of scholarship was a familiar fact in Greek and Roman days. But never was it more extensive, or possibly more widely influential, than in the days of the mediæval universities, when students from Scotland, Bohemia and Spain heard the same teachers, thought the same thoughts, used the same language. The Church was the heart and lungs of this community of intellectual life.

The fact of brotherhood has probably underlain every religion and every civilization even outside the Christian. But there are few instances of its strength and range that can compare with those supplied by the Church in the days of St. Francis, for example, when, in the words of Sabatier, "never was there less of frontier, never, either before or since, such a mingling of nationalities," when Christian obligation was bounded only by the limits of opportunity, when, literally, the nations were one in the affairs of faith.

The Church has also played a rôle in the history of government. Here again it cannot lay claim to all the glory. By no means. Athens, Rome, the Italian republics and other states, have made their contribution to democracy. The Church, however, may not be set aside as an unimportant factor. Ecclesiastical councils like Nice and Constance are remarkable instances of the attempt to discover international opinion and to reach an international conclusion. The council of Hertford made the people of England one as a Church before they were one as a nation. The spirit of the Scottish General Assembly of 1660 was strongly and successfully democratic in opposition to the absolutism of Mary Stuart. The constitution of the Episcopal Church in the United States breathes the spirit of the national constitution, for it is the child of the same period; some of the men who drafted the one were actively interested in the other. The superiority of the Episcopal Church to sectional controversy and its determination to be one both North and South are akin to the political sentiment of Lincoln and the Nation. The Churchman recalls such facts as these, and they make him proud.



TRINITY CHURCH, SAN FRANCISCO
Our first church building on the Pacific Coast, October, 1849

IN THE LAND OF GOLD

I.

SACRAMENTO! It was a magic word to the men of a former generation. It meant to them what the Klondike did to the American people about fifteen years ago. It meant romance, adventure, golden dreams backed by golden realities.

In January, 1848, James W. Marshall stood in the rough channel of the tail-race which he was constructing above Sutter's Mill on the Sacramento River, and saw lying there some shining bits of metal brought in by the rushing waters. As he weighed them in his hand there flashed into his mind a wild idea, which was half hope and half conviction—a thing too wonderful to be true. In that hand and that brain lay for the moment the destiny of an empire.

It was a discovery so momentous and startling that it has scarcely had its parallel in the history of the world. With this incident the modern history of California began, and an astounding human tide rushed in from all quarters of the earth. The Sacramento and its tributaries were their goal. In San Francisco and other towns business came to a stand-still. Ships lay at anchor in the harbors, abandoned by their crews. Picks, shovels and pans commanded fabulous prices. Within a year the news of the discovery had girdled the earth. Strings of wagons began to gather at the Missouri River for the long, slow journey across the continent. Every boat that would float (and some which couldn't) were in commission, bringing other pioneers from Panama, where they had crossed the Isthmus. Within two years 100,000 new people had reached California and were exploring its waste places, driving tunnels into its hillsides, searching the stony channels of its creeks and rivers for the yellow metal which has the power to drive men mad.

With the Forty-niners came a clergyman, the Rev. Flavel Scott Mines, who erected the first of our church buildings

on the Pacific coast, at San Francisco, in October, 1849. An old wood-cut shows the rude structure. At the door are three women about to enter. They were put into the picture because they represented at that time the entire female membership of the congregation. Women were scarce in California in those days, and for some time after.

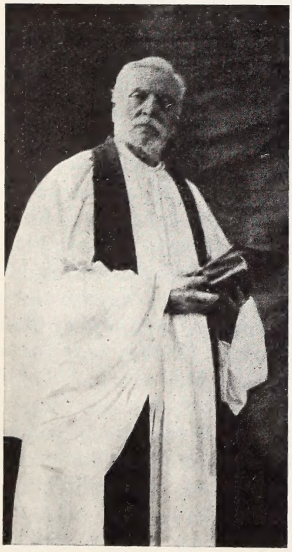
In 1850 we find that there was a convention of the "Church in California" at which six clergy were present. They asked for a bishop, but it was not until 1853 that the General Convention elected Dr. Kip to take up this work. For twenty years he administered the whole state, but in 1874 California's thousand miles of coast-line was divided, and the northern part was made a missionary district. This is now the Diocese of Sacramento, named for the river which traverses the upper part of the state from north to south between the Coast Range on the one side and the Sierras on the other, and has dowered it not only with the gold hidden among its tributaries, but with an abundantly fertile soil.

Never before did a state have such a birth as California. Its unique conditions of settlement produced unique difficulties. The planting of the Church among its eager, shifting, varied population has been a baffling task. The fusion of its diverse elements was slow in coming to pass.

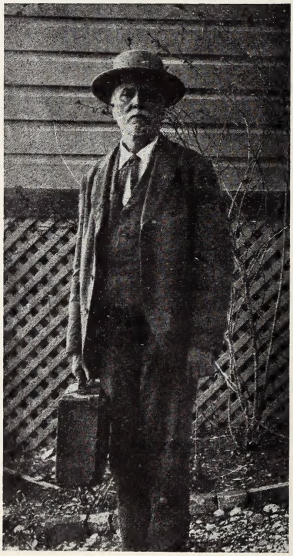
II.

Associated with Sacramento is the name of a missionary held in honor throughout the Church—James Lloyd Breck, the Christian educator and pioneer. At Bernicia, on the Straits of Carquinez, he planted his third educational institution. Already he had given Nashotah and Seabury to the Church. The last nine years of his remarkable life were spent here and he laid excellent foundations, but he did not soon enough receive the adequate support of the Church. His death in 1876 was a staggering blow, from which the schools never recovered, and the abandoned, dismantled buildings are to-day a reminder of how the Church has sometimes failed her great leaders in their hour of need.

Another life-story of this region is most suggestive. It is that of Charles Caleb Pierce, whom Bishop Moreland calls "A Modern Saint Francis," and who for forty-two years lived and worked among the mining camps of El Dorado County. Unmarried and in vigorous health, he spent six days of every week walking through the country. A bag of religious literature he always carried with him, and his was a well-known figure upon every trail. Every house was his home, and he was the friend and helper of every man. Other ministers came and went, but "Father Pierce" stayed on. On the day of his death the entire county was plunged into mourn-



Sunday—Ready for service



Monday—Ready for a tramp

A MODERN SAINT FRANCIS



THE CHAPEL OF THE TRANSFIGURATION, LAKE TAHOE, CAL.

ing and business was suspended; even the saloons were closed and on their doors appeared the legend: "Closed on account of the funeral of Brother Pierce." This man appealed to the popular imagination—not in any spectacular way, but by his patient and quiet rendering of brotherly service. He simply "went about doing good" and he seemed to the men who loved him to reproduce the method of his Saviour's life. So may a man, even in poverty and obscurity, win love for himself and honor for his Master, if he be willing to forget himself and love his fellow-men.

III.

The Diocese of Sacramento is still almost wholly rural and very mountainous. Its only large city is Sacramento itself, with about 55,000 people. There are many smaller towns and innumerable little hamlets and mining camps far from railways, lying oftentimes at the end of obscure wagon roads or mountain trails. These conditions make the progress of the Church difficult. In many of the remote places there is indifference and even hostility to all religion. "This is partly due," says Bishop Moreland, "to the materialism in which so much of this rural life is steeped. It is largely the result of revolt from the emotional systems and fanatical excesses which have passed for the Christian religion. Wandering stars and emotional fakirs in succession have exploited these isolated people. The inevitable reaction has followed, leaving public sentiment in a state of disgust and irritation against religion in general. Cheap fakirs of every type, peddling religion as their stock in trade, have travelled through the country by wagon, gathering the populace in camp and tent, and playing upon the sacred instincts of men and women, leaving behind a well-sown crop of disgust and contempt.

"Imagine now a national Church like our own coming into communities which

have undergone this periodic torture. Here is a Church clothed with divine authority and apostolic beauty, overflowing with maternal compassion, bearing with her the living Christ and the blessed sacraments whereby she unites souls with Him, but finding a trail of human hearts burned over and deadened by devastating systems, as blackened and hopeless as the field over which a prairie fire has passed.

"The result is that Christianity is almost extinct in some of the rural communities. Stores are open Sundays, freight wagons are unpacked, stables and inns lively; men rise early and hurry through meals, women cook for the usual number, the help comes from the fields at noon, the girls dress for the ball-game Sunday afternoon. Yet these people listen to us willingly when we go to them. The populace observe our presence, attend our services, take note of our vestments, chants and reverent ways, talk us over at their dinner-tables; wonder, some sceptically, some longingly, if we have come to stay; think about us after we have departed in comet-like glory, and, hearing nothing more of us, judge that the Episcopal Church is one of those choice privileges reserved for the dwellers in cities. Now if we *can* reach these people and *will not* do so, we shall have a heavier judgment to face in the great day."

Much has been done in spite of these difficulties. In the first place, a strong Church centre has been established in the city of Sacramento itself. When the present bishop went there to live, in 1900, the Church owned no property in the place. To-day there is an excellent bishop's residence and cathedral house of stone, and property worth altogether $100,000, entirely free from debt. An Episcopal endowment has also been obtained, and in 1910 Sacramento was admitted by the General Convention as a diocese. There are few strong churches in the diocese, no city except Sacramento having more than 12,000 population.

Secondly, twenty-one self-supporting parishes and missions have been developed in the smaller towns of the state. This is a greater number than any other diocese can show in proportion to its population. One little place with only 950 people is entirely supporting its own clergyman.

Thirdly, the bishop and his clergy are not content with what has been accomplished, but are trying to reach out from their different centres into the little places where the Church is unknown.

It would be interesting to follow the bishop on some of his journeys. They are not so difficult and laborious as the mountainous character of the diocese would at first indicate. Three great overland railway routes pass through the see city, carrying a constant stream of passengers and an enormous volume of freight over the Central, Sunset and Oregon divisions of the Southern Pacific R. R. Seven Pullman trains a day in each direction are crossing the continent incessantly, besides the local service to all accessible valleys and mining towns. After a comfortable night on the sleeper, the passenger finds himself in the mountainous county of Siskiyou, on the Oregon border. During the night the train has passed through the entire Sacramento valley, a flat tableland 240 miles in length and sixty miles in width, one of the chief granaries of the world. Or, if the traveller goes eastward he finds himself, in a few hours, in the most delightful part of the Sierras, where the Southern Pacific, after its long climb, reaches the summit of the mountains and looks out across the Nevada tablelands beyond.

Let us imagine ourselves on such a trip and take advantage of the opportunity to see one of the most lovely lakes and one of the most unique churches in the world. Lake Tahoe—beautiful Tahoe—lies in the lap of the mountain 6,000 feet above sea level. It has a shore-line of seventy-two miles. Its waters, of unknown depth, ringed about with snow-capped peaks, are brilliant beyond belief. In places they are of so

deep and vivid a blue that one wonders whether the commonplace element of water can produce such beauty; or, again, one enters a bay of flashing emerald green, while over all arches the clear sky, flooded with California's wonderful sunshine.

Here in the summer-time come thousands to find health and recreation, and here there is a church of which Bishop Moreland built the chancel and Mother Nature built the nave. The Chapel of the Transfiguration, as it is called, consists only of a sanctuary and choir built of stone and heavy logs, to protect the altar and to furnish a fitting place for the ministration of the sacraments. For the rest the boles of the great pine trees are the pillars of the temple and the overarching sky its roof. Here, through the summer, large congregations gather for worship, but when autumn comes and the visitors upon this mountain-top return to their homes, the great doors of the sanctuary are closed; the deep snows of the winter drift about it, and only the stone altar stands in the midst of the silent woods, a witness to the Church's readiness to minister to all sorts and conditions of men.

IV.

There is one call for help within the District of Sacramento which its bishop feels most keenly. Few people realize that in this Christian country of ours, at our very doors, there are to-day 50,000 unevangelized Indians—50,000 descendants of the original Americans, whom we have taken the trouble to dislodge, and plunder, and shut up on reservations or drive out into the wilderness, but whom we have never taken the trouble to instruct in the Christian faith. These are scattered in many parts of the country, but 12,000 of them live in northern California and present a most pitiful example of a people crushed by a dominant race.

More bitter than the lot of the average Indian was that of the tribes in California. Without doubt the United States Government intended to treat them fairly. When California was ceded to us by Mexico in 1848, negotiations were begun looking toward treaties which should recompense them for their lands and allot to them reservations. These were under way when gold was discovered. The rush which followed was the destruction of the Indians. They were a peaceful, pastoral people. The hardy, adventurous white men who swarmed into their valleys and among their hills cared little for the rights of others, and shared strongly the opinion that "the only good Indian is a dead Indian." Even the government was powerless. It could not have mustered soldiers enough to enforce its decrees in maintaining the Indians upon their land; and so the red men of California—that small proportion who survived the clash



A KAROK MEDICINE MAN

with the incoming hordes of white men —were driven out as wanderers in the land of their fathers. Their country had been seized without a recompense. Not a foot of it were they allowed to retain. They could not even have equal homestead rights with the chance settler.

Thus it is that in the fastnesses of the Sierras there are scattered bands which represent the remnants of what were once large tribes of mild and inoffensive people. Such a district is found in the western end of Siskiyou county in northern California. Here dwell what is left of the Karok Indians. Among these —about 800 in number—Bishop Moreland is just beginning a long-delayed and much-needed work. The Rev. John E. Shea and his wife have taken it up, promising to give themselves to it for five years. Mr. Shea is said to be a diligent pastor and faithful teacher, particularly apt in languages, and likely to acquire the Indian dialects readily. His wife will be a strong helper. She is not only an excellent teacher, but practical and efficient at all sorts of handicraft. Much of the furniture in the rectory where they are now living she has made with her own hands.

The field to which these missionaries go is a remote and rugged one. They will first take a railway journey of 200 miles to Yreka; a stage journey across the mountains to Fort Jones, where another stage will carry them forty miles to "Happy Camp," on the Klamath River. This is within their parish bounds and its name should be a good omen for their success. Here all roads cease, and they will travel through their parish on horseback, sixty miles southward along a trail which winds like a narrow ribbon on the face of precipitous cliffs, while far below the Klamath River roars through its rocky cañon. In the sixty miles of their parish bounds there are only nine white people. They will immediately inaugurate day-schools for the children and practical instruction for the Indian women.

Fortunately, a beginning has already been made here by Churchwomen, though not by the Church. Two field matrons, communicants of the Diocese of Massachusetts, paid by the government, lived among these Indians for a period of three years, and brought them some little knowledge of civilization and Christianity. The work begun by them will now be energetically carried on, and the Church will at last be freed of the reproach that she is oblivious of the crying needs of these heathen people who dwell within her settled boundaries. This beginning of work should be followed by other like stations as soon as may be.

A final word may be said about Sacramento as demonstrating a missionary policy. Its history illustrates the value of supporting a missionary district even for a considerable length of time, for it shows an investment of money which in the end brings splendid results. For thirty-five years the Church at large assisted the work here. When the district was set off everyone expected that northern California would grow rapidly. Instead of this it was the south which developed, and an independent Diocese of Los Angeles could be established long before Sacramento could even hope for self-support. During the long period of its existence as a missionary district, it probably cost the general Church $150,000. But the result is now an independent diocese with twenty-one self-supporting parishes and missions, and thirty other mission stations partly sustained by the diocese. The endowment fund reaches $75,000, two-thirds of which came from the people themselves. Surely this justifies the investment of missionary money, even though the years were many before the result hoped for was achieved.



The red woman's burden

THE ORIENTAL CHILDREN OF HAWAII

In Moiliili, a suburb of Honolulu, the Church is conducting a settlement and school work among the Orientals. Hawaii, as is well known to those informed about missions, presents a remarkable opportunity. It is the meeting ground of many nations—a sort of experiment station in missionary work. The following description of the work in connection with St. Mary's School is written by one of the workers:



THREE LITTLE MAIDS FROM SCHOOL

WITHIN the past year the Oriental population of Moiliili has largely increased and little homes and stores are being built up all around us. Except our own mission no settlement work is being done in this section, so that our field of labor is extensive. Although started primarily for the Orientals the doors of the mission are opened to all who need help.

At the time of the cholera outbreak, when the Government distributed free *poi* to the Hawaiians, St. Mary's was a distributing centre. The *poi* generally arrived in the afternoon, but the Hawaiians began to gather early in the morning. Little groups would sit around on the grass; at times there were between 100 to 150 Hawaiians in the grounds waiting for their *poi.*

Through an arrangement with Palama settlement we have been fortunate enough to be able to have a trained nurse in the dispensary every afternoon, except Saturdays, when she comes to us from eight to eleven in the morning. She often has over fifty patients in an afternoon; her daily average is forty. Many of the Oriental children suffer from trachoma, and they are not allowed to attend school unless they have their eyes treated every day. Not only women and children but men also come to the dispensary.

We have 125 children in the day-school, both boys and girls, and we follow the course of study laid out by the Board of Education of this city, using the same books, so that children coming to us or leaving us may fit into classes without any difficulty. Many of the Chinese girls would never have gone to any school if they had not come to ours. Two of our oldest boys are living in the cottage at St. Mary's. They attend our day-school and after school they go to work as kitchen and yard boys, so earning enough to keep themselves. Then they return to night-school. Both boys have been baptized. Their parents are living on one of the other islands and these boys are in Honolulu to get an education and to support themselves at the same time. It would be an excellent thing if our cottage were large enough to take in more boys whose circumstances are similar. Six members of our night-school, three men and three boys, have been baptized in our little chapel. Three Japanese women belong to the school. One was baptized with her husband about a year ago. Since the arrival of our little font seventeen men and one woman have been baptized.



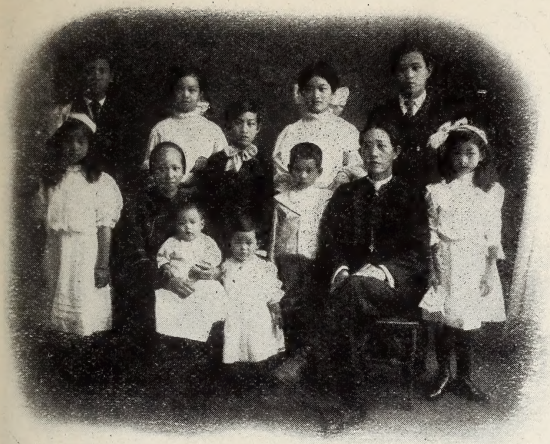
JAPANESE SCHOOL CHILDREN AMONG THE SUGAR CANE

Five of our men were confirmed last year.

The large playground is much enjoyed by the children. They come as early as 6:30 in the morning, seven days in the week. In the afternoons all the Japanese children attend Japanese school, so that for a few hours the yard is comparatively empty. On Sunday afternoons, large and small gather in the yard as long as daylight lasts. The older boys and men lie around on the grass and converse while the little ones play games.

We hoped that by this time St. Mary's might be in a home of its own, but we are still waiting and hoping. The house that we are renting is far too small for us. Every morning over 100 children crowd into the little chapel that has seats for fifty. There is no room in the house that will contain half of the children at one time. At Christmas we are always obliged to have the tree and entertainment out-of-doors, and each time the rain has come down and drenched everyone.

Christmas is a great day at St. Mary's. The children begin to talk about it as soon as they return to school in September, and talk about it long after it has passed. I overheard a Chinese boy of ten telling a Japanese boy of twelve, who has not been with us long, the story of Christmas—the shepherd and the angels—as they looked at the Bible pictures together. Both boys were intensely interested and did not know that I was listening. The Chinese boy said, "Last Christmas *we* made like that and *I* was a shepherd." When Christmas week arrives the interest spreads to the men, and last year two men gave up two whole days' work so that they might help to decorate appropriately. They went up the mountains and got ferns and moss and they made an elaborate "Merry Christmas" sign to hang over the gate, and at the first peep of dawn of the day that we had our Christmas tree the men were out hanging up Japanese lanterns and decorations in the yard. The tree and entertainment was at three o'clock in the afternoon, but the children began to arrive at 8 A.M., all ready dressed in their best clothes, and the mothers began to put in their appearance by noon. Chairs and benches were placed in the



THE REV. MR. WOO AND HIS FAMILY

yard for their use. Long before three o'clock fully 300 children besides mothers and babies were anxiously watching the shed in which the Christmas tree was sheltered. While the children were receiving their presents down came the pouring rain. It was impossible to shelter so many and they were obliged to go home in a drenched condition. Some of the children had to walk back miles up Palolo Valley. A lady, who was kind enough to help us that afternoon, looked as if she had been on a field of battle, for she stood near a paper lantern and the rain washed the red out of the lantern on to the lady. I felt then that we must, if possible, before another year, arrange some way in which to protect the children from the rain which is so apt to fall at Christmas time.

We have no room suitable for the day-school. The rooms that we use at night for the men are too dark in the day time and are much too small. One class of children is in an old carriage house. Another class of little ones is very much crowded on a small verandah and the older children are on another verandah which is very pleasant in fine weather but very unpleasant when it is windy or rainy.

It is time that St. Mary's should have a permanent home and not a rented one that may have to be given up at the owner's wish.

We need at St. Mary's a chapel large enough to hold all who come; three schoolrooms all opening into one and so forming a room large enough for gatherings; a light and roomy dispensary—the room we use now for the purpose not being at all suitable. We should have a large yard, where the children can have plenty of room and the boys and girls can play their separate games without interfering with each other.

¶

What do the people among whom his work is done think of the missionary? That is always an interesting question. Mr. F. A. Mackenzie, the distinguished English newspaper correspondent, who has travelled widely in the East, has this to say about the Koreans and their missionary friends:

IT is only natural that the Koreans of the interior should think well of missionaries. Around Ping-yang, for instance, the American missionaries, led by Dr. Moffett, have transformed the community. They have brought to the women a new life, and changed their outlook from that of domestic drudges into that of helpmeets and companions of the men. "My husband is treating me just like the Moksa (teacher) treats his wife," is now the boast of more than one Korean woman. They have stimulated a desire in the people for education. Where formerly the sick rotted away from neglected ailments they can now procure modern surgical treatment of the best kind. Further, the missionaries have lifted from the souls of the people the old haunting and terrifying fear of demons. The Koreans see what has been done, and they are grateful for it.



Officers of the Japanese Department of Communications meeting with Drs. Teusler and Bliss to signalize the completion of arrangements making St. Luke's Hospital, Tokyo, the official hospital for the department

AN INTERNATIONAL HOSPITAL FOR TOKYO

HOW AN AMERICAN PHYSICIAN RE-ESTABLISHED A MISSION HOSPITAL—ITS WIDENING OPPORTUNITY AND ITS NEED FOR EQUIPMENT—ITS IMPORTANCE TO AMERICAN AND EUROPEAN RESIDENTS OF THE ORIENT—WHAT FOREIGN DIPLOMATS AND JAPANESE LEADERS THINK OF IT.

EARLY in 1900 Dr. Rudolph B. Teusler joined the staff of the Tokyo mission and became physician in charge of St. Luke's Hospital. For some time the hospital had been closed; building and equipment were in a badly run-down condition. Dr. Teusler devoted the first few months of his residence in Tokyo to a careful study of the situation. When finally St. Luke's was reopened on a modest scale he had determined his plan of action. Two things he insisted on: First, that the work of the hospital should be of a high standard; secondly, that it should be a distinctly Christian institution. From that day St. Luke's has prospered steadily. Its accommodations have been enlarged, its equipment improved and the range of its wor extended. To-day, Bishop McKim take pride in asserting that, "for its size, S Luke's is the best hospital in Asia."

But, while St. Luke's has made won derful progress in the last ten years only a beginning has been made i realizing its possibilities. A better sit is needed away from the "down-town neighborhood in which its work ha hitherto been done. It ought to hav larger buildings, with accommodation for 150, instead of only sixty, patients.

The plan for a greater St. Luke's ha the hearty approval of the foreign com munity in Tokyo and the leading Jap anese physicians. During the recen visit of the Rev. John Wesley Hill t Tokyo, as president of the Internationa

Peace Forum, an informal dinner was held, that expression might be given to the feeling of the international community in Tokyo. Mr. Montgomery Schuyler, the secretary of the American embassy, presided. The dinner was attended not only by foreign physicians resident in Tokyo and a number of the leading Japanese doctors, but by Sir Claude McDonald, the British ambassador; Colonel Bryan, the American ambassador; Mr. Van Royen, minister from the Netherlands; Mr. Von Radowitz, German chargé d'affaires; Baron Franckenstein, Austrian chargé d'affaires; Baron Kikuchi, president of the Imperial University of Kyoto; Baron Kanda, of the Peers School, and Professor Okada, of the medical department of Tokyo University.

Dr. Teusler spoke of the intimate connection between the International Peace Forum and the plan to make St. Luke's an international hospital, dwelling upon the fact that while Tokyo has many large and excellent hospitals they are not equipped to care for foreigners. If St. Luke's were enlarged and properly equipped, many American and European residents of the far East who are now compelled to go home for proper medical care could be treated in Tokyo. This would be especially advantageous for the missionaries of all communions throughout the Orient.

At the same time, a well-equipped international hospital would make possible much greater work among needy Japanese. In order to carry out the plan for the greater St. Luke's, Dr. Teusler announced that at least $500,000 would be necessary, in addition to the site, which it was hoped might be provided by Japanese authorities.

Sir Claude McDonald declared that St. Luke's "had been an absolute blessing to the British embassy and the British community." The only criticism that he had to make upon the institution was that it is not nearly large enough or good enough for men of the ability of Dr. Teusler and Dr. Bliss. Ambassador Bryan said that he knew that the treatment given at St. Luke's is the very best. Then the other representatives of the diplomatic body, each in turn, gave his testimony to the value of the hospital, agreeing heartily with Baron Franckenstein in his statement: "I will support the plan with all my heart, and I wish the promoters the greatest success, which they highly deserve."

Baron Kikuchi said that Dr. Teusler was entirely right in saying that the Japanese hospital prefers not to receive foreign patients: "The reason for this is the same that makes us reluctant to entertain our foreign guests in our own homes. We are anxious to make our foreign friends comfortable and feel that they may be less so in our homes than in a foreign hotel. So also we would like to have foreign patients in a hospital under foreign management. In Japanese hospitals the rooms are not heated as foreign patients require, the nurses and doctor's assistants are not ready to speak the patient's language, and for their own comfort we much prefer they should go to some hospital like St. Luke's, where they are treated as they would be in their own country."

Professor Okada, speaking on behalf of the medical men of Tokyo, urged the carrying out of the plan for enlargement for these reasons:

"1. Medical science is international in its work, as suffering is universal.

"2. Practical medical work should be international, and this is not only the voice, but the real action of the International Peace Society.

"3. The medical men of this city have now quite a number of patients among Americans and Europeans, but no place to give them proper treatment.

"4. St. Luke's Hospital has extended to us the use of its wards and private rooms, and we, the Professors of the Imperial University, are consultants for that institution. Also medical men of similar standing are allowed to place their cases in St. Luke's Hospital for treatment. This arrangement is ideal for us, and an international hospital con-



The dinner in Tokyo, at which American and European diplomats and Japanese physicians endorsed the plan of making St. Luke's a great international hospital

ducted along the same lines would be of the greatest benefit to the city."

Baron Kanda, while highly praising the philanthropic spirit which lies behind the work of St. Luke's, deplored the fact that the institution is so small and asked pointedly: "In a city with a population of 2,000,000, what is an hospital with accommodation for only sixty patients? It is good as far as it can reach, but with the character of work being done in St. Luke's such limitation should not be placed upon it. Let us hope that especially with the ever-increasing foreign element in our midst its sphere of usefulness may be more and more increased, that it may develop into a true international institution."

The Rev. Dr. Hill, after hearing the unanimous testimony of Japanese and foreigners, gave the company his assurance that on returning to the United States he would endeavor to further the plan of making St. Luke's an international hospital and would endeavor to secure the co-operation of representative American citizens.

The cordial regard felt for St. Luke's by Japanese authorities is well illustrated by the attitude of the "Department of Communications," which is charged with the supervision of the imperial postal, telegraph and telephone services. Recently the authorities of the department asked that St. Luke's Hospital should become the official hospital for all the workers connected with the department in the city. They number about 10,000. Much to his regret, Dr. Teusler was obliged to decline this request because of inadequate facilities. The request was all the more significant because it followed an arrangement made some time previously whereby St. Luke's became the official hospital for the 2,000 employees in the central offices of the department. In celebration of the completion of this arrangement, a banquet was given in Tokyo some weeks ago. It was attended by the chief officers of the departmental bureaus, together with the staff of St. Luke's Hospital and the physicians attached to the department. Addresses were made by Dr. Teusler, head of St. Luke's, Dr. Kubo, his Japanese associate, and several of the departmental physicians.

CECIL'S "CHANGING CHINA"*

By Albert Bushnell Hart

A NOTABLE book upon China, which throws light upon the present surprising conditions in that country, is the Rev. Lord William Gascoigne-Cecil's *Changing China.* In no country does actual presence on the ground more serve to illuminate and explain the problems discussed in books and newspapers than in China. Vastness of extent, substantial homogeneousness of the people, pressure upon subsistence, reverence for precedent, shrewdness and foresight in material things, all strike the traveller and observer as they cannot be made to strike the reader. Lord Cecil has made two journeys to China, one in 1907 and again in 1909, has widely traversed the country, and has made every effort to become acquainted with the point of view of Chinese, diplomats, traders and missionaries. His interest is throughout in the direction of the uplift of the country. The missions to him are the application most directly to the problems of China of the best there is in the west; nor does he for a moment suppose that the English missionaries or the missionaries of the English established Church are the only people to be consulted. Everywhere that he went, he sought and found friends among all types of Protestant missionaries, and has also some good words to say about the Catholic missions.

The author's first interest is to find out how China has come to its extraordinary change of outlook. A prime force is the effect of foreign aggressions and invasions, which have taught all thinking Chinese that, unless they can act as a nation, large parts of their empire will fall into the hands of the spoiler. This leads to clumsy attempts at military organization, which, combined with the transportation of troops by rail, has suddenly made possible a revolution which otherwise might have smouldered for years.

Lord Cecil accepts the many good traits of the Chinese, their industry, their patience, their filial obedience; while recognizing clearly the difficulties of their government, their habit of forming secret and open societies which are almost an *imperium in imperio,* their disregard of human life, their cruelty. But his final judgment, like that of most close observers, is that the Chinese are a sound and habile race. The splendid fight of the government against opium, which so contrasts with the apathy of western powers toward similar evils, wins Lord Cecil's admiration, as it does that of every lover of courage in government. He feels that the most serious and difficult present question in China is how to give to women the place in society to which they are entitled by their intelligence and by their real influence in many families; though he doubts whether the system of western freedom for women in its entirety could be applied to China.

The most interesting portion of the book is the discussion of Christian missions, particularly in their relation to education. He says frankly that the English missions have neglected the educational side of their work, partly from the perhaps unconscious belief brought with them from England that education is not a good thing for the lower classes. Repeatedly throughout the book he praises the Americans as "really the pioneers of higher education in China." Without in any way minimizing the religious side of the missions, it is clear that through their schools, and through the influence of the graduates of those schools as teachers and in the public service, the missionaries bring a knowledge of Christianity and at the same time a knowledge of the west, to the minds of millions of people who are not reached by direct evangelistic work. The mission pupils were for many years disliked

* *Changing China.*" By the Rev. Lord William Gascoyne-Cecil. New York: D. Appleton & Co. $2 net.

by the authorities as out of harmony with their own country. In the reconstruction of the government numbers of them are certain to come into responsible public service, particularly so long as the schools founded by the Chinese remain crude and ineffective.

The main purpose of Lord Cecil's visit was to prepare the way for a "United University," in which many denominations could join, each of them perhaps having a college of its own within the university—"denominational hostels" the author calls them. This university is to be founded by both Europeans and Chinese, so that from the first it may have a national character. The plan is in line with the great movement for concentrating the missions so as to present Protestant Christianity as one system with a united front, which so many of the most devoted missionaries urge as the only means of Christianizing China.

PITTSBURGH LAYMEN AND THE APPORTIONMENT

THE Diocese of Pittsburgh has a central missionary committee of laymen, formed in response to the suggestion of the General Convention of 1910. Its purpose is to further the work of Church extension, both diocesan and general, in the Pittsburgh congregations. It now has a membership of fifty-one, representing thirty-nine parishes.

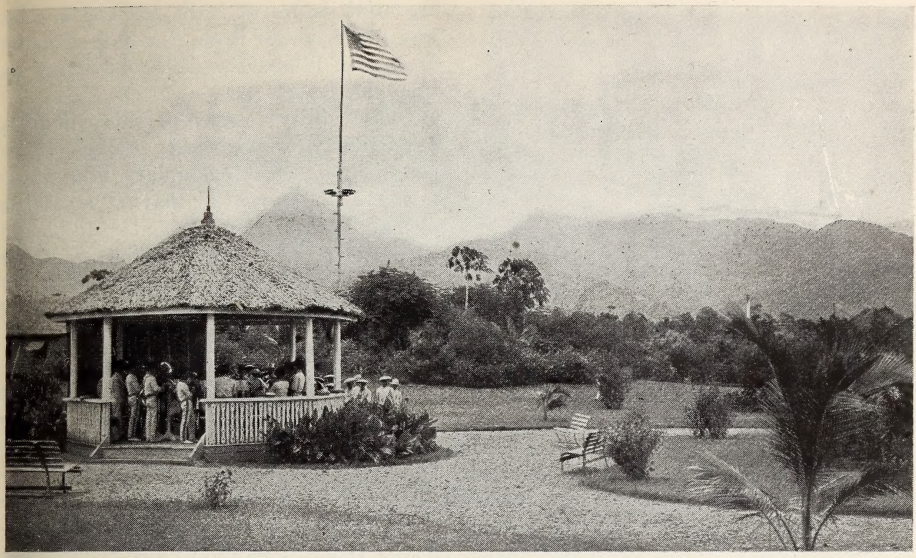
This year this laymen's committee has been commissioned to distribute the apportionment of $29,000 for general missions. It has done this by asking each congregation to give a certain percentage of its current expenditure. In an admirably written statement of the situation, the committee explains the new plan of apportionment, whereby gifts from the Woman's Auxiliary and the Sunday-school, as well as from the congregation, will be credited on the amount assigned to the parish. It emphasized the desirability of forwarding frequent remittances to the treasurer at the Church Missions House, in order that interest charges for borrowed money may be averted and money thereby be used for work in the field which otherwise would have to go to pay interest.

It is suggesting the desirability of having a special missionary treasurer in each congregation. It strongly advocates an energetic missionary committee, composed of men, to lead the parish into an intelligent appreciation of the work of evangelizing the world.

A personal canvass for subscriptions on the weekly basis is urged; and the duplex envelope is recommended as being the most convenient method for securing weekly offerings, both for local support and Church extension.

Bishop Whitehead, in a letter accompanying the report of the committee, calls the people of his diocese to an advance movement. "Every consideration of loyalty to our true selves," he says, "to our duty, to our diocese, and to our Master, calls for prompt and cordial acceptance of the privilege offered to us. Particularly should diocesan patriotism make effective the desire to come up to the measure of our duty as proudly as our sister dioceses have done."

To those who, because of what seems a large apportionment, are disposed to fall back discouraged, he says: "Let them appreciate the compliment of a generous apportionment and set themselves with a right chivalrous and cheerful spirit to attain the standard proposed. Let them arouse all the latent and dormant workers in the parish. Let them adopt the most efficient methods—and the thing will be accomplished. In every parish all that is needed is courageous leadership! We can, and therefore we must, or, we must, and therefore we can—either motto will do; either one is full of significance and of helpful energy."



PARK IN THE IWAHIG PENAL COLONY

The band is of course composed of colonists, who in most countries would be classed as criminals

A PHILIPPINE PENAL COLONY

ONE of the sights of Manila which is of more than usual interest to the tourist is the Bilibid Prison, or Insular Penitentiary, said to be one of the best in the world. It is a division of the Department of Education and provides a useful training to thousands of erring Filipinos, who in this and many other countries would be classed as criminals. Not only as Americans, responsible for conditions in the Philippine Islands, but also as Churchmen, this institution has special interest for us, for our priest in charge of the important settlement work connected with St. Luke's Church, Manila, also is the special agent of the Penal Settlement. Mr. Bartter is at present in this country on furlough and has given us a brief description of the colony and some suggestive pictures.

"Several years ago, in order—amongst other causes—to relieve the congestion in Bilibid Prison, a penal colony was started in Palawan, one of the southern islands. Iwahig Penal Colony leads the world in attempts at criminal reformation. It is planted on a clearing in the virgin forest made by the prisoners



A colonist's family and their little residence. The woman has joined her husband and the ties of home are once more renewed, to the infinite benefit of both



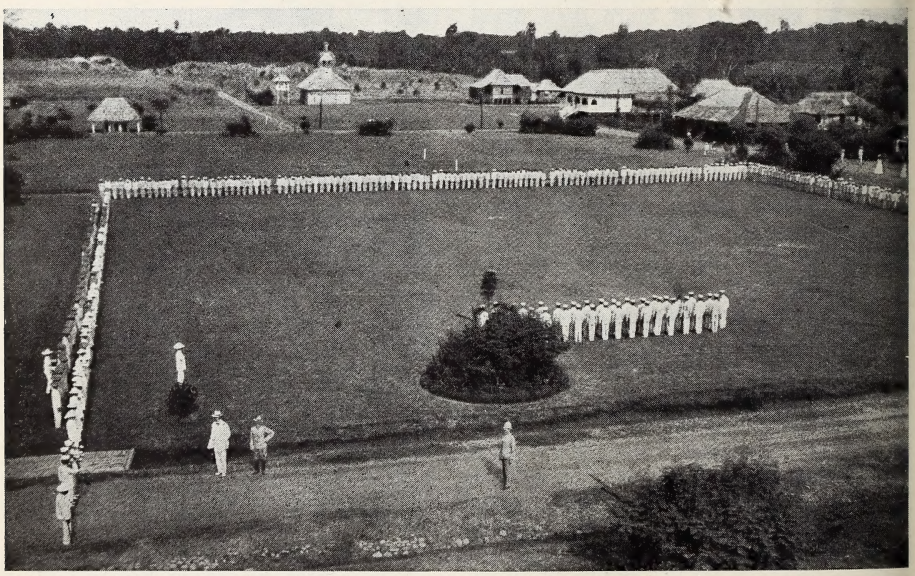
Vice-President Fairbanks, Governor-General Forbes and the Iwahig Colony Band

themselves on one of the least known islands of the southern group. No locks nor keys are used on the colonists' sleeping quarters. The few American officials carry nothing more formidable than canes; the only men who carry arms being thirty of the prisoners themselves, who are trained as policemen. The only prison in the colony is about twelve feet square and made of barbed wire. It had but one occupant during the ten days I spent in the colony—a man who had been found sleeping during work hours at a distant ranch. He was given ample time for reflection on the sin of idleness as he broke stones on the colony plaza.

"The family feature of this colony is particularly interesting. Men whose conduct has been exemplary and whose terms are long, after having served a period of probation both at Bilibid and at the colony, are permitted to send for their families, are allotted a piece of land and allowed to build a house and cultivate the land in leisure hours.

"Several years ago I was asked to assist in getting wives and families sent to the colony. A considerable number have been persuaded to go, and many free colonists whose sentences have expired are content to live on at the colony with their families, subject to the colony laws and discipline, but free to leave should they wish at any time to do so.

"The Iwahig Penal Colony is an effort to 'rehabilitate in the world of industry all those who are paying their dues in the hard coinage of punishment, and exhibits unfaltering faith that there is a



GENERAL VIEW OF GROUNDS AND BUILDINGS

In the foreground may be seen the colonists drawn up in retreat formation



A VISIT TO A COLONIST'S HOME

Vice-President Fairbanks (the tall man at the right), Governor-General Forbes and Superintendent Lamb (at the left) are inspecting the home of this colonist and his wife

treasure, if you can only find it, in the heart of every man.' One is proud to be in any way associated with such an effort. The Iwahig Colony is long past its experimental stage, and its success is assured.

"Certainly if, as the English Winston Churchill asserts, 'the mood and temper of a government in regard to the treatment of crime and criminals is one of the most unfailing tests of the civilization of any people,' then the Government of the United States in the Philippine Islands is the most civilized in the world."

¶

THE latest returns show that English people have more than $3,000,000,000 invested in South American securities. The South American Missionary Society is making an urgent appeal to such investors to aid it in providing chaplains to minister to British residents of South America. The society also aims to promote the spiritual and moral betterment of the Latin races and the evangelization of the numerous Indian tribes inhabiting the interior of the continent.



A dormitory for single men at Iwahig. This is open and airy and presents none of the features usually connected with prisons or convict settlements

A DOCUMENT IN HUMAN MISERY

MR. CHANG, Chinaman, was forty-five years old, had one married son with a wife and three children, five other sons and daughters from seven to twenty years old, and an old mother of seventy; twelve mouths in all. They had a little plot of land, fourteen *mu* (about two acres). By economy and hard work, they managed to live in an ordinary year. Year before last, they could not make ends meet, so sold two *mu* of land. During the famine last year, they sold six *mu,* so that they had only six *mu* left. Last summer and autumn, nearly all the small crop they had was destroyed by floods.

About the first of November, counting all they had saved and all they had gleaned from other fields, they had enough grain to last the whole family, if they should eat "dry" (*i.e.,* bread as distinguished from gruel), for just six weeks. By mixing what they have with turnips, turnip tops, sweet potato vines, and other herbs which they have been able to raise or gather, and eating their gruel very thin, they have enough for the whole family to exist on for three months. But it is seven months till harvest. To talk of the men or women finding work is out of the question. It would be hard to find in a good year, and this is a famine year, with revolution thrown in.

They hold a family council and decide that the man Chang, the acting head of the house, with his oldest daughter, a girl fifteen years old, and two others of the younger children, together with the oldest of the grandchildren, shall remain at home. The married son will take his wife and two little children, two brothers and one sister, and the old grandmother and go where they can. They leave most of the little store of grain at home, as they hope to get down to Chinkiang or Nanking and live at the gruel kitchens there, if they cannot find any work to do. They start out with a wheel-barrow, the man pushing, the woman pulling, two of the little ones, a lot of millet stalks for fuel, the kitchen pot, and the large reed mat, which is to be their cover at night, on the barrow. The others trudge along behind. Day after day they go on, footsore and sick, and beg from the villages as they go.

At Tsingkiangpu they camp awhile and try to beg a living. They fail. With crowds of others, they pile on to an old rotten boat, and float down the Grand Canal to Yangchow. From here they are driven back by official orders. The little baby has already died and been thrown out on the canal bank. Soon the old grandmother dies. They beg a mat and wrap her up and bury her by the roadside. The children cry all day and all night with hunger, and their little bare feet are pinched with cold. The young mother is sick from exposure and the food she has been eating, and would wish to die if it were not for the remaining child and the one she left at home. They now have absolutely nothing to eat.

There is nothing left to do but starve, or sell the sister, who is just eleven years old. She, though a sweet-looking girl, brings just two dollars. This, however, provides them with considerable grain, and they are able to reach home. They went out eight, and they come back five.

It is now late in December—Christmas time. With all those at home, the food they have is quickly eaten up. The wolf never moves from the door. He knows that sooner or later he will get most of them. They know it too, but they do not die easy. During the first weeks in January, the second grandchild dies. Then the head of the house and two unmarried sons go out to beg. They wander up into Shangtung, where they hear the crops have been better. But

beggars are many this year; they beg and receive not.

In an old temple just outside a southern Shantung city, one exceptionally cold morning in February, a number of dead beggars are found. One of them is the father of this family. Toward the end of February, one of the sons comes limping home—a ragged beggar. He does not know where his brother is, has not seen him for twenty days.

There is no more grain in the house. The herbs, even, are nearly all gone. Snow covers the ground. No food is to be gotten anywhere. The young mother's face is bloated and her eyes are dim. She is drowsy now, like one sleepy from freezing. She does not much care whether she lives or dies. Her one remaining child does not look so bad, he has always been given the best. The husband is sallow and bloated too, and the fifteen-year-old sister is the picture of misery. All winter they have been trying to sell their six remaining *mu* of land, but the report has been spread abroad that, after the Revolution, there is to be a redistribution of land, and no one will buy. At last an old landholder agrees to run the risk, and add this little plot to his broad acres; but whereas the land was worth fifteen thousand cash a *mu* in good years, he will now give them only five thousand. But if they part with all their land, they will be homeless when the famine is over. They decide to sell three *mu*. This provides enough grain to keep alive the remaining members of the family another two months. Their wretched existence is stretched out till June. Then famine fever attacks them. All but one are sick. Another *mu* of land is sold. The young mother is not strong enough to rally from the fever, and—there is one less to feed.

Of this family of twelve, five died, one is sold, another has gone and they know not whether he be alive or dead. Five are left to reap the harvest. But there are only two *mu* of land left to yield any harvest, and before them for all the coming years is a life of want and misery.

The Famine Relief Committee is employing famine sufferers on drainage works which will reclaim the farms of thousands of families like this, and not only save their lives this year, but make it possible for them to make a living in the future.

The famine is at its worst as you read this. Promptness in sending money will save life.

MISSIONARYING BY MOTOR

EARLY on the morning of October 19th a motor car stopped before the residence of the Bishop of California. In it was the president of the California Branch of the Woman's Auxiliary, who had come to gather a party for a missionary campaign.

Having received the bishop and Mrs. Nichols, the car started on the first lap of its journey—100 miles—during which time the Archdeacon was added to the party. A stop was made at Gilroy for lunch, after which a service was held in St. James's Church, a candidate confirmed, and the president of the Auxiliary had a meeting with the women. The stopping point for the night was Hollister, which was reached at six



o'clock. Here, in the well-filled Church of St. Luke, another service was held with three confirmations, and another Auxiliary after-meeting which lasted till nearly ten o'clock.

The first objective next day was Watsonville. An early start was made, with a call on the way at the Flint ranch, near the mission of San Juan Baptista. Watsonville was reached about noon; there was a luncheon in the parish house followed by Evensong in the church and an Auxiliary meeting. Then on went the missionary motor to Santa Cruz, where a large congregation was gathered in old Calvary Church. After the service fully sixty women remained for an Auxiliary meeting.

Saturday morning was devoted to calls on neighboring clergy and Church families, and after lunch the journey was resumed as far as Salinas, where an Auxiliary meeting was held in the afternoon and service in the evening, after which—because of the desire of one of the party to see some springs of more than local fame—there was a wild ride of two hours with delightful uncertainty as to the road, happily settled by lights ahead and a friendly voice calling out of the dark. The archdeacon foraged for fuel, and a fire was soon started, before which a picnic supper was enjoyed.

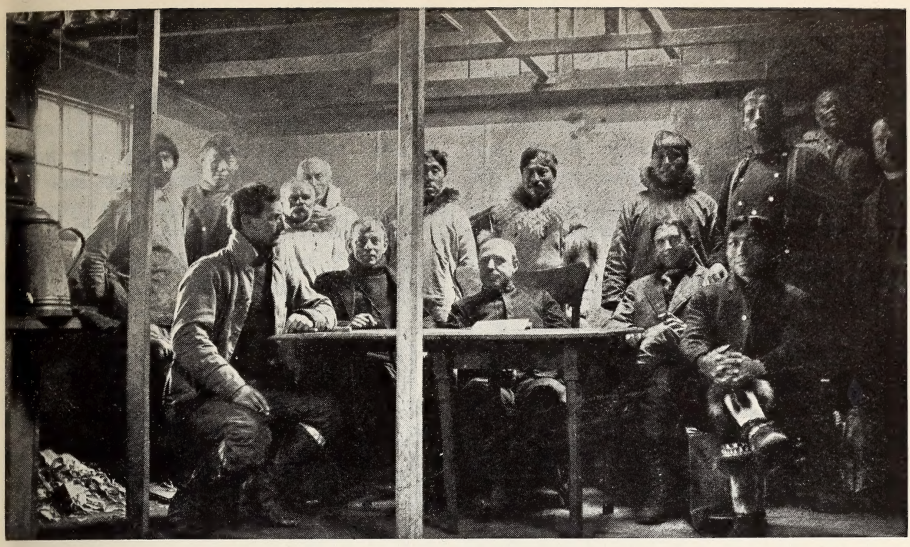
Sunday called for an early start to cover a few points in a widely-scattered field. The puncture without which no motor journey would be complete made a delay of half an hour, but a congregation which filled the little church at King's City was waiting. Here eight were confirmed, a number received the Holy Communion, and all the women remained to meet the president of the Auxiliary. Then to the road again, bound for San Ardo, with lunch in the car on the way. The little church here was an abandoned schoolhouse, bought for a few dollars and moved to its present site. "The cathedral," as it is fondly called by its kindly people, was filled to its utmost capacity. The president of the Auxiliary was organist and the bishop preached to as attentive a congregation as ever sat before him in a city church. The usual Woman's Auxiliary meeting closed the services, to which all the congregation stayed. The evening service was held in St. James's Church, Paso de Robles, where another large gathering greeted the bishop and remained for the Auxiliary meeting.

In spite of such an arduous Sunday, the motor was off again early Monday morning, for more than a hundred miles had to be made to reach Pacific Grove, where at six o'clock the tired and hungry party found the rector and some 130 members of his parish waiting for them, with supper spread in the parish house. A service afterward in the recently enlarged church brought out a full congregation, followed by gatherings at which the bishop met the men of the parish, while the president of the Auxiliary made the acquaintance of the women.

Next morning saw the car starting on the home stretch. San Francisco was reached in the evening after an absence of six days. Six hundred miles had been covered, and nine services held at as many different points, besides which nine groups of women had been inspired with enthusiasm and kindled to fresh efforts in their work by meeting the president of their diocesan branch, who had planned the trip and acted as hostess for the party.

¶

THE Sunday-school Commission for the Diocese of Bethlehem will hold a summer school for Sunday-school teachers on June 26th-30th, at Bishopthorpe Manor, South Bethlehem, Pa. The charge for room, board and enrolment fee will be $5. Further particulars may be had from the Rev. Howard W. Diller, Pottsville, the Rev. Harvey P. Walter, Reading, or the Rev. S. U. Mitman, South Bethlehem, the committee in charge.



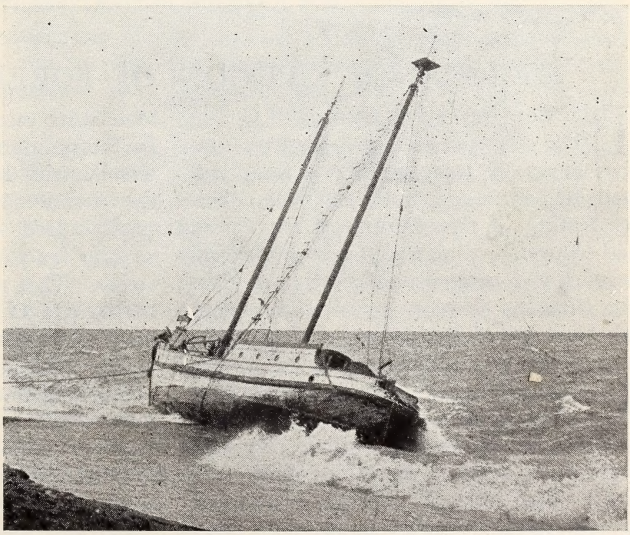
THE BOARD OF ARBITRATION IN SESSION AT POINT HOPE
The arbitrators are sitting at the table facing out of the picture

ARBITRATION IN THE ARCTIC

By the Reverend A. R. Hoare

DURING the summer of 1910 a gasoline schooner arrived at Point Hope, in charge of a white man accompanied by a lawyer and a marshall, bringing with them a writ of attachment from the district court at Nome, on whalebone belonging to a Tigara native. The issuance of this writ arose from a whaling transaction which had taken place some two years before between the native employed by a white man to whale, and a Tigara native named Noovuk.

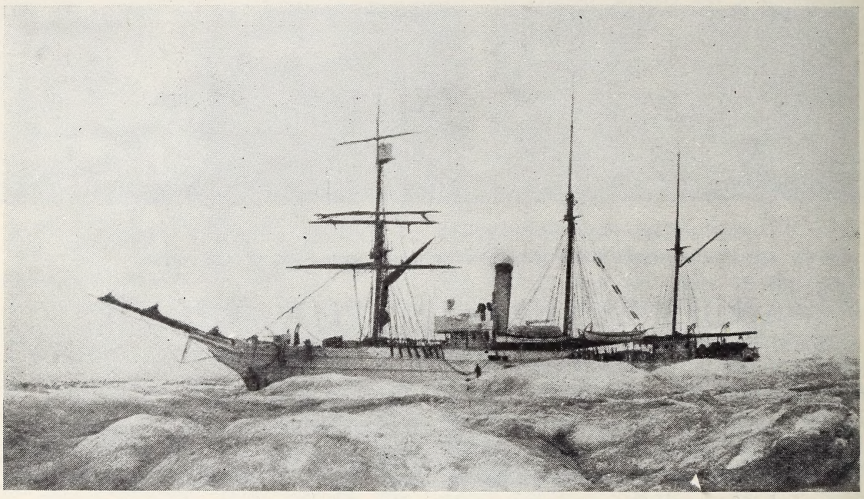
The serving of this writ was a serious matter to Noovuk, for in order to defend the case he would have been compelled to go to Nome, taking with him his witnesses and paying their expenses down, their living expenses at Nome, besides the cost of employing lawyers to defend his case, and would have been unable to return during the winter.



GASOLINE SCHOONER IN WHICH THE LITIGANTS ARRIVED
It was wrecked on the beach, but afterward floated

A compromise was finally arrived at by which both parties agreed to submit the case to arbitration. The judges chosen were the captain and marshall on board the Revenue Cutter *Bear,* and the marshall who had accompanied the white man. The lawyer represented the complainant, while the missionary appeared for the defendant. The court sat for fourteen hours, hearing evidence, and finally delivered an equitable verdict.

This case is interesting because it has established the principle of arbitration instead of litigation along the northwestern coast. This precedent has been followed during the present year at Point Barrow, and we hope will be the means of saving the natives much expense and unnecessary delay.



THE REVENUE CUTTER "BEAR"

MERCHANTS' OPINION OF FOREIGN MISSIONS

THE San Francisco Associated Chamber of Commerce sent a representative party of merchants to China last year in the endeavor to promote a better feeling of friendship between China and America, and also to increase and develop our commercial relations. Seeing that the Chinese missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of this subject, which at the start was considered entirely outside their province. At first they were divided in their opinions—about one-third in favor, one-third against, and one-third undecided. But at the last meeting, held in Hongkong, the question was put squarely to the twenty-five commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way, the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior. This was the candid opinion of twenty-five of the leading merchants of the Pacific Coast, selected from Spokane to San Diego.

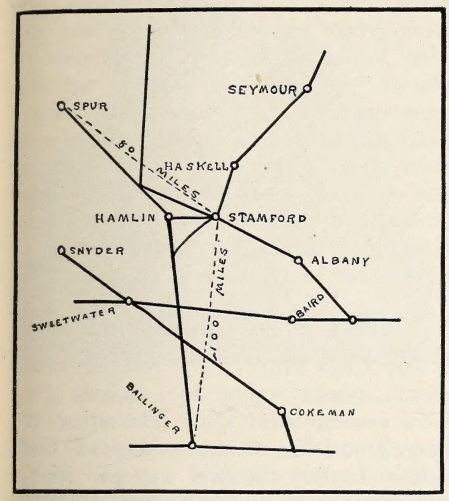
The official report says: "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

CAPTAIN ROBERT DOLLAR.

San Francisco, September 15th, 1911.

ITINERATING IN NORTH TEXAS

By the Reverend E. Cecil Seaman,
Archdeacon and General Missionary



THE FIELD OF ACTION

A Missionary in Cold Storage

WHEN a train consisting of engine, tender, one box car and a refrigerator car backed into a town on the Texas prairie, the cold storage car was found to contain two babies, their mother, a trained nurse, dentist, farmer, prospector, a theatrical manager and his bull-dog, together with five other humans, including a missionary.

This is not the way people generally travel in Texas, nor would anybody prefer this method to that of the fine, warm vestibuled trains that ordinarily speed across the prairies; but this crowd all wanted to get where they were going, and with one accord accepted this means of transportation at their own risk rather than to wait behind a freight wreck. The fact that garden benches and an oil stove furnished all the comfort within, while a "Norther" whistled its way through ten degrees of cold without, induced no one to refuse the thirty-five mile ride in cold storage.

The meaning of all which is, that people "get there" somehow or other in Texas, and if they cannot go as they would prefer, they go as they can. Such is true even of the Church, and it is the purpose of this sketch to show briefly what our goal is, and how we are going in various ways toward it.

Extent and Distribution of Work

Within the District of North Texas, an area of 71,492 square miles, there are two parishes of about 140 communicants each, and 27 missions. In three of the missions there are resident clergy, who minister there and in neighboring towns. (Anything within 100 miles is generally considered to be in the neighborhood.) In such groups of towns steady, aggressive, efficient work is being done by loyal and devoted priests, and the conditions are largely such as obtain in most organized missions in the country.

The other towns are under the pastoral care of two general missionaries. The Rev. Edwin Weary is the senior, and in many places was the pioneer of our Church. He has charge now of the Panhandle division of the district and is doing a larger work than that in the southern division. Perhaps some day he will tell the readers of THE SPIRIT OF MISSIONS about the "cathedral tent," and other interesting phases of his work The writer of this sketch feels constrained to confine himself chiefly to an account of the work in his own field—the southern division.

He visits regularly once a month eleven towns, making the trip to two every Sunday, and to the remaining three on week-days. Two services are generally held in each place at each visitation. All the towns are situated on railway lines, so that buggy travel is not necessary except for pastoral calls. Indeed no form of conveyance is practicable except the railroads, because the two towns served on the same Sunday are sometimes forty, sometimes sixty, and in one instance eighty miles apart.

Need for the Church

The need for the Church to prosecute its mission here can be partially seen by a glance at the following table. Partially, we say, because it shows only the towns where the work is being attempted, and does not take account of the many smaller towns, aggregating quite as many or more residents, with a small number of our Churchmen.

Towns visited monthly.	Population.	Baptized members.	Confirmed members.
Albany	1,500	28	21
Baird	1,700	41	18
Ballinger	3,500	32	27
Coleman	3,000	26	21
Hamlin	2,500	12	6
Haskell	2,500	15	12
Seymour	2,000	8	2
Snyder	2,500	25	17
Spur	1,000	20	10
Stamford	4,000	12	10
Sweetwater ...	6,000	20	15
	30,200	239	159

There are practically no Negroes in this section, and very few foreigners of Latin or Slavonic countries. Therefore consider! 30,000 Anglo-Saxon Americans and only 159 of them who know the sweet reasonableness of the full-rounded truth of Christ as our Church teaches it, and who have found the consolation and strength of the sacraments administered by her.

A number of Protestant denominations have large memberships and are doing a great work in developing the morals and spirituality of this country. Their pastors are uniformly kind and generous to us, and manifest generally a confidence in the merit and value of the influence and teaching of what many of them term the Mother Church. Hence it were worse than folly to believe that their presence and earnest work relieves our Communion of its obligation to these people.

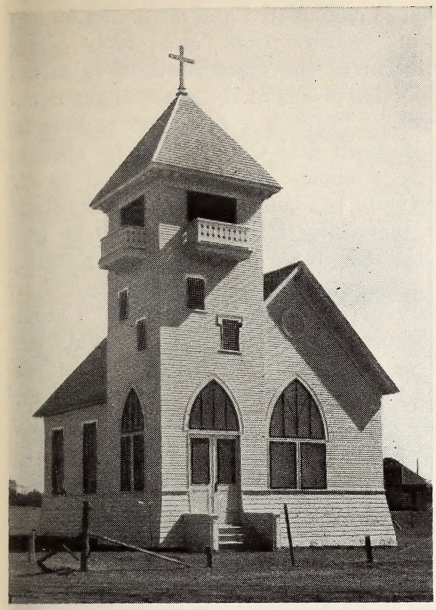
One sad feature of the work is the encountering of many men and women, some deep set in sin and shame, who have grown up under systems that provide for one's choosing for himself "a church." They have chosen too frequently what they denominate, with a pathetic attempt to appear satisfied with their choice, "the big church"—meaning the company of those who acknowledge themselves bound by no covenant relationship with God, and who seem to be content to be of the earth, earthy.

Some Achievements

The little band of Churchmen in the eleven towns under the writer's care have accomplished some interesting and very promising things, many of them achieved while the field was still within the jurisdiction of the Bishop of Dallas.

The mission at Snyder might be called the Church of the Fifth Commandment, and has a lesson for many parents who might learn. It is the direct result of the efforts of a father and mother of eight children, when the parents found that their growing boys were going with the other young people of the community to enjoy the incantations of a free-lance revivalist, whose chief pleasure seemed to be to denounce the Church of our fathers. One sermon of this sensationalist caused the organization of the congregation. Two families and a few loyal young unmarried men and women, with the assistance of Church friends out of town and business friends at home, built and paid for the church within a year, and it has since become the abode of many who value the old paths and believe that a child should be brought up in the way he should go, and not make his way of life after he has grown.

Sweetwater is one of the most prom-



"The Church of the Fifth Commandment"

ising little cities in the West. Paved streets, electric lights, modern office buildings, splendid schools, bountiful water, three railways and incipient manufactories indicate its rapid development. There we have a lot—of ground. Would that we had a lot of members! However, the sixteen communicants we have are workers. Lacking a church building, they have provided a churchly furnishing for a corner of the Odd Fellows' Lodge room for each service, the lodge having graciously tendered us their well-equipped hall. The stands from the officers' stations are transformed into temporary altar, font, lectern and pulpit. Full altar ornaments are soon to be secured. St. Stephen's Church, Washington, D. C., and Christ Church, Temple, Tex., have manifested special interest in this work, and have provided and promised valuable assistance.

Spur is another new town, located in the midst of a half-million-acre ranch. There we have thus far been using the Methodist tabernacle or Presbyterian church, but we own a choice lot, donated by the townsite company, and are planning now to buy a small school-house, move, remodel and furnish it as a chapel with funds pledged in part by the Woman's Auxiliary of the Diocese of Dallas, and in part by the local citizens. The town is only two years old, claims 1,500 population, and is as modern as the suburb of an eastern city. Ranch people of the community drive in seven and twelve miles for services.

Ballinger is another place whose church means something to the people in the country. One couple drive sixteen miles each way for every service. A family in town have, at no little trouble and expense, converted their home into a chapel once a month for the past half year; but the congregation have now let the contract for a little church, in which they expect to have Easter services. For $1,400 they are going to have a strong, thoroughly churchly little building, equipped for Sunday-school work, and occupying one of the best locations in the town—lots for which the members paid $700.

The church at Baird—a cosy little town nestling among the hills of Callahan County—is an evidence that the Church is not without the power of revival. A storm several years ago had damaged the building, and removals had depleted the membership beyond the ability of irregular services to recruit.



A temporary sanctuary in the Masonic Hall, Sweetwater

Things looked rather discouraging six months ago; but not so now. A number of young people, mostly from Virginia Church families, had grown up during the lapse, doing little in or for the Church because the Church was doing little or nothing itself. But one Saturday afternoon twenty-five of them got together, with some of the grown-ups. They cleaned and repaired the church from its steeple, garlanded in melancholy festoons of birds' nests, to the outer fence of many missing pickets; washing windows, polishing furniture, trimming trees and digging up cactus. Two hours' work was followed by a refreshing picnic lunch served on the lawn by the guild. Then just as the "clean-up party" was dispersing there came one of those sudden Texas "Northers" with a drop of 40 degrees of temperature within a few minutes, and a wind which indeed "bloweth where it listeth." From that time the old church has had new life, and it is altogether probable that before summer comes the majority of those who offered for the ready service of Martha will be ready for Mary's better part.

Stamford, the missionary's headquarters, is another new and thoroughly modern town. Four thousand people and ten of them Churchmen in our sense of the word, who seek to apply to the spiritual and moral needs of the community the remedy of the Christian life that is engendered and sustained by baptism, confirmation and Holy Communion as the expressions of faith and objective means of the grace of the Scriptures! There is a great future here for both town and Church. Here also we have a choice location, donated by the townsite company. There is a constantly increasing building fund to be used ultimately for a building similar to that at Ballinger. Temporarily we have rented the Central Christian Church, where our "fourth Sunday night" services give opportunity to scores of people to worship with their own hearts and lips and to hear the message of the Gospel as this Church has received it. This place has the unusual proportion of eight working and contributing men to two active women communicants. The weekly income through the duplex envelopes is 80 cents for general Church purposes and $4.80 for local expense. Everybody subscribes and pays. It is not a "Pay-as-you-enter," but strictly a "Pay-as-you-go" outfit.

Time and space fail us to tell of Coleman and Albany and Haskell and Seymour, and the faithful work of the little flocks there. But in them, as in the others, the sick are being visited, the hungry fed, the poor having the Gospel preached to them, and the dead are being buried with the certain hope that they shall be raised by the Christ whose presence we are trying to reveal.



Some friends and faithful helpers of a Texas missionary

TWO TREASURERS BUT NO CONFUSION

WHERE the duplex envelope is introduced, the amount which has been previously subscribed for the current expenses of the congregation is placed in one end of the envelope and the amount subscribed on the weekly basis for missions in the other end of the envelope.

The envelopes are perforated through the centre and can readily be torn apart immediately after each service, one end being given to each of the treasurers.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The wife of the president of Boone University writes from Wuchang on February 12th:

IT has been a sad time the last few months—a *cruel* time. Eight hundred Manchus, men, women and children, were massacred here in Wuchang during the first forty-eight hours of the Revolution. That was before we left the city. Things in the three cities are perfectly quiet now; the city gates of Wuchang are still guarded and passports required to get in and out, though these regulations have been somewhat less strict the last few days. Four weeks ago we came back to our home, and I cannot tell you how thankful we were to have a home to come to. We spent a few days here in Christmas Week during the armistice, and felt that probably that was the last we should see of it. Had the city been bombarded our mission compound would certainly have been destroyed. Now we are again hearing the sound of voices on the streets; the pedlars go their rounds as usual, and the watchman beats his gong as of old. A *silent* city seems frightful.

The college is to reopen March 7th, and we are hoping for a good muster. So many well-to-do families have lost their all, that there will no doubt be many youths who will have to give up study and find work of some kind.

* * *

Deaconess Bertha Sabine, who went to Alaska in 1894, knows well the "before and after" of life at Anvik. This letter gives just a hint of some of the changes she has seen:

YEARS ago, as I used to crawl into the underground houses and see a man sitting on the mud floor, eating out of a wooden bowl the fish his wife had boiled in the big black kettle over a fire of sticks, it looked so selfish and solitary, for she, poor soul, ate what he left, and the children picked up or stole, or the older ones forced the little one's portion away—to satisfy their own hunger.

Last week as I made my rounds among the cabins, I happened to go earlier than usual in the day, and I just struck the mid-day meal hour. In house after house I saw tables neatly set, with oilcloth covers, plates with steaming food from the cookstove, cups, knives, forks and spoons at each place, mother, father and children gathered round, or just about to sit down together. I did not intrude upon the family meal, but, greeting them, passed on to a similar scene in the next house.

The children no longer in dirty rags and uncombed hair, hiding behind their elders, but are comfortably dressed. They smile their welcome or come running with outstretched hands to greet me. I used to reward clean hands with lumps of sugar, and it was funny to see them rubbing the dirt off on their parkies; nowadays they are clean enough for the little finger plays for which I take them into my own.

In a village cabin lives a young man with his father. He has always been a cripple, but one of the most intelligent scholars from his early boyhood. Mr. Chapman had the use of his commodious room for his night school last winter, so I borrowed it, and from the chart-arm he hung the roll of Scripture pictures. One day, lately, I gathered six young mothers and girls and ten little girls, and we said the Creed and Lord's Prayer together in Indian and then in English. I told some of the old stories of which they never tire, either in the village or schoolhouse, one and another translating them so the children could understand too. I left the pictures hanging and found later that my host turned them over and told the stories to anyone who cared to listen, specially his father, who often asks for them, and he, the narrator, can read them in English for himself.

I cannot photograph Mr. Chapman's weekly missionary meeting for the children, nor any of the other various mission groups in which they take part, but if I could, no one would fail to see that a mission school is well worth while.

An interested Churchwoman sends the following account of her recent visit to St. Elizabeth's School, South Dakota:

THE opportunity for a visit to St. Elizabeth's School was one not to be lightly foregone, and a cold February afternoon saw me gratefully alighting at its hospitable door. The warm welcome I received from Deaconess Baker and her staff was but the beginning of the pleasures of the place. In a little while bright-faced, happy-looking Indian boys and girls were presented to me, all of whom were glad to shake hands with the first visitor of the present school year.

Then came Evening Prayer, when the voices of even the youngest were heard in the General Confession, the Lord's Prayer, the Responses, and the singing of the Magnificat. I afterward learned that the Church service is carefully memorized by all the children, even those who cannot read, before the study of the Catechism is begun.

After supper, this being Monday evening, those who had mastered a certain portion of the Church Catechism came in to recite it to "Deaconess." When the whole has been perfectly recited an English New Testament is awarded the child. Twenty-three of these have been won, the presentation being made at prayers the next morning. On Sunday mornings the whole school recites the Catechism in concert.

Later in the evening I was called into the boys' sitting-room to see a class in basket-weaving at work. And so it was all through the week. Each hour brought with it some matter of interest. The school-room instruction is carried on according to the best and most modern methods of pedagogy. The housework is wisely arranged and carefully superintended, even the seven-year-olds being given tasks proportionate to their strength. The discipline is firm and impartial, and the children are evidently happy and contented. Careful attention is paid to their health, which is maintained at a high standard.

The ideals set before these boys and girls are those of promptness, thorough, faithful work, unquestioning obedience, simple *goodness,* and reverence.

Sunday brought experiences never to be forgotten. The service and sermon in the Dakota tongue, familiar hymns heartily sung in the same language, and, above all, the Holy Communion, celebrated by an Indian priest and received by nearly a hundred Indian communicants—these were things to make one realize, as nothing else could, that "God hath made of one blood all nations of men, for to dwell on the face of all the earth."

* * *

Dean Matthews, of the cathedral in Cincinnati, O., who is also a member of the Board of Missions, sends the following inspiring letter:

I HAVE tried to tell something of the story of our wonderful opportunity in China, so powerfully presented at the Board meeting in Chicago by Mr. Littell, with the result that I have just received the enclosed letter and cheque for $1,000 from Mother Eva Mary, the Superior of our Sisterhood of the Transfiguration. You will see that these consecrated women have taken this sum—large to them, you may be sure—out of their not too adequate endowment (the aggregate of the private fortunes of a few of the Sisters who had some means—most of them have not any) in order that they might have a share in this great enterprise. When they spoke to me of their regret at doing so little for the cause of the Church's mission, I pointed out to them that they are educating and saving girls from Alaska (Indians and mixed blood), from the North Carolina mountains, as well as from the slums of Cincinnati. But they feel the divine fire.

¶

OUR attention is called to a typographical error in the Children's Number, whereby, on page 96, the first column, Eastern Oklahoma is said to rank fifth on the list of the children's offering. It should be Eastern Oregon, as is shown in the next column where all the names are given.

THE FORWARD MOVEMENT

FOUR MONTANA CONGREGATIONS BECOME SELF-SUPPORTING

AT its convention in Missoula in June, 1911, the Diocese of Montana formally adopted the plans recommended by the Board of Missions as the policy for the whole diocese. Since then a diocesan committee composed of both clergy and laity has done some efficient work in carrying the missionary message to all the parishes, and even some of the small missions of the diocese. The work of the committee has been made all the more effective by the splendid service of Archdeacon Hooker, who has been able to give much time in assisting the parochial clergy to organize congregational missionary committees and in starting them to work on the canvass. In some places where there has been no resident clergyman or where it was not possible to organize a committee, the archdeacon himself has made the canvass. As a result, the Board of Missions has supplied duplex envelopes to twenty-two of Montana's sixty-five congregations.

Writing in his journal for February, Bishop Brewer says: "I was astonished to receive a petition from St. James's Mission, Lewistown, asking my canonical consent to the organization of a parish there. I knew that Mr. Hooker was there making the every-member canvass. I knew also that he hoped to make the mission self-supporting. But I had no idea that it could be done so quickly. It almost took my breath away. Of course, I was ready to give my consent, and thank God that I had the privilege of doing it. That will make four missions to become self-supporting in one year. I hope they will all be organized into parishes before convention. This is the result of the every-member canvass, and of the energy and devotion of the man who is making it. But the vestry committees and the people who are responding to his efforts deserve and must have their praise for their share in the good work."

In view of such facts as these, it seems reasonable to add to the list of good things accomplished by the personal canvass and the weekly offering, the assurance that it is one of the best means of enabling a mission to become a self-supporting parish.

An interesting feature of the every-member canvass in the Diocese of Montana has been the large percentage of subscribers who have made a weekly subscription for missions. It runs from about 94 per cent. up to 100 per cent. in many places. In a few places it may be a little lower. But in several places not more than one or two persons have refused to give something on the missionary side of the envelopes.

¶

"OLD TRINITY" AND THE FORWARD MOVEMENT

TRINITY PARISH, New York, has adopted the Forward Movement plans suggested by the Board of Missions. The every-member canvass is now under way, and the weekly offering through the duplex envelope is to be used in the parish church as well as in the eight chapel congregations.

Before this radical step was taken, the plans were carefully studied, first by the rector and the vicars of the parish, and then by a committee composed of the clergy with three laymen from each of the congregations. On February 23d, the final meeting preparatory to the work of the canvass was held in St. Agnes's parish house. About two hundred men representing all the congregations were present. The Rev. Dr. Manning, who presided, said that the meeting had been called especially to consider the spiritual significance of the step they were

about to take. The advantages of the every-member canvass and the weekly offering through the duplex envelope had been duly considered and conceded.

Bishop Greer spoke of the Church as really finding itself in its missionary enterprise, and saving itself by giving itself away. After outlining the scope of the Church's work, and the way in which it had outrun the income of the Board of Missions he asked, What is the remedy? Should the Board retrench, or should it recall some of its missionaries? Not at all! Larger need must be met with larger effort. The Church needs more "apostles of accomplishment." He felt that the men of Trinity parish would show that they were such apostles. For himself, he proposed in his diocesan work to let all minor matters run on the side-track, in order that the "Missionary Limited Express" might have the right of way.

The Rev. Dr. Harding, department secretary, spoke of the educational value of weekly giving. Mr. John W. Wood spoke of the spiritual power which may come from using money as an expression of one's personality. Judge Vernon M. Davis, Mr. E. R. Hardy, and Mr. J. Adam Brown, voiced their conviction that the laymen present and the others whom they hoped to associate with them, could easily carry the plans outlined by the rector and the clergy to a triumphant conclusion.

Dr. Manning, in closing the meeting, declared that nothing, since he became rector of the parish, had given him so much encouragement as that gathering of men. Some people had intimated that the methods proposed were hardly in keeping with the "dignity of Trinity parish." With such a suggestion he had little sympathy. What is there dignified in sitting still and watching others forge ahead through the use of better methods? "Let us go out," he said, "to carry the missionary message and the opportunity of making a missionary offering week by week to every communicant. It may not always be pleasant or easy to accomplish our purpose, but we will win."

A QUESTION ABOUT THE EVERY-MEMBER CANVASS

IN making the canvass of the congregation both for parochial support and for missionary offerings, some people have said that they would give a certain amount each week and did not care whether it was used for parish support or for missions, but would leave it to the canvassers to decide how it should be divided. Is this a desirable arrangement, and if so, how should the canvasser divide the amount?

If people who have not been in the habit of giving systematically in the past express their willingness to give a certain sum each week, leaving it to the rector or canvasser to decide how much shall be used for the support of the parish and how much for missions, it is best to let them have their way. Every effort should be made, however, to persuade such people to give for the two objects intelligently and as a result of their own convictions rather than to put the responsibility for decision on others.

The purpose of the canvass is not merely to increase the number of givers and the amount given, but to enlist people in conscious and intelligent cooperation in the Church's work within the parish and beyond. This end cannot be secured if any individual thinks it too much trouble to decide how his gift shall be distributed. At the same time it is not wise to refuse to accept the responsibility. Sometimes full acceptance of responsibility can be avoided by suggesting that the proposed amount be equally divided or that it be divided in the proportion of two parts for the parish and one part for missions. Sometimes an increased gift can be secured by indicating the suggested division and then saying: "Possibly next year you would like to give to the parish and to missionary work, each, the amount you are now giving to both."

When people are not sufficiently informed to care how their money is divided, it will be advisable to send during the year occasional copies of THE

Spirit of Missions, missionary leaflets, the parish year book or the parish paper, in order that such persons may have some information upon which to base a judgment of their own when the next canvass is made.

¶

RESULTS

THE Forward Movement plans are admirably adapted to parishes of moderate size in small towns. Here is a statement from the rector of such a parish in an eastern diocese:

"A committee of five and myself made an every-member canvass of the parish last week, and the results promise to be very gratifying. The envelopes are to commence on Sunday next. The people have welcomed the system in a most encouraging way. Though it is too soon to point to any definite results, so far as the actual giving of money for missions is concerned, yet the following facts and figures may be of interest to you.

"Last year, in the Christmas and Easter offerings for missions, the congregation gave $64.16 toward the apportionment of $120. This was supplemented a little from another source. Under the new system, they have pledged themselves for $227 a year, over 3½ times as much. The treasurer informs me also that the canvass has resulted in an increase in pledges toward parochial expenses of 42 per cent."

¶

A COMMITTEE of fourteen men recently made a canvass of the 275 communicants of a Chicago parish. One hundred and nine persons were secured as regular subscribers on the weekly basis for parochial expenses, and eighty-one for missions. The result has been an entire change in the methods and spirit of the parish. For fifteen years there has been no regular system of parochial finance. A few liberal-hearted people were called upon to meet all obligations. The rector's salary was always behind, and no money was sent out of the parish. Even diocesan assessments were allowed to accumulate, and the parish had not been represented in the diocesan convention for nearly a decade. This year the parish expects to provide all its local expenses without difficulty; all diocesan obligations will be met, for the first time in its history, and the congregation will make an offering for general missions. Heretofore the Woman's Auxiliary has been the only agency through which any gifts have been made. The canvass proved highly educational, because, as the rector says: "Live men presented a live topic and awakened a lively interest." Interest has been awakened and deepened in the work of the parish and of the Church at large, and an unfortunate self-centred parochialism has been broken up.

¶

THE duplex envelope system has been in operation in Ascension parish, Washington, for three months. Nearly 300 regular weekly subscribers have been secured and many more are in prospect. A missionary income of $2,100 is already assured. Meanwhile the income for parish support has been considerably increased.

¶

THE rector of St. Paul's Church, Baltimore, says: "I am thankful to tell you that it is now certain that we shall be able to send the Board from St. Paul's this year at least $2,000, which is more than three times as much as we sent year before last, and nearly double the contribution of last year. The children and the Woman's Auxiliary will make a good addition to the above sum."

¶

FROM a Kansas town comes the message: "We have introduced the 'duplex,' and instead of having nothing pledged for missions have about $450."

¶

ST. STEPHEN'S, Lynn, Mass., was one of the first New England parishes to adopt the improved methods suggested by the Board of Missions. The first canvass, made about a year ago, produced notable results. Recently a sec-

ond canvass was made to reach those who had not been enlisted previously. The rector writes that this second canvass has resulted in "303 new pledges, with a yearly increase to missions of $861.20, and a yearly increase to current expenses, unasked for, of $449.20. Forty men engaged in the canvass. They came back enthusiastic, and I think if I had another canvass to begin to-morrow they would undertake it.

"These pledges from untapped resources of the parish, the skimmed milk, to change the figure—represent a larger income for missions than our total budget last year for diocesan and general missions. I think probably most of our parishes have in them greater riches than we know. The offerings were mostly small, varying from 1 to 15 cents, averaging perhaps 5 cents."

¶

THE rector of a Western Massachusetts parish which, as he says, was "not up on missions," and was, therefore, "rather down on missions," has succeeded in the first six months of his rectorship in leading the vestry and people to adopt and install the weekly offering plan of giving for Church extension as well as for parish support. A canvassing committee of twenty-five members interviewed 250 people, securing 165 as weekly missionary subscribers, and 200 as weekly parochial subscribers. Among the things to be observed and emphasized this clergyman suggests:

1. Preach a good, straightforward, business-like sermon before the canvass.

2. Make full use of parish paper or circular to explain in advance.

3. Why not use members of Woman's Auxiliary in part in canvass committee? We used them.

¶

COMMENTING upon the weekly offering for missionary support, the rector of St. George's Church, Astoria, L. I., says: "The parish introduced the system over a year ago, and I think we all realize that we would not go back to the old method. As it is, our parish has already overpaid its missionary apportionment, and I have still the Lenten offering of the Sunday-school to add to our total offering after Easter."

¶

IN St. Luke's Church, Salisbury, N. C., an offering for missions is being made daily throughout Lent. The rector adds: "Still we are having the best attendance known!"

¶

NO diocese in the country has a more efficient missionary committee than Massachusetts. It is composed entirely of laymen. During the past year, vigorous work has been carried on in organizing congregations for systematic and general missionary giving. Seventy-two missionary committees have been organized; thirty-two congregations have separate missionary treasurers; the plan of weekly missionary offerings has been adopted in seventy-six of 169 possible congregations, and twenty-two others expect to introduce it shortly. An every-member canvass has been made, or will soon be made, in seventy-two congregations. The chairman of the committee, who is a busy lawyer, announces that the committee will not cease its work until every available congregation has been brought into line.

¶

The chairman of a missionary committee in Chicago writes:

AS a result of that magnificent assemblage at the Auditorium on the 14th, a few perforations have already been made in the dense indifference among our laymen, which has been our chief obstacle, and more will follow. We had a parish meeting the following Friday evening, addressed by Mr. Stirling and others, followed by one by Bishop Harding on Sunday evening. We have started afresh our every-member canvass with a reorganized committee, with the expressed purpose of carrying it to a finish. We may not be able to cover our apportionment in full, but will surely pass any previous year's contribution.

THE EDUCATIONAL DEPARTMENT

Rev. Arthur R. Gray, Secretary

WE have had a great deal of trouble this year with the books recommended for supplementary reading. No sooner did we recommend them, it would seem, than the publisher would inform us that the edition was exhausted and that a new one would not be forthcoming. Particularly exasperating was the case with White's "Apostle of the Western Church," which had been so generally referred to. And now, to complete the disaster, we learn that McConnell's "History of the Episcopal Church" and the Lives of Bishops Tuttle and Whipple can no longer be obtained.

In order to avoid such a difficulty next year, the Educational Secretary has addressed letters to all publishers whose books he expects to recommend, informing them that he will not do so until he receives a written assurance that, in the event of the present supply running out, they will at once bring out new editions.

* * *

A NEW book of interest to those who follow South American affairs is Robert Speer's "Study of the South American Republics." This will presently be brought out by the Student Volunteer Movement.

* * *

THE Central Committee on the United Study of Missions promise to have ready in May "China's New Day," by the Rev. I. T. Headland, Ph.D. The chapter headings sound suggestive. (1) China's Break with the Past; (2) The Chinese Woman; (3) The Educational Revolution; (4) The Chinese Church; (5) Medical Work; (6) The Printed Page. The same committee also will publish at the same time a Junior book, entitled "The Young China Hunters." We await these contributions to missionary literature with interest.

* * *

THE Educational Secretary would be glad to obtain a few copies of the Churchman's Edition of "The Mission Study Manual." Every copy we had has gone, and we should have a few, even if second-hand, for reference.

* * *

THE following, being the composition of one of the Auxiliary Educational Secretaries, deserves printing in this place. The author of it travels all over her diocese, establishing mission study classes and training leaders, and this leaflet sets forth the standard up to which she is trying to live. If such ideals as she sets could everywhere be lived up to, we should soon have a wonderful educational system:

"The office of Educational Secretary of the Woman's Auxiliary is becoming common in the dioceses of our country. Its felt necessity is being recognized.

"The training of women for conducting mission study classes is an integral part of the Forward Movement of the Church.

"In every congregation a fit person must be sought, found and trained to utilize the studies that are now prepared for the dissemination of missionary intelligence, the use of the best methods of missionary instruction, the inspiration of missionary zeal and activities.

"Therefore, someone must go to our towns and cities to gather representatives from congregations and spend days in training them to conduct missionary classes in said congregations.

"This necessitates a missionary secretary or secretaries for every diocese in the land.

"One who can give herself to the work, who will consult with other Educational Secretaries, utilize their experience, and select and teach the manuals and lessons prepared by Boards of Missions or members of such boards, has a high calling and wide mission, in training Christian women to educate the rising generation to become co-workers with our Lord and Saviour in making His ways known upon earth, His saving health among all nations.

"No low conception of the office of Educational Secretary should be held by anyone who accepts the office; and only through such leaders will world-wide evangelization be furthered."



A MISSIONARY MEETING OF TWO THOUSAND LAYMEN

THE question whether a second convention of the Laymen's Missionary Movement can be successfully held in the same city was conclusively answered recently at Reading, Pa. The first gathering was held about two years ago and was largely attended. The second convention in January surpassed all previous records. More than 2,000 men attended the opening supper. The mayor of the city presided, and addresses were made by M. J. Campbell White, and Colonel E. W. Halford. Devotional meetings and surveys of the mission field were held in several of the city churches. At the final session in the auditorium, attended by about two thousand delegates, reports were made from the conferences of the different communions endorsing the plans of the movement and agreeing to enter upon a simultaneous every-member canvass. Fully half the members of the convention were from congregations that had already adopted the personal canvass and weekly offering plan.

THE International Missionary Union will convene for its twenty-ninth annual gathering at Clifton Springs, N. Y., May 29th-June 5th, 1912. Over 1,500 missionaries have attended these meetings in the past. All who have ever served as evangelical missionaries, or are now under appointment as such, are cordially invited to join in this conference and union of prayer.

The hospitality of the Sanitarium is extended to all missionaries, to whom it offers free entertainment during the conference. All persons interested in missions are most welcome at all sessions, and will find ample and pleasant accommodations in the village.

All who expect to attend the conference, or are interested in it, are requested to write to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

¶

BISHOP KNIGHT spent the first fortnight of the New Year on the Isthmus of Panama, and during that time visited 11 missions, confirmed 288 persons, ordained one deacon to the priesthood, and consecrated the church at Empire.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

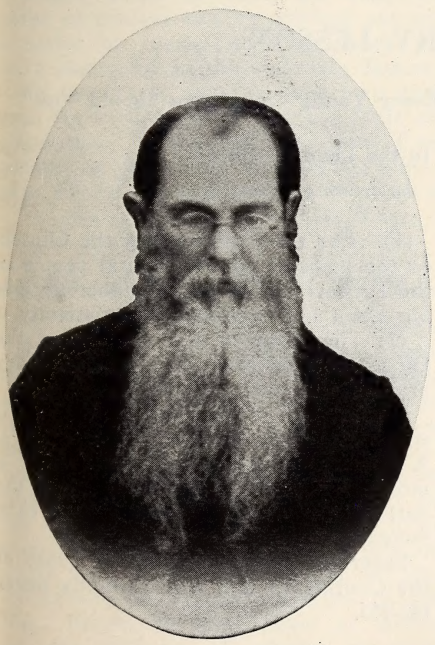
(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER SEVEN

The Man Who Gave Up

PLACE: Tokyo, Japan
TIME: 1860-1910
CHARACTERS: Rt. Rev. Channing Moore Williams
Bishop of Japan
Students and people in Japan
SOURCE: SPIRIT OF MISSIONS, 1909-10



LET us look very carefully at this picture. It is the face of a man who knew how to give up in order to make other people happy. His name was Bishop Williams, the first Bishop of Japan and one of the first missionaries to go to that beautiful country. For many years he lived in one room in a dormitory of St. Paul's, Tokyo. In the room were a desk and the necessary furniture, but no ornaments. He never seemed to have but one suit of clothes at a time, and his shoes often looked old and worn. Frequently he was found working without a fire, warming first one hand and then the other with a *setampo,* a kind of hot-water bottle.

By giving up a great many things that would have made him comfortable he was able to save much money. This money he used to make people happy. He helped to build three churches in Japan. Sometimes he would visit the hospital, and when he saw a patient who was very poor he would slip some money under a fold of the bedclothes, where the patient would find it after he was gone. When the patient found it he always knew, with great joy, that it was the bishop who gave it to him.

As the good bishop grew older in his work a new school building was built, and within it three rooms on the sunny side were set apart for his use. When he found that they were warm and sunny, what do you suppose he did? He just gave up having any fire at all. One day two students came to him and complained that their rooms were too cold. They said that they would leave the school if they could not have warm, comfortable rooms. After a moment the bishop turned to them and said: "The future of the Church depends upon her young men. I am old and of no further use. You ought to have what your health needs. Take my rooms and I will move up into yours." You can imagine how the young students went back to their cold rooms ashamed, and determined to live lives more like their good bishop.

As he grew older he began to feel

that his strength was not equal to the work of a bishop. One day he gave up his high office and took a position as one of the mission workers. He did this because he felt that if he gave up another man would carry on more successfully the work which he so dearly loved.

After fifty years in Japan, he decided to go back to his old home in Virginia, that he might die in his native land and among his own people. His many friends wanted to have a public meeting before he left Japan, so that they could say kind words about him and his work, but he was too modest and retiring to consent to this. He felt that he had come into Japan when no one knew him and where there was no one to welcome him. Throughout his life there he had given much to the people of Japan, because it was his pleasure and his duty, and now he wanted to go out as quietly as he had come.

But if he would not allow the people to say good things about him in a public meeting, he could not prevent them from standing silently in the streets to see him on his way to the steamer which was to carry him home. When Bishop Williams appeared at the rail of the vessel he raised his hands in blessing. All the people on the shore knelt in silence, and so this great Christian missionary left the people whom he loved and for whom he had given up so much.

Whenever we read about Japan and its many churches and Christian people, we want to remember that they were made possible by Bishop Williams, the man who gave up.

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 8. "A Visit to the Land of Gold"

The material for this lesson is in the article on pages 291-96

The Course

This lesson is one of a series appearing in THE SPIRIT OF MISSIONS as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota; March, Oregon; April, Sacramento; May, San Joaquin; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of THE SPIRIT OF MISSIONS, or send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read over carefully the article entitled "The Land of Gold," found on page 291 of this issue. In your devotions thank God for the lives of such early pioneer missionaries as the Rev. James Lloyd Breck and the Rev. C. C. Pierce. Ask God to so help you in teaching this lesson that your class will realize:

(1) The need of bringing the Church to the large numbers of rural people in the Diocese of Sacramento, thereby giving them a truer idea of Christianity.

(2) The need of the Indians of the Diocese of Sacramento for the Church's prayers and gifts.

Do not fail to read all of the material which is provided to help the teachers. A teacher teaching the lesson once a month will find helpful material in the outline for a ten-minute lesson each Sunday.

Secure a copy of "The Conquest of the Continent," and read carefully pages 142-153.

Aim

With this material in mind, formulate the aim of the lesson in some such words as: *I will aim to show the class that the Land of Gold needs to-day the knowledge of God as given by His Church.* This is only a suggested aim; the particular needs of your class may prompt you to formulate your aim differently.

Points of Contact

A most apparent *point of contact* for this lesson is the interest which all scholars have in gold. The methods of mining and washing it can be briefly described. Most scholars know of the rush to Alaska for gold. Some question like "For what is Alaska famous?" will start the thought of the class and open the way to the discovery of gold in California.

Another *point of contact* might be made by putting a review question, "Who was the man who opened a college with one student?" The picture of Mr. Breck (see January lesson) might be introduced and the class asked to recall the fact that Mr. Breck travelled into California, and at Benicia planted his third educational institution.

Where there is time, an effective *point of contact* can be worked out by a series of review questions such as were suggested in the February lesson.

Do not fail to use the class map and note the various dioceses in the State of California. (For this map see THE SPIRIT OF MISSIONS, September, 1911, page 736.)

I

A TEN-MINUTE LESSON ONCE A MONTH

Having used one of the points of contact, show the picture of the first church in California. Instruct the class that from this small beginning we now have four dioceses in the State of California. Show them the map. Impress upon them the fact that the development of the Church in California has only been accomplished by the faithful service of many men. Show the pictures of Mr. Pierce and tell briefly the story of his life. Emphasize the regard in which he was held by all classes of men. Sketch very briefly the condition in the rural communities and the need of the Church teaching a normal and helpful idea of Christianity. Close the lesson with the Indian pictures and a brief account of their history, and of their needs to-day.

The success of a short, infrequent lesson like this depends upon pictures—a brief and vivid portrayal.

II

A TEN-MINUTE LESSON EACH SUNDAY

For full instructions in regard to the general methods, do not fail to read the directions given in Pamphlet No. 1, referred to above.

The following outline provides material in four divisions, each division to be used one Sunday of the month. Where there are five Sundays in the month, have a general review on the last Sunday.

THE OUTLINE

1. The Birth of California

Discovery of gold.
The rush to California.
The first church.
The first bishop.
The dioceses in California.

In working out this lesson, centre emphasis upon two points: The discovery of gold, and the development of the Church life. Do not fail to use the map. Fix clearly in the scholars' minds the fact that there are four dioceses in California. Use the picture of the old church in connection with this section.

2. Some of the Pioneer Missionaries

Review the life of James Lloyd Breck. (Find his picture in January number.)

Give a complete story of the life of C. C. Pierce. (For more material see page 151 of "The Conquest of the Continent.")

Why was he called "A Modern Saint Francis"?

The review of the life of James Lloyd Breck, and the turning back in the class scrap-book to where his picture is mounted, is an excellent opening for this division. Follow it with the life of Mr. Pierce. The missionary education of our Sunday-school scholars will be greatly enriched if they can have clearly fixed in mind the varying purposes and methods of these two pioneer missionaries. Some time should be spent in connecting the life of Mr. Pierce with the main facts of the life of St. Francis.

3. Life in the Diocese of Sacramento

Conditions found in the rural communities.

Describe a Sunday in one of the small towns.

Why is Christianity not accepted?

How many parishes are there, and what are our bishop and clergy trying to do?

Describe the summer chapel at Lake Tahoe.

The age of the class will cause this section to be variously treated. With older scholars much emphasis can be laid upon the wrong methods of teaching Christianity in rural communities, and its attendant vicious results. With younger scholars the emphasis should be on the disregard of Sunday. Both ages will be interested in the summer chapel at Lake Tahoe.

4. The Indians in the Diocese of Sacramento

Describe the early treatment of the Indians.

Give an account of the work that Bishop Moreland is trying to do among them.

This section can easily be made to appeal to the sympathies of the scholars. Aim to make them realize the chaotic condition of California and its effect upon the Indians.

A letter to Bishop Moreland or the Rev. John E. Shea, in care of the bishop, will no doubt bring an answer and a description of some particular need in accordance with the ability of the Sunday-school.

III

A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

WHAT THE SUNDAY-SCHOOLS ARE DOING

(The Editor welcomes notes and information.)

The children of the Sunday-school of "Trinity Church in the city of Boston" recently made an offering of about $40 to buy books for St. Hilda's School, Wuchang, China, as a token of their appreciation of the work of Miss Grace Hutchins, who has been appointed to work in the District of Hankow.

* * *

There is a stage-driver in Chesterton, N. Y., who not only collects the fares, but carries with him in plain sight a mite-box, and seeks contributions for the Lenten offering from his customers.

* * *

In the office of the manager of one of the largest moving-picture theatres in New England a mite-box is prominently displayed upon his desk. In a silent way it testifies that this manager has larger interests than the work to which he daily gives his attention.

* * *

The following is clipped from the North Dakota *Sheaf:* "We have been much pleased to comply with the many requests for a copy of *The Sheaf,* which have been coming to this office since Lent began, as a result of the suggestion made to teachers and scholars making a study of the North Dakota Field—the subject of the Missionary Lesson outlined in the February SPIRIT OF MISSIONS. These requests represent a wide interest in the series of studies of missionary fields that splendid Church paper is pressing on the attention of the Sunday-schools. In nearly every letter received a nice word of congratulation for the Banner School of the American Church has been kindly added to the request for *The Sheaf.* Now let there be no relaxation with us of hard, consecrated work as Lent draws to a close. We must maintain our right to the good words said of us in THE SPIRIT OF MISSIONS."

We are very grateful to the editor of *The Sheaf* for his leadership in gathering the North Dakota offering, and his co-operation in building up a wider interest in the offering.

THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

March 12th, 1912

NINE of the fifteen members of the Executive Committee attended the regular monthly meeting at the Church Missions House, on March 12th. The failure of two members to appear was accounted for by their absence from the country.

Mr. George Gordon King, the Treasurer of the Board, made the encouraging statement that there had been a further gain in offerings during February, so that the net increase to March 1st, 1912, is $56,457.34. This fact makes it possible to avoid any further immediate draft upon the Reserve Deposits. During the first six months of the fiscal year the amount received applicable on the appropriations is $407,000. The amount which the Board has had to pay out in order to meet its appropriations is nearly $800,000. The difference between the amount received and the amount expended has been provided for the time being from the Reserve Deposits. Looking at the matter from another point of view, during the first six months of the fiscal year, the Board has received less than one-third of the amount of the annual appropriations. During the remaining six months to September 1st, it, therefore, needs $1,100,000 in order that the appropriations of $1,500,000 may be fully provided for.

The Treasurer reported the receipt of a legacy of $15,000 from the estate of Mrs. Worthington, widow of the late Bishop of Nebraska, the income to be used for foreign and domestic missions and for woman's work. He also announced the receipt of an anonymous gift of a $1,000 bond to be known as the "H. L. W. Fund," the income to be used for general missions.

The Council of Advice reported the making of various arrangements desired by the missionary bishops in Asheville, Spokane, West Texas, Nebraska, Porto Rico and Cape Palmas.

The Executive Committee approved the appointment of the Rev. Guy A. Jamieson, of the Diocese of New York, to be missionary at Yuma, Arizona, provided for the training of Miss L. F. Rinehart, of Oklahoma, who hopes next year to join the staff in Japan, and gave permission to the Rev. Hunter Lewis to make a special appeal in the amount of $3,000 for the completion of the church at Mesilla Park, New Mexico. This is the seat of the state agricultural college, and St. James's congregation is composed almost entirely of students.

The committee authorized the appointment of a special committee of five members of the Board to consider the possibility of securing some basis for the apportionment other than the total contributions of the dioceses.

Bishop Aves reported the purchase of property in Mexico for the Dean Gray School.

The President was requested to present to the meeting of the House of Bishops a proposition made by the Swedish Government with regard to the certification of the canonical standing of the Swedish clergy in the United States.

No final decision was made concerning relations with the Church in Haiti. The report of the deputation appointed by the Board has been received and will be transmitted with recommendations to the meeting of the House of Bishops on April 11th. The hearty thanks of the Board were extended to the Archbishop of the West Indies for his generous hospitality and aid to the deputation.

The April meeting of the committee will be held on the 10th instead of the 9th, the regular date, in order to meet the convenience of the episcopal members attending the meeting of the House of Bishops.

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Africa

At the meeting of the Council of Advice on February 27th the resignation of Mrs. Patsey A. Hardy as matron of the Orphan Asylum and Girls' School at Cape Palmas was reported, and Mrs. J. W. Valentine was appointed in her place.

Alaska

At the meeting of the Council of Advice on March 19th, at the request of Bishop Rowe, the resignation of Miss Margaret M. Beebe was accepted, to date from March 1st, Miss Beebe having been obliged to leave Valdez on account of illness in her family.

Haiti

The resignation of Miss Lydia Boisson, of Port-au-Prince, was accepted, to date from January 1st, 1912.

Hankow

Owing to an erroneous interpretation of a cable, the statement was made in the December number of THE SPIRIT OF MISSIONS that Deaconess Emily Ridgley was returning to this country on account of illness. It is a pleasure to be able to say that Deaconess Ridgley is at her post in Wuchang and doing excellent work.

Information has been received from Bishop Roots that on January 25th the following Chinese were ordained to the diaconate: C. C. Fang, F. D. Haung and C. S. Fung.

Miss Grace Hutchins, who was appointed by the Board on February 14th, at the request of Bishop Roots, sailed from San Francisco by the steamer "Manchuria" on March 19th.

Tokyo

Bishop McKim has sent the information that, on December 24th, the Bishop of Chicago ordained Mr. T. Sugai to the diaconate. He is to return to Tokyo this summer.

At the request of Bishop McKim, the appointment of Miss Lora Frances Rinehart, a member of St. John's Church, Norman, Okla., was approved by the Executive Committee on March 12th, subject to the satisfactory completion of a year's course in the New York Training-school for Deaconesses.

Mr. George Rust Bedinger, with his wife and son, left Yokohama on January 3d; sailed from Southampton by the steamer "St. Louis" on March 2d, and arrived at New York on the 11th.

At the meeting of March 19th the Council of Advice approved the request of Bishop McKim that Miss Elizabeth F. Upton should be granted a leave of absence for two years, from May 1st, for rest and study.

Wuhu

In January, Bishop Roots ordained to the diaconate Mr. Rankin H. H. Rao.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 560 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D. Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington D. C.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312 Topeka, Kan.

VIII. Rev. G. G. Hunting, P. O. Box 289, Berkeley, Cal.

Arizona

Right Rev. J. W. Atwood, D.D.

China

HANKOW:

Miss E. P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.
Rev. S. H. Littell, of Hankow.
Rev. Dudley Tyng, of Wuchang.
Miss M. E. Wood, of Wuchang.

WUHU:

Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

Japan

KYOTO:

Rev. K. Hayakawa, of Osaka.

Nevada

Right Rev. H. D. Robinson, D.D.

The Philippines

Mrs. Anne Hargreaves, of Baguio.

Spokane

Right Rev. L. H. Wells, D.D.

Utah

Right Rev. F. S. Spalding, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent of the American Church Institute, 416 Lafayette Street, New York.

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

¶

IN a recent pastoral the Bishop of Iowa addresses some heart-searching words to vestrymen. They who ought to be leaders in aggressive work are sometimes in Church matters behind the times. They are often wide-awake business men, but when it comes to the Church they are just where their fathers were. They have brought up to date all the affairs in which they are interested except their church affairs. No wonder some parishes do not grow. The clergy sometimes become discouraged because they meet positive opposition when trying to keep the parish in touch with the movements which are quickening the Church. There is only one way to escape from one's duty to take a share in these movements, and that is to leave the Church! The Church as a whole is growing, becoming more confident of her mission, and no priest or parish can prevent the inflow of the new spirit. "Besides," demands the bishop, "who wants to belong to a dead Church? And the Church that is not advancing, not doing things, is dying; it will soon be dead."

¶

The Treasurer gets many letters in the course of the year which touch him greatly. From none, perhaps, has he received a more vivid impression of what the Church's Mission means to those at the outposts than from the following letter of Deaconess Carter, at her lonely station in the wilderness of northern Alaska:

WILL you please draw $165 from my salary, and charge it against my account? This is the amount of our Christmas offering at St. John's-in-the-Wilderness, and it is to be used for General Missions. There is much silver which I have no means of sending, unless I wait indefinitely for some responsible person to carry it to Tanana, and this, too, would take it out of the Koyukuk, where there is so little currency, so I do as I did last year.

I am sorry that the offering is so much less than it was last year, but the natives have thus far caught but little in their traps, and this fall there were almost no white fish, so the season has not been as prosperous.

These people understand that this offering is to help in carrying the Gospel to others, and all are anxious that their children should have some share in it. Even the baby on the mother's back stretches out its tiny hand when the mother speaks, and drops the coin it holds so tightly into the alms basin—and you wonder if the Master sees and is pleased.

THE WOMAN'S AUXILIARY

To the Board of Missions



The women of the Niobrara Deanery of South Dakota are not the only members of the Woman's Auxiliary; here is the branch at St. Luke's, Whirlwind, Okla.

THE WOMAN'S AUXILIARY IN THE NIOBRARA DEANERY OF SOUTH DAKOTA

In this month, when the choice of a bishop for South Dakota is to be made, we remind our readers of a band of earnest and loving helpers the new bishop will surely find among the women and girls of the Niobrara Deanery. Mrs. Burt, who for more than thirty years has served in the Indian mission, and who is the Secretary for this deanery branch of the Woman's Auxiliary, gives us a picture of it which should certainly cheer the heart of the new bishop as he enters on his work among these people.

"EACH year our Indian women earn more and more. I do not remember that the amount reported in any one year has ever amounted to less than that in the preceding year. Then, too, the numbers grow. Mrs. Jennie Keble tells of the forming of a branch of Juniors at Sisseton. She herself is the secretary of the woman's branch. She says the Juniors open their meetings with Bible reading, prayer and singing, and use the Junior prayers. They call themselves 'Little Helpers,' from my ex planation of the meaning of Junic Auxiliary. A dear little branch wa organized at St. Mary's, Sand Hills, ha ing a girl of sixteen for president, an I think she must be a good one, as h mother has been a faithful worker in th Church since she was a young girl he self. The first that I ever saw of In dians was during the two years fro 1880 till 1882, at Pine Ridge, in th family of my brother, who was a trad at the Agency. One of the things that

remember best about the Church work was the surprising number of adults and children brought to baptism by that girl of seventeen. Her mother was a worker, too, a full Indian, I think, and her father a white man. Now it must be a happiness to her to have her daughter following her steps. The young president wrote a nice letter to *Anpao Kin,* to let their beginnings be known. She had to write it first in English, she told me, and her mother translated it for the paper. Of course the present generation are learning English at school, and have not much opportunity to learn to read and write their own language.

"We have blanks which we use for making out the money reports of the women's societies. The priest in charge keeps a copy like the one the delegate takes with her to the annual meeting, together with the money. She presents both money and report to the bishop. The money is counted, and the sum announced to the rest, and the paper verifies it. One column headed *To Whom Paid* is for the signature of the person to whom the money is turned over. For instance, all sums for the Native Clergy Fund are given to Mr. Burt, he being the treasurer for that fund. His signature opposite the sum is his receipt for it.

"The women's meetings at convocation last year were particularly interesting. They were held in our nice large new tent, which had many advantages over the leaf shade which has been built for us each year. We could hear much better than in the open, rustling leaf shade. The tent, also, is easily lighted in the evening, adjustable side pieces shut out or let in the wind as we choose, and we shall not now have to give up meetings on account of rain. To buy this tent was the thought of Mrs. William Holmes. She mentioned it at one of the meetings, and the women were pleased at once, and in a few minutes four of them had provided themselves with tin cups and were passing them. Forty-five dollars was collected that day, and much more was sent to the treasurer after the delegates returned home. Over two hundred dollars was collected, in all, which left quite a balance after the purchase of the tent. From that, fifty dollars was sent to the bishop as a present from the women, and it was a pleasure to see how spontaneously it was done."

In the spring Mrs. Burt wrote to the Missions House, for a file of United Offering leaflets, to be sent out with a letter to the wife of each of the Indian priests, asking them to read the leaflets and see if they could distribute them among the English-reading women of the mission. Mrs. Burt was curious to see what response the circular would bring, saying perhaps it would be such a response "as will force headquarters to limit us, for there are a great many young Indian women who read English." Later she wrote that four responses had come, one for twenty-five, two for twelve and one for ten copies of the leaflets, while Mrs. Lambert, the wife of the missionary at Rosebud, had offered to translate one of them for the women who could read in Indian but not in English. These she said were among the best workers in the mission and would be greatly interested.

Writing again, Mrs. Burt says: "I have often wished we had a set of pictures showing some of our United Offering missionaries in the different phases of their work, similar to those of the Bible-women of China and Japan, the groups of Auxiliary members of different countries, etc. We have the set of ten, and usually have several up in the room where our women meet, where the Juniors meet, where the children play, where visitors without end are entertained or instructed by what we provide. As there isn't room for the whole ten at once, we change about, taking some down and putting others up. So much may be learned by a few minutes' study of one. Cannot we have one giving some of the United Offering workers? A great many of our branches have their guild house or room where the meetings are held, and I will agree to pay for fifty such pictures if they can be printed, and send one to every branch that has a regular place for its meetings."





The Church of the Mediator, in which the Woman's Auxiliary of Brazil met in November, 1911. There is a parish hall under the church, as the ground slopes away from the front. The rectory, which is the home of the Rev. Lindau Ferreira and his wife, stands beside the church

NOTES FROM BRAZIL

IT is but seldom that letters reach us from our distant mission in Brazil, and we are glad to give a few glimpses of it from letters received during the last season.

A visitor who reached there at the end of the summer mentions a calm and pleasant voyage of eighteen days and speaks of Rio de Janeiro as a magnificent city, with the views in and about the bay indescribably beautiful. The first service she attended was the rite of confirmation, held in Portuguese, and the first person upon whom she saw the bishop lay his hands was an officer in the Brazilian army, in regulation full dress uniform.

In December our faithful missionary, Miss Packard, writes of this same visit from Bishop Kinsolving, and goes on to tell of the Woman's Auxiliary in the district and of her own surroundings in Rio.

The bishop spent the greater part of July in Rio, and preached several times in both chapels to attentive audiences, and confirmed two in the Chapel of the Redeemer and seven in Trinity Chapel. Trinity is the more recently established, and it was the first confirmation within its walls, and attracted much interest. During the bishop's visit there took place also a joint meeting of the two branches of the Woman's Auxiliary, and an exhibition and sale of the work done by the embroidery class connected with them. On this occasion one of the girls saluted Mrs. Kinsolving in a graceful little speech, and presented her with a bouquet. There are now fourteen branches of the Woman's Auxiliary, and they have a general meeting at the time and place of the annual council. This year nearly all the branches were represented, and their reports showed that they had given over $2,000 during the year. Out of this amount a contribution was made to the China mission. (The Auxiliary in Brazil is fashioned rather as a union of parish guilds which do some missionary work.)

I live not far from Trinity Chapel, on one of the main highways to the interior. Sometimes huge carts pass, drawn by great cream-colored oxen, with backs humped like buffaloes and

widespreading horns; at others, troops of soldiers, and so on. A trolley line to the centre of the city occupies part of the road, and almost alongside is the railway with expresses to Sao Paulo and also suburban trains. My rooms are over those occupied by a shoemaker, and are exposed to every breeze, as the other houses near have only one story. This is an advantage on a warm day, and because of the beautiful views which enchant the eye at every turn, but when a windstorm comes, I would gladly exchange my lofty position for a lowlier one. The shoemaker has a little son two years old, and has made him a funny little pair of boots with wooden soles, in which the little fellow likes to run up and down the pavement in the early morning, making the most disproportionate amount of noise. At the side of the house is a small yard in which flourishes a *mamao* tree full of fruit. I have learned to be cautious about trying unaccustomed fruits, so had not touched the tree, when one day a colored woman who lives in front came to see me and asked if I had eaten of that tree. I told her "No," and then she said, "Well, the senhora had better not. That tree has been cursed, and anyone who eats of it will be ill or die." She went on to explain that the former tenant had been ill, and in some mysterious way, by making a vow or something of the kind, had succeeded in having her illness transferred to the tree, it remaining accursed and she cured.

I do not think the people here are as strong and as fine looking as in the South, probably because of the more enervating climate, and one sees awful forms of skin disease and even of leprosy. Most of the lepers, however, are in a large hospital devoted to their use and called the "*Hospital dos Lazaros*."

The branch of the Woman's Auxiliary to which Miss Packard refers held its annual meeting in November, and the following report was received from it:

The annual meeting of the Woman's Auxiliary took place in Santa Maria da Bocca do Monte on November 10th, during the annual council. It was very enthusiastic and encouraging, as there were more delegates than ever before, and the reports showed so much devotion on the part of the individual members.

Two new branches had been organized during the year, so that we now have fourteen branches altogether, with over 500 members who have contributed $2,411.78 this year, and gave $88.24 for their annual offering to foreign missions.

President, vice-president, secretary and treasurer for the coming year were chosen at the meeting.

AN AUXILIARY CAMPAIGN IN ST. JOHN'S CHURCH, YONKERS, N. Y.

A VERY successful campaign among the women of St. John's Church, Yonkers, was concluded on Ash Wednesday. The plan followed was substantially that suggested in the leaflet (W. A. 19) with the title "An Auxiliary Campaign for Our Women and Juniors." The plan is excellent, and the officers and some of the devoted members of the Auxiliary and its Junior Branch proceeded with faith and energy to work along the lines suggested.

A brief outline of the successive steps in the campaign and some of its results may be of more than local interest. On January 8th an officers' conference of the Westchester Archdeaconry Committee of the Woman's Auxiliary was held in Yonkers, at which eight neighboring parishes and missions were represented. The chairman of that committee presided and made an address, laying stress on the need of extending the interest in the work of the Auxiliary to those who had hitherto been inactive.

The officers of St. John's branch then decided definitely to take up the matter of a systematic campaign in the parish. A plan was proposed at the January meeting and volunteers were called for

who would help in the canvass. To this call nine responded. The following Friday a meeting of these volunteers, with two from the Juniors, eleven in all, met with the officers at the rectory. A general plan of action was adopted, which included the sending in advance of the visitor a letter from the rector and a circular enumerating the various Auxiliary activities, so arranged that no one would be excluded from taking part. This circular could be considered previous to the visit, and the work of the visitor was to secure a favorable decision, pledging service under one or more of the items.

The eleven volunteers were asked to secure three helpers each, and a parish list of 371 families was supplied on cards and divided into eleven groups of about thirty-four families in each group. This made an average of about nine families for each visitor, provided the calls were made by the women singly. It had been an open question in planning the campaign as to the advisability of making the visits alone or in companies of two, but after a little experience the method of going singly was quite generally considered the better one.

The lists were distributed among the groups of visitors, for the most part according to neighborhood, with such adjustments as seemed advisable in special cases. Such advance information as was available was furnished on the family cards and was in many cases very helpful. And so the machinery of the campaign was assembled and set up. It only required that it should be set in motion and its efficiency put to the test.

Let no one underrate the courage of these women in going thus far with the project. These were no hardened ringers of door-bells, ready to endure any disappointment, rebuff or inconvenience for the hope of some personal gain. They were earnest women, preparing to be misunderstood as intruders, wasters of time, and bringers-in of goods and duties for which there was in many instances no demand or desire. There was doubtless much fear and trembling among the company that listened to the chairman of the Westchester Archdeaconry Committee, who gave so freely of her time and herself, as on February 8th, one month after the project had been broached, she spoke to the visiting committee in the parish house on the preparation and spirit of the campaign. This meeting was half an instruction, but at least a half, and a larger half, was an attuning of the hearts and spirits of the visitors to the pitch of attempting a difficult enterprise in the very spirit of the Master. This meeting supplied the motive power of the canvass, and to the spirit that was there evoked is due, under God, the undoubted blessing the campaign has been to the parish and to all who took part in it in the same spirit.

The letters sent with the list of activities from which choice was to be made, the campaign duly announced in the *Record* and in the announcements made in church; also an extra letter sent to the active members of the Woman's Auxiliary, asking for their co-operation in the endeavor, there remained a few days before the campaign was actively begun, on Lincoln's Birthday, February 12th. It was in this period of waiting that a little girl was heard to say in the course of her prayers, having received the impression that something of importance was pending, "O God, bless the Campaign. I don't know what it is, but bless it anyway!" There is no doubt that this prayer and others like it were answered.

It was planned to complete the canvass before Ash Wednesday, but the necessity for repeated calls, sometimes four or five times, and evening calls carried it a day or two longer.

On Friday after Ash Wednesday the visitors met once more in the parish house to hear reports and to compare notes. Most interesting were the experiences related. To many of the committee the campaign was a revelation; the cordial welcome the visitors received was a surprise to some. The general desire to be of some service, even under the most untoward circumstances for there are many poor in the parish

was notable. Some had been awaiting the visitor for a week with the liveliest anticipations, and in some cases with prickings of conscience, as was testified by one woman who confessed to the visitor that she knew she "hadn't been much starch to the Church lately," but now she was going to help.

A summary of the practical results in the way of personal response to the visits can only partly suggest the real benefit of the campaign to the parish. These are briefly as follows:

Total new members enrolled in the various activities of the Woman's Auxiliary and its Junior Department	192
Enrolled as members of the Church Prayer League, pledged to subscribe for and use the daily prayers published by the Order of the Holy Cross	27
Pledged to pray daily for the extension of the Kingdom, without the use of special forms	84
Enrolled as active members of the Parish Branch	38
Promised to sew for missionary boxes	98
Requests for United Offering Boxes	71
New subscribers to THE SPIRIT OF MISSIONS	27
Enrolled in Mission Study Class	42
Desired to join Evening Branch of Junior Auxiliary	20
Join in other Junior Branches	20

As an outcome of some of the needs developed in the canvass, there have been several special committees formed to follow up the good beginning. Among these are:

First: A committee to supervise the home work of sewing.

Second: A committee to supply with literature those who wish to make special studies of missions at home.

Third: A committee to arrange for the circulation and passing on of THE SPIRIT OF MISSIONS and other literature to those who are not able to subscribe for themselves.

Fourth: A committee to secure and maintain the membership of the Church Prayer League.

In order to promote the work so well begun the rector has appointed the early celebration on Mid-Lent or "Refreshment Sunday" as an annual corporate Communion of all the members of the various branches of the Auxiliary who are communicants. It is also proposed to form a permanent committee of women who will from time to time make such special calls as the rector may suggest, and it is purposed from time to time to have general assemblies with stereopticon and lectures to foster a wider interest in Church Extension.

In conclusion, it may be said that the whole parish has felt the inspiration and help of this campaign in an enlarged vision of the joy of service.

THE MARCH CONFERENCE

A LITTLE company gathered in the Board Room on the stormy morning of March 21 to discuss the problems of the Junior ook. Among them were diocesan ficers from Connecticut, 2 (1 Junior); ong Island, 4 (2 Juniors); Newark, 1 nior; New York, 5 (4 Juniors); Pennlvania, 2 (1 Junior). One visitor also me from New Jersey. The conference as greatly helped by the use of a blackard kindly furnished by the Educaonal Department.

After reading from St. Matt. xix., rse 14, and prayers, Miss Lindley t herself in the place of a rector waiting to be convinced that a Junior branch in his parish would be worth while. "Why should a Junior branch be valuable?" was the question asked, to which the answers, as to the following questions, came thick and fast.

For training, in order that work may be effective. To give an outlet for energy; why not put it into missions rather than let it go to waste? To help the apportionment. The Junior Department a character builder. Members of the Missionary Society by Baptism should begin active service soon. More enthusiasm in joint than individual effort. A recruiting ground for mission-

aries. If missions are the most important thing, why should not children learn of them? But if missions are taught in Sunday-school, why Juniors? Not sufficient time; the Junior work gives time. The Department is authorized. It trains for membership in the Woman's Auxiliary. It gives training in unselfishness. It is a nucleus of interest, influencing other societies in the parish.

Second Question: "How should one describe an Ideal Branch?" Self-governing, in order to develop ability. Self-supporting—more interesting to members if responsible for its support. Self-propagating; loyal; prompt. With an ideal leader; developing spiritually, educationally. Doing definite things; with plenty of work to do, but always quality before quantity. Each member understanding what and why the Junior Department is, that it is part of a large thing. Not one branch only in parish, but as many as needed.

Third Question: "How may the Junior Department grow?" Spiritually: Through more habitual use of the Bible at meetings, the members choosing passages applicable to the work or subject before them. Corporate Communions for confirmed members, and an annual service for the unconfirmed in the parish branches. The leader should be growing in spiritual things; able to talk naturally of prayer. The children encouraged to write out their own prayers for specific needs of the mission or the branch. The children officers meeting together and learning to take the initiative.

Educationally: Through the greater use of summer schools and conferences; institutes, specific officers in diocesan and parish branches for educational work; normal classes in dioceses to train parish leaders; normal classes in parishes to train teachers for several classes —ten or more in a parish. The use, when advisable, of the course of study recommended from the Educational Department of the Board of Missions. To combine classes of Juniors and women. To break down parish barriers by lending teachers from one parish to another

In Giving: By using giving as a means of training. Make it systematic Encourage loyalty to the Board's plans In giving specials, take those approved by the Board. Combine this with educational work, having Juniors describe relative needs of different fields. Press not the apportionment, or the Board, but the fact that the field is the world, the aim a Kingdom to be won for Christ the Board only the distributing agent for one's gifts to Him.

Fourth Question: "What should the Junior Department mean to a member? to a leader?"

To a member, it should help to equip a child for a life of service, Godward and manward. It should suggest where and how that life of service may be given.

To a leader: It brings a sense of responsibility, privilege, an opportunity to work directly for Christ; to build up character; to bring about the decision to go, or to train others who may go. The corporate Communion for leaders was declared to be most necessary and helpful.

These suggestions, given briefly, are presented to be thought over, discussed and worked out by Junior leaders.

THE APRIL CONFERENCE

THE April Conference will be held at the Church Missions House, on Thursday, the 18th, at 10 A.M., the routine business filling the first half hour, the remaining time being devoted to discussion on the following questions

1. What kind of conferences and upon what subjects shall we have next year?

2. Shall we have an Institute, and, if so, how shall it be conducted, and shall it be held in September or October?

3. What criticism of Auxiliary methods at previous General Conventions and what suggestions for October, 1913, will the officers present?

This will be the last meeting of the season. A full attendance is desired.

THE JUNIOR PAGE

A CORRECTION.—The notice of the Junior Book in the list of Junior leaflets in the March SPIRIT OF MISSIONS contains the statement that the book is sold for $3.50 a thousand. This is a mistake, for the price of the book is $7.50 a hundred.

A Litany for Children.

The Board has printed as a leaflet, "The Litany for Children," which was given in the February Sanctuary of Missions. While this leaflet is under the heading "Missions in the Sunday-school," many Junior leaders will be glad to have the Litany for the use of their Juniors.

A Junior Officer for the Front

Miss Grace Hutchins, first chairman of the Massachusetts Junior Department, and then vice-chairman in charge of the new work for older girls, has gone to St. Hilda's School, Wuchang, China. So many Junior leaders know Miss Hutchins and have been grateful for her help in teaching them many things, and most of all, in showing by her example what Junior leaders should be, that they are especially glad that the Junior Department will be represented in the foreign field by such a leader. Those Juniors who have read Miss Hutchins' two leaflets, "Wanted Sentries for the Outposts" and "The Whole Line Stepped Forward," will not be surprised that she gave herself to the work. The tie between the two divisions of the army—"the supply station and the firing line"—seems very close when such Junior leaders as Miss Hutchins from Massachusetts and Miss Scott from Maryland pass from the first to the second, and the Juniors at home will be glad to remember these leaders at the front.

The Pennsylvania Junior Magazine

The Pennsylvania Juniors themselves got out a missionary magazine in February, which appeared at the time of their successful Institute. Stories, poems and even drawings were furnished by the boys and girls, and it is a delightful example of what can be done by children. Those who would like copies of this really unique paper may write to the Pennsylvania Junior Department, Church House, Twelfth and Walnut Streets, Philadelphia.

QUESTIONS AND ANSWERS

Specials and General Missions

The Junior page for March had a request from Milwaukee that we discuss the relative value of Juniors giving to specials and to general missions.

I should like to say that I think the latter is the better way. It is training the children to care for the whole work, to feel responsible for all that the Church is doing. Since we are training for the future, it seems to me important that we should teach those who to-morrow will be the grown-up parishioners to care about the whole work and not to wait until one special place appeals to them.

A JUNIOR LEADER.

Are there others who will answer this question?

Several questions have been received for this page, three of which were given in the last number and two more are inserted here. May we have some answers?

From Virginia: Please suggest good reading matter for Juniors between eight and fourteen.

From Nebraska: Should the Juniors earn money by entertainments purely secular in character?

ACKNOWLEDGMENT OF OFFERINGS
TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

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The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to March 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912
Department I		
Connecticut	$ 56,390	$ 13,177.79
Maine	5,280	804.06
Massachusetts	73,000	24,503.21
New Hampshire	5,500	1,648.78
Rhode Island	18,230	5,303.58
Vermont	4,650	1,307.75
W. Massachusetts	13,000	3,079.34
	176,050	49,824.51
Department II		
Albany	28,080	5,382.34
Central New York	21,650	6,386.03
Long Island	65,720	9,486.96
Newark	39,230	8,419.84
New Jersey	25,670	3,877.35
New York	266,650	93,010.69
W. New York	26,160	4,786.34
Porto Rico	250	54.34
	473,410	131,403.89
Department III		
Bethlehem	16,280	4,208.18
Delaware	4,890	820.49
Easton	3,070	308.20
Erie	5,340	547.43
Harrisburg	9,590	1,408.21
Maryland	29,320	7,922.67
Pennsylvania	157,970	49,548.07
Pittsburgh	29,090	3,913.11
Southern Virginia	14,660	2,555.69
Virginia	15,140	8,545.75
Washington	21,810	8,063.40
West Virginia	6,390	1,963.63
	313,550	89,804.83
Department IV		
Alabama	$ 7,340	$ 697.88
Atlanta	5,970	1,151.52
East Carolina	3,600	722.17
Florida	4,190	1,296.41
Georgia	3,750	450.35
Kentucky	7,580	1,761.15
Lexington	2,160	467.78
Louisiana	7,800	2,418.09
Mississippi	4,590	426.70
North Carolina	4,820	1,114.22
South Carolina	7,170	2,180.24
Tennessee	6,330	849.33
Asheville	2,310	490.91
Southern Florida	1,910	95.23
	69,520	14,121.98
Department V		
Chicago	45,730	8,188.14
Fond du Lac	3,910	195.06
Indianapolis	4,220	938.81
Marquette	1,820	81.33
Michigan	16,210	3,201.98
Michigan City	2,550	306.62
Milwaukee	16,150	1,543.92
Ohio	28,550	3,991.08
Quincy	2,440	400.76
Southern Ohio	14,800	4,035.80
Springfield	3,160	26.00
W. Michigan	5,310	622.30
	144,850	23,531.80

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912
Department VI		
Colorado	$ 9,750	$ 577.82
Duluth	2,470	573.13
Iowa	9,270	609.20
Minnesota	12,360	2,669.47
Montana	4,350	535.85
Nebraska	4,940	453.70
Kearney	1,450	561.00
North Dakota	1,730	228.49
South Dakota	2,260	846.23
Western Colorado	660	190.77
Wyoming	1,530	255.52
	50,770	7,501.18
Department VII		
Arkansas	3,400	432.17
Dallas	2,390	867.88
Kansas	3,820	703.04
Kansas City	6,760	530.39
Missouri	12,330	3,382.24
Texas	4,490	1,506.07
West Texas	1,890	1,144.88
Eastern Oklahoma	930	227.38
New Mexico	920	411.40
North Texas	200	120.10
Oklahoma	970	160.14
Salina	960	138.69
	39,060	9,624.38

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912
Department VIII		
California	$ 10,460	$ 266.61
Los Angeles	10,980	2,498.53
Olympia	4,350	846.02
Oregon	3,460	450.36
Sacramento	2,640	305.67
Alaska	1,000	509.05
Arizona	840	152.10
Eastern Oregon	630	124.48
Honolulu	1,170	453.63
Idaho	1,270	196.49
Nevada	1,820	92.80
San Joaquin	1,030	69.94
Spokane	1,740	192.95
The Philippines	500	178.50
Utah	910	203.09
	42,800	6,540.22
Africa	420	310.18
Brazil	250	150.69
Canal Zone	.....	112.50
Cuba	840	25.50
Greece	.....	4.72
Haiti	.....	.....
Hankow	250	30.00
Kyoto	160	.....
Mexico	420	110.00
Shanghai	250	.....
Tokyo	330	.....
Wuhu	.....	.....
European Churches	1,680	319.77
Foreign Miscell	.....	30.00
	4,600	1,093.36
Total	$1,314,610	$333,446.15

OFFERINGS TO PAY APPROPRIATIONS

Source	To March 1, 1912	To March 1, 1911	Increase	Decrease
From congregations	$256,629 49	$200,341 10	$56,288 39	.....
From individuals	27,132 53	29,537 36	.....	$2,404 83
From Sunday-schools	8,364 40	4,359 75	4,004 65	.....
From Woman's Auxiliary	41,369 73	28,430 52	12,939 21	.....
From Forward Movement	.....	9,224 42	.....	9,224 42
From interest	36,480 84	41,147 15	.....	4,666 31
Miscellaneous items	923 41	1,402 76	.....	479 35
Total	$370,900 40	$314,443 06	$56,457 34	.....
Woman's Auxiliary United Offering	36,000 00	36,000 00	.....	.....
Total	$406,900 40	$350,443 06	$56,457 34	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad	$1,331,523 92
To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,503,527 91
Total receipts to date applicable on appropriations	406,900 40
Amount needed before August 31st, 1912	$1,096,627 51

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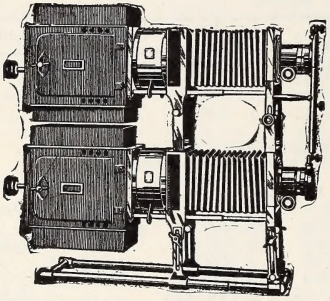
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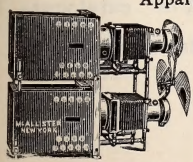
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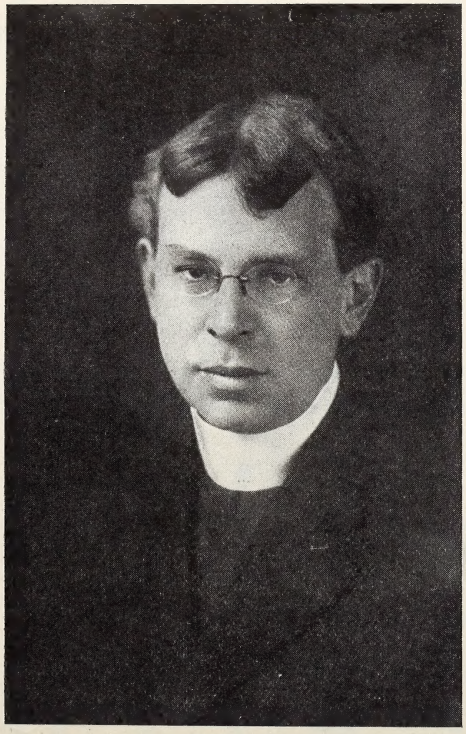
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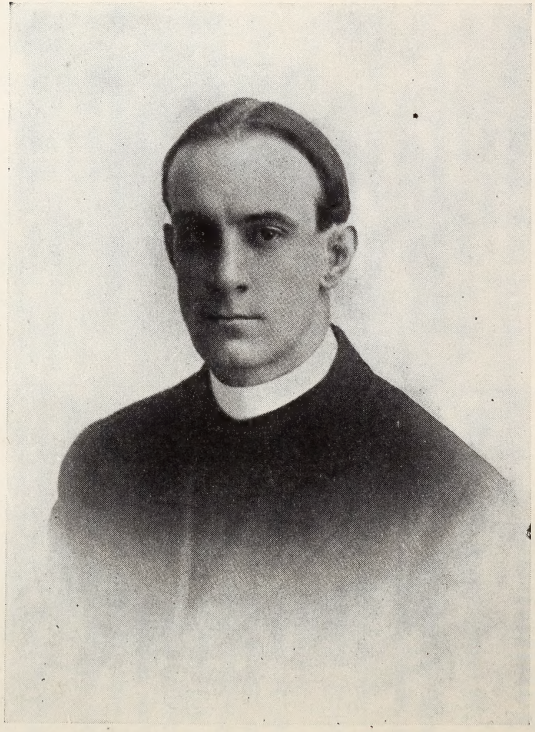
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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

VOL. LXXVIII. May, 1912 No. 5

THE PROGRESS OF THE KINGDOM

Meeting of the House of Bishops

PURSUANT to the call of the Presiding Bishop, the House of Bishops met in Synod Hall, on the grounds of the New York Cathedral, April 11th and 12th. The matters which brought the House together concerned almost entirely the mission work of the Church. The first duty before the House was to act upon the resignation of the Bishop of Porto Rico. After ten years' service in that island Bishop Van Buren found his health so impaired that in justice to the work he asked to be relieved. The bishops took favorable action, accepting Bishop Van Buren's resignation, and leaving the question of his successor to be acted upon later in the session.

This is the second instance of the resignation of a missionary bishop since the permissive canon was passed at Cincinnati in 1910. Bishop Van Buren retires, as did Bishop Graves of Kearney, upon a pension. This provision is proving itself to be a wise one. Heretofore the missionary bishop who found himself unequal to continuing under the severe demands made by his work, faced the necessity of either neglecting that work or leaving it over again to the general Church with no provision for his own support after his days of physical vigor were past. It must be evident how greatly it makes for better efficiency in the missionary work that it is now possible for a bishop, with credit to himself and with the assurance of means of maintenance, to surrender his responsibilities when they are beyond his powers.

Haiti Surrenders Its Autonomy

Another matter coming before the House of Bishops was the disposition of our missionary work in Haiti. It is perhaps not generally realized by our readers that, in theory at least, Haiti has had an independent national Church. In the days when Bishop Holly began his work there conditions seemed very hopeful, and there was reasonable promise of rapid growth. The concordat which was entered into anticipated the consecration of two more bishops when the work should have grown sufficiently to demand it, at which time the national Church of Haiti would become entirely independent. This time never came, and the work grew but slowly. Bishop Holly, who had reached the age of eighty-two when he died last year, was naturally much beyond the period of activity, and the Haitien Church felt the lack of leadership. After his death the convocation of the Church in Haiti, having considered the question of a continuance

of the terms of the concordat, decided by a large majority to surrender its supposedly national character and ask to be accepted as a missionary district of the American Church. This request came before the House of Bishops, but action upon it was postponed until the meeting of the next General Convention.

The attitude of the Church in Haiti is interesting, and marks a change of policy as the result of long experience. Three times within the missionary history of the Church the endeavor has been made to launch independent national Churches, providing them with episcopal supervision and subsidizing them from the funds of the Board. Haiti and Mexico were the first of these attempts, followed by Brazil. Mexico and Brazil have already surrendered their autonomy and accepted the status of foreign missionary districts; and now Haiti, the remaining instance of this theory, desires to do likewise. It would seem to be proved by experiment that, attractive as the theory may be, it has failed to work out satisfactorily in practice, and that mission work in a foreign land is better done by the establishment of a missionary district, which, when it has grown in years and strength, may be given its autonomy, rather than by an attempt to grow a national Church from the ground up.

Considerable thought was given to the provision that should be made for Porto Rico and Haiti. In the end it was decided to place both, for the time being, under the care of the Presiding Bishop, allowing the election of possible bishops to await the action of the next General Convention. The Presiding Bishop has since asked the Bishop of Cuba to take episcopal oversight in both instances.

Two New Missionary Bishops

Two bishops were elected for the domestic field. It will be remembered that at its meeting six months ago the House of Bishops transferred the Bishop of Alaska to South Dakota. He was unwilling to leave his northern field, and at the recent meetin he was retransferred to Alaska and th Very Rev. George Biller, Jr., Dea of the Cathedral at Sioux Falls, wa elected as Bishop of South Dakot Dean Biller is a man of charming per sonality and a varied missionary ex perience. The best proof of his fitnes for the post will be found in the fac that his election will be hailed with cor dial approval by the people of Sout Dakota, among whom for some years h has exercised his ministry. Mr. Bille was ordained deacon and priest in 189 and served for five years as a missionar in Oklahoma and the Indian Territory In 1903 he became vicar of the Chape of the Incarnation, New York City, an in 1908 was elected dean of the cathedra in Sioux Falls.

The death of Bishop Kendrick last fal created a vacancy in the Missionary Dis trict of New Mexico. There was som suggestion that it might not be necessar to fill this vacancy immediately, and tha New Mexico might be placed under th care of the Bishop of Arizona until afte the next General Convention. But con ditions in that new state are most en couraging. It seemed that it would be grave mistake if the Church there wer deprived of active leadership at this time Therefore the election was held which re sulted in the choice of the Rev. Dr. Her man Page, rector of St. Paul's Churc Chicago. Dr. Page is one of the bes known and most forceful of the younge clergy of that diocese. He is influentia far beyond its boundaries. Previous t the recent reorganization he was a mem ber of the Board of Missions, and he i an enthusiastic supporter of missionar work. Not only so, but he has made hi parish catch his vision. Dr. Page is graduate of the Episcopal Theologica School and was made deacon in 1891 and priest in 1892. He also began hi work in the domestic mission field, bein associated with Bishop Ethelbert Talbot in Idaho. Afterward he was rector o St. John's Church, Fall River, Mass. from which parish he was called t Chicago.

The Church is to be congratulated upon the choice of these two efficient and able young men to administer these important fields. It is to be hoped that both of them will feel this a call to which they must respond affirmatively.

A Titanic Victim

MR. ARTHUR RYERSON, of the Diocese of Albany, a former member of the Board of Missions, went down with the *Titanic* on the morning of April 15th. He and his family had been suddenly called home from a winter in Europe by the death in an automobile accident, early last month, of the eldest son, a college student. When the hour of bitter testing came in mid-Atlantic, Mr. Ryerson bade good-by to his family as the boat put off from the sinking ship and stood aside that women and children might be saved. He died as he had lived, thoughtful for others and trusting in the God he had served all his life. The Church and her Board of Missions are the richer for his life and his sacrifice.

Mr. Ryerson's membership on the Board began about twenty years ago, while he was a resident of Chicago. It was a time when the "Middle West" felt the pressure of local conditions with special force, but Mr. Ryerson consistently endeavored to emphasize the identity of the Church's interests both East and West, and the place of missionary zeal in developing vigorous home life. There is a close connection between his work in those early days and the fine service some of the Western dioceses and congregations are now rendering.

As a member of the Board, Mr. Ryerson served on the Advisory Committee for several years, and later on the committee having oversight of the Latin-American missions. His service was not confined to the committee meeting and the Board room. There were many evidences that he was thinking constructively about the work, especially on the side of home organization. In passing through New York he would often drop in at the Church Missions House for a few minutes' conference with one or another of the officers. He gave time to thinking out details of the plan for department secretaries. He was a thorough believer in the present departmental system. He was a delegate to several General Conventions and was deeply interested in the reorganization of the Board of Missions in 1910. The Church can ill afford to lose so devoted a servant from its militant ranks. The memory of the service that marked his life and the sacrifice that ennobled his death will be a precious possession for all time.

"Women and Children First!"

THE command given by the captain of the doomed *Titanic* as his men began to lower away the life-boats was unnecessary. There was present on the deck of that steamer a power larger and more restraining than the mere order of the captain. It dwelt down deep in the hearts of the men who faced their end so calmly and occupied their last moments in ministering to others.

A representative Chinaman has said that on a Chinese ship the order would have been reversed. The men would have gone first, then the children, and last of all the women—on the supposition that this represents the relative value to the State of these three classes.

Probably it is true that nowhere but upon a ship manned by Christian officers and carrying Christian passengers would men stand aside that the women and children might go first, but upon such a ship nothing else was even possible. The tradition of the race forbade—a tradition which has gathered about the figures of a Virgin Mother and a Holy Child. However much some of those men had lost sight of it, there was in the background of their thought a conviction that the Cross of Calvary is the great ideal of life, and that in the supremest sacrifice lies the supremest service.

This, and not mere conventions nor commands, gripped them at the last. It sent them about the decks, protecting,

guiding and encouraging the weak and the panic-stricken — steady, strong, serene. And after all was done, it sent them to their knees, while on the wings of a great hymn they lifted their prayer of faith as the waters closed above them.

Yes, there is a faith which teaches men that "he who is willing to lose his life, the same shall find it." In the light of such a faith men wrought and died on that fearful night—men like Major Archibald Butt, Christian gentleman and devout Churchman. Is such a faith worth having and propagating?

Henry Van Dyke has summed up the matter in these words:

"The ideal that the strength of the strong is given them to protect and save the weak, the ideal which animates the rule of 'Women and children first,' is in essential harmony with the spirit of Christ. If what He said about our Father in Heaven is true, this ideal is supremely reasonable. Otherwise it is hard to find arguments for it. The tragedy of facts sets the question clearly before us. Think about it. Is this ideal to survive and prevail in our civilization or not? Without it, no doubt, we may have riches and power and dominion. But what a world to live in! Only through the belief that the strong are bound to protect and save the weak because God wills it so can we hope to keep self-sacrifice, and love, and heroism, and all the things that make us glad to live and not afraid to die."

The Near and the Remote Sorrow

The world has wept for the victims of the *Titanic,* and its outpouring of sympathy and material help has been ready and generous. Even as we write more than $1,000,000 has been provided. So far as anything can make good the loss which men and women suffered when the great ship went down, recompense will be made. It cheers the heart and strengthens the faith in the essential rightness of human nature to know of such things.

If only the other great tragedies of the world could be made equally vivid, are we not justified in believing that the response would be equally ready and sincere? A thousand and a half of souls perish, and $1,000,000 is the response; but over in China at this very hour, 1,500,000 persons are perishing, more slowly, but quite as certainly as those who were swept from the decks of the great liner. Many of them are still quite within the possibility of rescue. A sum equal to what was so generously given to the *Titanic* sufferers would go far to accomplish it. They are singularly mute and uncomplaining—these starving Chinamen; their cry has not been heard clearly enough, in spite of the efforts which have been made to relay it to the heart of the world. It is the old story of the remote sorrow, which in distant perspective is overshadowed by the nearer. Yet when our hearts are grieving, and our sympathies tender toward human suffering, might we not also remember—and act upon the thought—that China's sorrow compared with ours is as a thousand to one?

Serving the Community

AN article descriptive of the Church's work in the District of San Joaquin, which appears elsewhere in the present issue, contains a simple but suggestive statement. It speaks of a town named Sanger, in California, where the handful of Church people wished of course to have services of their own, but inasmuch as a number of religious bodies were already established in the village of a thousand people it seemed to them that they must try to make whatever they built minister in some way to the needs of the whole community. With this thought in mind they did not build a church but a guild hall, large enough to be used for public recreation. This became the gathering place of the community. Concerts and local dramatic exhibitions, stereopticon lectures, etc., were given here; a public library was installed in one of the side rooms; thus

the guild hall became the centre of the social life of the town. On Sundays the curtain of the stage is lowered, and by means of a portable altar and other furnishings the hall becomes a place of worship. Thus, by ministering to a public need, without surrendering the opportunity to maintain a place for the sacraments of the Church in a frontier community, it would seem that the people of this mission have acted most wisely. Of course the building, being unconsecrated, is used much more freely than could otherwise be possible, and when the time comes—if it ever does come—that the building of a church is justified in this community, one may venture to predict that the growth which makes it possible will be due in large measure to the fact that an honest attempt at service in a practical way was made by this mission.

Of course no rule fits all cases, but may it not be true that in many places in our domestic field we might with advantage begin at the other end, and, instead of first erecting a church, build a guild hall or rectory; possibly both, or a combination of the two? At any rate, the Church should seek in some way to secure a point of contact with the community.

Christian Education and the Chinese Revolution

IT has more than once been pointed out in these stirring days when China is so rapidly making history, that there is a real and very close connection between the events taking place there and the Christian propaganda which has gone on quite unnoticed by the world at large. In no instance have the Christian missionaries counselled or encouraged revolution, but the inevitable result of the Gospel of Christ is to set men free, and it is impossible to teach Christianity without teaching liberty. Therefore the power which has swung conservative old China into the ranks of the progressive nations has largely been generated by the influence of Christian missions.

One may go farther than this, and call attention to the fact that this is conspicuously true of that branch of missionary effort represented in our Christian schools. All who are familiar with the situation bear testimony to this fact, and show how the leaders of new China have been raised up under a Christian influence. Dr. Merrins's article which appears elsewhere in this issue is therefore particularly timely. The attention of the Church cannot be too strongly focussed upon an agency which has produced such beneficent results as has the educational campaign of the Christian Church in China.

A Christian Secretary

During the last week in March a young Chinaman might have been seen industriously packing the personal belongings which had for a term of years adorned his room at Columbia University. He was frequently interrupted by friends, only a few of whom were his fellow-countrymen, but all of whom were eager to congratulate him on the good fortune which had come to him. Vi-Kynin Wellington Koo was a favorite with his fellow-students. He had achieved high honor in Columbia University, and it was felt that he would reflect credit upon it. This quiet youth, who seemed but a boy in years, had just received a cable message appointing him as English secretary for the new president in China—a position of the utmost importance.

But more important still, from a missionary point of view, is the fact that this young man who goes to be a confidential and informal adviser of Yuan Shi Kai—president of 300,000,000 of people—has the Christian outlook and received his initial education in our own St. John's College, Shanghai. This is of course a conspicuous example in point, yet only one of scores which might be cited to show how rich in results has been our small expenditure of men and means for establishing Christian education in China.

THE SANCTUARY OF MISSIONS

THE NEW CHINA

LORD God, whom all the hosts of heaven with eager speed obey,
Lord God, with whom a thousand years are as a fleeting day,
Thou sendest us another dawn, the gates of morning lift
With smiting flash of lightning and with rolling thunder drift.
The ancient idols totter, and the age-long slumber breaks,
The while, by pangs of travail rent, a nation new-born wakes.

O Christ, who once in Galilee came walking o'er the wave,
Be strong to still the tumult, be swift to rule and save!
Be with the man who leads the van, be with the hearts that cry,
In agony and weariness, for help from Thee, Most High!
Beneath Thy banner of the Cross, O gracious Prince of Peace,
Let China's teeming millions find from woe and war surcease.

Let not the Christian peoples fall like wolves upon their prey,
Forbid the shame that in Thy name may Mammon plot this day.
May clouds of prayer like incense rise unto the throne above.
May many a contrite sacrifice be blest in Thy great love.
Let deepest darkness flee before the cleansing light divine.
O Sun that hath no setting, make haste, arise and shine!

Forgive us for our little faith, O Man of Nazareth!
Forgive us for our feeble doubts, O Lord of life and death!
Thy glory floods the firmament, the earth is all aflame,
The army of the living God is marching in Thy name.
The midnight wanes, the morning comes, the shadows flee away,
A new-born nation rises in the splendid East this day.

—*Margaret E. Sangster.*

THANKSGIVINGS

"We praise thee"—

For the good examples of all brave and loyal men, particularly for that of Arthur Ryerson, lost on the *Titanic.* (Page 351.)

For the way in which we have been led to develop Christian education in China, and so to share largely in the influences which are transforming that nation. (Page 355.)

For the fresh enthusiasm of the young who are undertaking study and service for the winning of the world to Christ.

For the reopening of Christian activities in China after the dark period of the revolution, and especially for the gathering again of the scholars in our mission schools. (Page 367.)

INTERCESSIONS

"We pray thee"—

To bless the men chosen of thy Church to carry her message as missionary bishops, endowing them with sound wisdom and self-forgetting zeal. (Page 350.)

To make us, who are members of thy Church, worthy of the opportunity for world-wide service which thou art opening before us.

To bless the patient ministry of thy messengers who bear witness to thee in the difficult and needy fields of the home land. (Page 361.)

To bring peace out of discord, so that thy Kingdom may come and thy will be done in the republic of Mexico.

That thy people may freely give of that thou givest them for the extension of thy Kingdom and the salvation of all men.

That we may learn to pray, not for a task in proportion to our strength, but for strength equal to our task.

CHRISTIAN EDUCATION AND NATIONAL PROGRESS

By Edward M. Merrins, M.D.

THE rebellion in China has been successful. The Manchu dynasty has fallen. Under a republican form of government, the various peoples of the country are now entering, as all must hope, upon a new era of peace, prosperity and true religion.

Surveying the rapid and startling changes of the last twenty years, missionaries cannot but wonder how far their work has contributed to the introduction of the new order. Not that they have consciously striven for political ends. But their influence, such as it is, necessarily enters into and forms an inextricable part of the social and political movements of the country, and in the providence of God all agencies and movements are used by Him for the furtherance of His great designs.

Now that foreign missions are being studied in a scientific manner, the first question asked is generally, What has been the guiding principle of your mission? It is doubtful if those who first came to the field had any other object definitely in mind than the bringing of the Gospel of Jesus Christ to a people who were ignorant of it, in the certainty that it would bless and help them. The declared object of our mission, for example, is "to establish the Christian Church through the conversion of individuals and their union with Christ." On this foundation some missions have built in one way, some in another, but all have built, probably, better than they knew. In our own case the guiding principle has been interpreted broadly. Narrow limits have never been set to the teachings and practical activities of our missionaries. As Bishop Ingle said, the Church strives for the salvation of the whole man—physically, intellectually and spiritually; hence our hospitals, schools and churches. And within its limits and powers it also strives for the salvation of the nation. In addition, therefore, to exerting a wide influence through the ordinary channels, it has not hesitated when opportunity offered to do work of a kind not always mentioned in missionary reports, simply because the results are so intangible.

It was thus, partly, with our educational institutions. Almost from the day of its founding our mission, pursuing a policy different from that of several other large missions, devoted no small part of its strength to the education of youth. It was aware that much of the time and labor so expended would seem to be barren of spiritual fruit, yet it had the faith to expect that students who had been for any length of time in our Christian institutions could not leave them without being morally and spiritually benefited. Viewing its whole history in the light of recent events, one cannot but believe that our mission in adopting this broad policy has been divinely guided, and that all events, even the most untoward and depressing, have been made to work together for good.

When Bishop W. J. Boone, with a small party of missionaries, arrived at Shanghai in 1845, and there laid the foundations of our work in China, the people, as we all know, were intensely conservative and exclusive, completely satisfied with their own religions, government and civilization. Among their multitudinous idols the "gods of things as they are" held a very important place. Foreigners were regarded as contemptible barbarians, from whom nothing good could be learned. Obviously, the earliest task of missions was to break through this rigidity of religious and social custom. As ethnologists point out so interestingly, when a people are in a primitive state without law and order and with no social cohesion,

the welding of them into a homogeneous, orderly community by the force of imposed custom is necessary if they are to survive in the merciless struggle for existence. When this has been accomplished, there is the danger that the nation may be content to abide as it is, in the repose of settled habit and custom. To ensure further progress the "cake of custom" must be broken through, and nothing can do this except the force of new ideas, which shall stir up fresh emotions, and cause intellectual unrest. Hence the Chinese with their rigid, uniform ways of thinking, almost the same in the middle of the nineteenth century as in the days of Confucius, had to be compelled to accept new ideas if the nation was to be saved. The Church was working in this direction when it began to plant little stations here and there, and to open hospitals and dispensaries. But nothing can equal the education of the young for the dissemination of new ideas. Hence the great social and other values of our educational institutions, which have always been, and still are, among the best and largest in China.

Our first school for boys was opened in 1845, the year our missionaries arrived in Shanghai. This led to the founding of St. John's College in 1879, which has since grown into St. John's University, with its arts and science courses, and its schools of theology and medicine. Last year 373 students were studying in its various departments. In 1869 work was commenced in the interior of China, in the stations of Hankow and Wuchang. In 1871, the school was started in Wuchang, which has since developed into Boone University, the friendly rival of St. John's. It also has its schools of theology and medicine. In school and college, its students last year numbered 331.

In 1851, a school for girls was opened in Shanghai, now St. Mary's Hall, where each year over 150 girls receive careful training. In Wuchang the Jane Bohlen School for Girls was opened in 1877. This is now St. Hilda's School, with an attendance of over seventy. In Anking there is a fine middle school, and there are also most promising schools in Ichang, Changsha, Kiukiang, Wuhu, and other places. To show the wide sweep of our educational net, the Rev. D. T. Huntington, the new Bishop of Wuhu, started a trade school for beggar boys, thus turning into useful citizens those who, but for this saving agency, would swell the ranks of the most degraded and ignorant. In connection with our educational work, mention must also be made of the numerous books and tracts, either written or translated by our missionaries, a most important means of enlightening the minds of the people, the great learning and industry of Bishop Schereschewsky being specially devoted to the translation of the Bible.

From our various institutions of learning, students who have received, and more or less absorbed, Christian instruction, have gone forth by scores every year to professional life, into the business world, or to be centres of influence in the home life. Many of them now occupy important positions. Whether successful or not, it may be said that every student, in village, town, or city, has been the propagator of new ideas. Who can estimate the results of such a far-reaching propaganda? Without making invidious comparisons between one form of mission work and another, it can hardly be denied that, as an agency for the dissemination of new ideas, our educational work has been the most fruitful.

Turning to the effect of mission education upon politics, perhaps it is not as fully recognized as it might be that Western education, when first introduced into countries of backward civilization, is bound to create political unrest. The Hebrew Scriptures, with their denunciations of national corruption and their glowing descriptions of a coming kingdom wherein men shall dwell together in righteousness and peace; the school histories describing the long struggles of the nations of Europe and America for liberty and enlightenment, which in the

end were successful; the study of branches of knowledge which have the indirect effect of undermining the superstitions of ages—all tend to create in the minds of impressionable youths a passionate longing to overturn the old order and introduce something new and better. It was thus with many of our own students during the last few years. Their minds seethed with political aspirations, and it lay as a heavy responsibility upon the Church, itself of course strictly neutral in political matters, to bring these aspirations into accord with Christian ideals. Has it altogether failed in this respect? In reply, it may be asked, Was ever a national revolution of such magnitude as China has just passed through accompanied by so comparatively little loss of life? Many feared that the horrors of the French Revolution would be as nothing in comparison with what would take place during a dynastic revolution in China. Yet, apart from the initial massacre of several hundred Manchus, the loss of life among non-combatants by retaliatory executions or wild massacre has not been great. In estimating the value of Christian missions is it not just to ascribe this moderation, in part at least, to their influence?

Nations as well as individuals suffer from the pain of new ideas and at first oppose their introduction. Inevitably, therefore, during the course of sixty years of educational work, there have been many breaks and hindrances. Perhaps the greatest discouragement, to friends at home as well as to the workers on the field, has been its frequent interruption, sometimes for months at a time, by popular riots. Yet as a means of stirring the political world to its depths, and forcing the people to think differently of their national condition, it is a question whether we ought to have been discouraged in the least, and not rather have gloried in our tribulations. In almost every instance beneficial changes accompanied or followed the riots.

In 1853, the Tai Ping rebellion began, which devastated the country for many years. It is still a moot point whether England did wisely in supporting the Manchu government. For the Chinese nation, if it had been freed at that time from the incubus of its incapacity and corruption, might have advanced much earlier on the path of reform and progress. However that may be, the rebellion shook the country as it had never been shaken before. In writing of the life of its leader, Bishop Boone said: "Whether he be sincere or not in his story, he is evidently doing a great work in China by breaking up the superstitions of ages, thus preparing the soil for the seed to be sown here by Christ's servants."

Local riots later were continually occurring. While they were deplorable exhibitions of hostility to foreigners, yet they were evidence of the passing away of the old contemptuous apathy. Better opposition than dead indifference. Further, the pressure brought to bear by the foreign powers upon the Chinese government, when they demanded compensation for the destruction of life and property, compelled it to adopt a more liberal policy, in form at least if not in spirit. In 1881 the reigning emperor issued an edict declaring Christianity to be one of the religions of China, and commanding that the native Christians should be protected by the officials, since their embracing the doctrine did not alter their position as subjects of their sovereign. In 1898, to allay internal disturbance, the old government system of education, which had lasted unchanged for hundreds of years, was abolished, and Western learning received official sanction. In 1900 the Boxer uprising took place, bringing missionary work everywhere to a standstill. As the consequence of this blind and hopeless struggle to rid the country of foreign influence, China was compelled to pay heavy indemnities, and was deeply humiliated by the siege of Peking. But good also resulted. The people were thoroughly roused. The futility of clinging to ancient ways in her

struggle with the West was clearly perceived, especially by the student class. They saw that China must place herself in line with other nations, and learn whatever they had to teach her, if she was to preserve her existence as a nation. The war with Japan in 1894 intensified this perception. The government opened educational institutions of its own, but nearly all were very ill-managed and did not meet the need. Consequently the students came in increasing numbers to mission institutions, particularly to those which taught in English. St. John's University, under Dr. Pott, and Boone University, under Dr. Jackson, made extremely rapid progress, and all our schools shared in the prosperity. Lastly, the revolution just over has compelled the closing of our up-river educational institutions for several months, and owing to the heavy losses sustained by the people of Hankow due to the war there may be for some time to come a serious diminution in the number of paying students. But with returning prosperity our institutions, if properly supported, will soon regain their strength, and the old forms of opposition will hardly exist.

What of the future? He is bold who ventures in these days to utter prophecies concerning the Chinese, for so much positive prophecy has been discredited by the course of events, and many and great changes have actually taken place which a few years ago the wisest would not have dared to predict. It is with doubt and hesitancy, therefore, that the following forecast is made. (1) As soon as law and order are restored, Christianity may be regarded with greater favor than before. The native religions, which long ago lost a great deal of their moral power, will suffer still more as the nation passes from the old civilization to the new, abandoning by the way many ancient customs, superstitions and observances more or less associated with the old religions. As the Chinese people must attempt to satisfy the deep religious needs of their nature, they may be willing to try Christianity, especially if they are under the impression that it is indissolubly connected with Western civilization. (2) Later, the pendulum of change will swing in the other direction. The vices and weakness of Western civilization will be more clearly seen, and the Chinese will know that Christianity does not dominate our national life to the extent they supposed. A movement will then begin in favor of retaining all that is best in the old civilization and religions, purifying and strengthening the latter, so that many of the arguments now directed against them will be useless. (3) No longer associated in the minds of the Chinese with foreign power, the Christian Church will then become stationary or even lose in membership, for those who have not strong and true convictions will fall away. In its struggle with the spirit of this world, and with what is false and imperfect in religion, Christianity must then stand in its own inherent strength. Its propagation will depend almost entirely upon the purity, earnestness, and intelligence of the native Church. Foreigners will not then be in the front as they are now. (4) Chinese patriotism, almost defunct a few years ago, is now intense. The burning desire of all classes is to make their country invulnerable to the attacks and machinations of foreign powers. To meet the foreigners with their own weapons, the arts and sciences of Western civilization will be learned. Students will come in large numbers to the mission schools, which at the present time are the best in the country. Later, with one of her surprising leaps, China will inaugurate a thoroughly modern educational system, in all probability modelled on that of Japan, which includes all that is technically the best in the systems of other countries.* This will mean the ex-

* The following "Instruction" was issued by the Minister of Education in 1899, and is strictly observed: "It being essential from the point of view of educational administration that general education should be independent of religion, instruction in religion shall not be given or religious exercises held at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction."

lusion of religious teaching from the chools, its place being taken by the nculcation of the solitary virtue of atriotism. (5) These changes may all ccur within the next twenty or thirty ears.

If these predictions have a reasonable asis, the work of Christian missions in hina is clearly defined. Every effort nust be made to build up a strong na- ive Church while it is still to-day. Evan- elization must be carried on vigorously. hurch members must be carefully in- tructed, and the training of the native astorate must be of a high order. As vidence of a philanthropic spirit, and o appeal to the hearts of the people, nedical work must be continued by neans of hospitals and dispensaries.

Not least, it is of vital importance hat missionary societies shall maintain heir schools and colleges. The Church, o perform its mission, cannot afford to urrender its hold upon the youth of the ountry. Whatever force there may be n the arguments for the separation of nstitutional religion from education in he lands of the West, such arguments re not applicable to China. This is a eriod of transition. While it is true hat the influx of new ideas is necessary o break the rigidity of custom and nitiate change, there is a proper limit o the movement. Unless these ideas rystallize round what is good and true, here will be endless and profitless dis- ussion, leading to moral and political awlessness. It is only with gloomy fore- oding that one can contemplate a sys- em of education in China which omits ll instruction "upon the nature of man, is true end, and the right use of his aculties; upon the immortality of the oul, its relation to God, the beauty of irtue, and its agreeableness to the Di- ine Nature; upon the dignity of reason, he necessity of temperance, fortitude nd generosity, and the shame and folly f indulging the passions." Already any of the student class have drifted rom the moorings of the old religions, nd if they do not find sure anchorage in a higher religion, their last state will be worse than their first. No! When the social and political life of China is per- meated by the spirit of Christ, then, and not till then, may the Church leave en- tirely to others the education of youth.

If, however, Christian educational in- stitutions are to hold their own against the competition of strong government in- stitutions, it is imperatively necessary to raise them to the very highest point of efficiency, both in teaching and equip- ment. If this is not done, they will be neglected and die. The situation in Japan is an instructive warning. There the gov- ernment has four Imperial universities with 500 professors and instructors, and 7,500 students. Rather contemptuous- ly the Japanese write: "Through- out the Christian educational system, there is no institution that is really worthy of the title of university." In the government and higher technical schools of Japan there are 2,000 professors and instructors, and 23,000 students; in the Christian high and collegiate schools there are only 332 students. In the government middle schools there are 160,000 pupils, boys and girls. In the Christian middle schools the number is 3,416. It is stated that even the Buddhist schools have caught up to, and in some cases have passed, the Christian institutions.* What is the consequence? As the writer quoted observes: "If the falling behind of Christian students is not checked, it is no exaggeration to say that within twenty or thirty years Christian scholarship will be an incon- siderable factor in the thought and higher life of the nation." When the legal, medical and other learned profes- sions of a country regard Christianity coldly, and regulate their professional conduct by other standards, those who wish to see the country truly great and prosperous cannot but fear.

To strengthen the Christian Church in China so that it can appeal effectively

* "The Present Position and Problems of Christianity in Japan," by President Harada, LL.D., Dōshisha, Kyoto. (*International Review of Missions*, January, 1912.)

to the educated classes as well as to the poor and lowly, to secure for it men well able to spread and defend the faith against the subtle assaults of religious antagonism in the East, and to leaven the learned professions with the Christian spirit, we plead earnestly that our educational institutions, especially our colleges and universities, shall be placed in a position where they need not fear comparison with the best of secular institutions. It is not so much land and buildings that are now required, as strong, efficient faculties, and adequate, up-to-date equipment. Endowments to make our institutions independent, to some extent, of the fees of students, are also needed. A great calamity, like the burning of the city of Hankow, means that the local university must fall back upon its own pitiably slender resources, and this means retrenchment, with more or less impairment of the efficiency of the institution.

President Harada concludes his article by stating that "the situation in the whole Orient constitutes one of the m splendid opportunities, and at the sa time one of the gravest crises in t whole history of the Church. With ev passing year, the opportunity is slippi from her grasp. I make bold to say th her victory or defeat in Japan w largely determine the future of Chr tianity in the whole of the East."

Japan is a great nation and her co version to Christianity would be an i estimable blessing to herself and to t world. But China is a still greater n tion, and in religious matters has n hitherto been led by Japan. On the co trary, as Japanese writers confess, the own great men are warriors only and few artists; in higher things, her st dents sit at the feet of Chinese ph osophers and religious thinkers. China were won to Christianity, then i deed its future in the Orient would be s cure, and the winning of China depen to a very great extent, if not altogeth upon the efficient academic and Chri tian education of the youth of the lan

THE VALUE OF THE LITTLE MISSION

NEARLY sixty years ago the missionary board of the Diocese of New York was seriously discussing whether it should continue the stipend to a little place called Windham. The matter was finally decided by the fact that a missionary was already in charge there and, although the place was hopeless, it would not be fair to cut the support from under his feet. That missionary stayed on, doing faithfully his obscure work. None of it seemed to count for much, but there was one young man, the son of the village blacksmith, whom he interested in the Church and prepared for college. He lived to see that young man become a missionary bishop, but died before he could realize that he had been moulding the spiritual destiny of the Presiding Bishop, Daniel Sylvester Tuttle. Each year Bishop Tuttle visits his old home, when the entire village gathers at a pu lic service of welcome to the man honored in the world outside, who st remains in heart and sympathy one themselves.

The only parish which Bishop Tutt ever had was in Morris, N. Y.—the ol est in that part of the state. It dat from Bishop Hobart's day, and the fir missionary there covered the whole r gion almost to the Canadian borde carrying the rites and sacraments of th Church to the settlers among the clea ings of the forest. The little place still twenty-five miles from a railroa although missions which sprung fro the ministry of its first rector have b come great parishes, notably Trinit Church, Watertown, whose rector, Leig Richmond Brewer, became the fir Bishop of Montana, when Bishop Tu tle's field was divided.

WHERE THE GRASS IS GREEN IN WINTER

By the Right Reverend Louis C. Sanford,
Bishop of San Joaquin

WHILE the people in other parts of the United States are looking out of their windows on the snow, the State of California is carpeted with green. In October the first rains of the season fall, and before Christmas the new grass has covered the steep hills along the coast, the level floor of the great interior basin, and the western foothills of the Sierra Nevadas. Only on the top of this lofty range does the snow lie. There it is found from ten to fifteen feet deep, and all winter long the farmer in the valley below, pruning his trees and vines or ploughing his field, may look up and see the white wall which shuts California from the rest of the country.

About one-fourth of this winter-green-state is included in the new Missionary District of San Joaquin. All of the San Joaquin valley, which gives the district its name, a great slice of the Sierras, and a large part of the Mojave desert, are comprised in its area of 46,000 square miles—a territory the size of the State of Pennsylvania.

History

The oldest parish in the District of San Joaquin is St. John's, Stockton. It was founded in 1850 by the Rev. O. Harriman, father of the late railway magnate, and was one of the four original parishes of the state, which Bishop Kip found when he reached his diocese in 1854. Stockton is at the head of navigation on the San Joaquin River, and was in that day the outfitting place for prospectors and miners bound for the diggings in Tuolomne and Calaveras counties. The Church saw them as they passed, but she was too weak to follow them into the hills. Not until 1860 was an advance made, when the Rev. J. G. Gasmann established himself among the miners in Sonora, Tuolomne county, organizing a mission which still serves the quiet village that has outlived its excited beginnings. Mr. Gasmann also planted a mission in Columbia, three miles away, which boasted 4,000 people, and expected to be the biggest town in the county. It is an illustration of the uncertain character of a mining population that Columbia has almost vanished from the map, two or three houses only remaining as reminders of its early promise.

With the exception of some desultory work in the mining camps no further missionary venture was made within the limits of San Joaquin for twenty years. By that time Los Angeles had assumed respectable proportions, and the Southern Pacific Railroad had connected it with San Francisco, pushing its track through the centre of the San Joaquin valley. This expanse of plain over which but a short time before herds of antelope freely roved, had been cut up into wheat ranches, and little centres were springing up along the railway at convenient shipping points. The Rev. Elias Birdsall, rector of St. John's, Stockton, went down the valley to spy out the land, and as the result of his report the Rev. D. O. Kelley was appointed in 1879 missionary to the San Joaquin. He took up his residence at Fresno, and within a year had planted missions not only in the town where he lived, but at Modesto, Merced, Hanford, Visalia, Tulare and Bakersfield, working a parish 200 miles long. Already the Kings and San Joaquin Rivers had been tapped for irrigation; experiment had proved that the muscatel, or raisin grape, and deciduous fruits could be successfully grown, and the wheat ranches were being subdivided into vineyards and orchards. By 1910, when the General Convention divided the mother Diocese of California for the third time and cut off the District of San Joaquin, five of

Mr. Kelley's seven missions had become independent parishes, and to the remaining two, seven more had been added. For the last fifteen years another transcontinental road, the Santa Fé, has paralleled the Southern Pacific, and new trolley lines have helped develop the country.

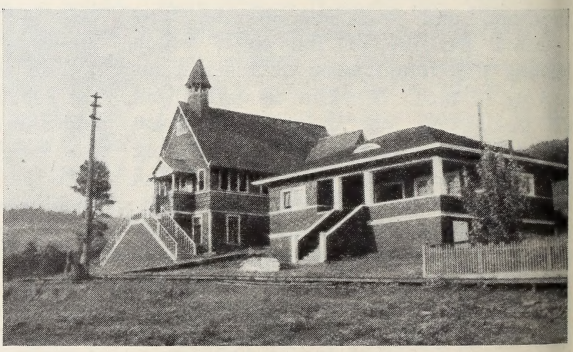
The population is mixed in character, but a large percentage of the immigration is from the Middle West. These people for the most part have strongly marked religious preferences, but not for the Episcopal Church. Christians, Methodists and Presbyterians predominate, but in every town a nucleus of Church people, and a sufficient number of the unattached, justify on any grounds the efforts the Church may make.

The Valley

While the San Joaquin Valley constitutes less than a third of the territory of the district, it is the section which is growing rapidly, and where the Church must establish herself strongly now to do efficient work in the future.

Three well-defined areas of production diversify the valley. Under the Sierra foot-hills is a frostless belt nearly 200 miles long, which will soon be an uninterrupted stretch of orange groves. Already the shipment of citrus fruit rivals that of Southern California. Down the centre is a broad tract devoted to a great variety of fruits, of which the raisin grape is the best known. And under the foot-hills of the Coast Range a forest of derricks proclaims the wealth of petroleum which has put California in the front rank of oil-bearing states. Each one of these areas has its new missionary enterprise. In Tulare county, the scene of the greatest development of the citrus industry, the Rev. L. A. Wood, with the aid of his automobile, is ministering to a parish forty miles square. Within the year he ha organized two promising missions—St John's, Porterville, and St. James's Lindsay.

At Sanger, in the raisin belt o Fresno county, a unique missionary ex periment is being worked out. Here handful of Church people wished fo their own services, but inasmuch as number of religious bodies were already established in the little village of 1,00 people, it seemed to them that they must justify their existence as a mission by ministering in some way to the needs of the whole community. Accordingly they built, not a church, but guild hall. The main room, fitted with tables and chairs and a large stage, was thrown open to the public as a recreation hall. Here social gatherings of all kinds—concerts, plays given by local talent, stereopticon exhibits — among these the missionary lectures provided by the Board of Missions—have a place and promote the healthy social life of the people. On Sundays the stage curtain is lowered and the portable altar, with its furniture, transforms the recreation hall into a place of worship. In another room, attractive with book shelves and pictures, the mission opened a public library. At first financed by the mission, its good work has lately been aided by the County Library Association. The librarian, a Churchwoman, in addition to her other duties, gathers the children of the village on Saturday morn-



ST. MICHAEL'S MISSION, TUOLUMNE



INTERIOR OF GUILD HALL, SANGER
Practising music for the Sunday services

ing, and for an hour holds their attention with the recital of the old fairy tales, of which little folk never tire. This guild hall is an illustration of the kind of social service the Church can render in a rural community.

The oil-producing area in an unirrigated section is not attractive country. For a brief period after the winter rains the grass springs up and the hillsides are gorgeous with escholtzia and lupine, but for nine months of the year the outlook is upon barren yellow sand, broken only by unlovely oil derricks. Where this artificial forest is thickest, stands the town of Coalinga. A few years ago it was a rude camp, its hot, unpaved streets filled with men, dusty automobiles and mule teams, the people housed in shanties of the most temporary description. Now the shanties are replaced by cosy bungalows, and substantial business blocks line its clean asphalt thoroughfare.

Here is the newest of our missions, named Christ Church, as the witness for the unselfish life in a community where almost the only purpose has been the rush for wealth. Without a shelter of its own, the congregation gathers twice a month on week-days in such building as may be available, to meet and worship with the priest who comes from Fresno, fifty miles away. Coalinga is not the only oil town in the district, but it is the only one the Church has thus far been able to enter. Lack of men and means prevents the initiation of services at other equally promising points where the Church's ministrations are needed and would be welcomed.

The Desert

Southeast of the San Joaquin valley lies the Mojave desert. Recent writers have described in book and magazine the charm which the desert possesses in its



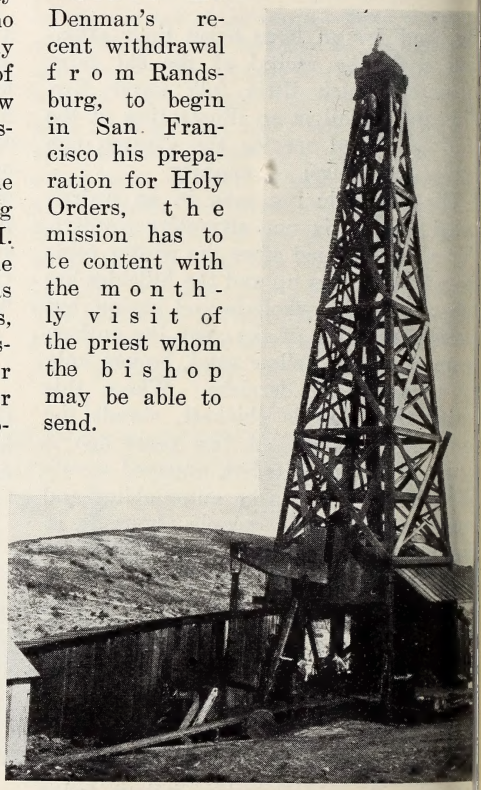
Exterior of Guild Hall, Sanger

majestic solitude, its strange vegetation, and, above all, in the wonderful tints with which sunlight and shadow paint its hills and plains. Many are ready to admire its scenic grandeur, but few would voluntarily choose it for a home. Hidden in the hollow of a low mountain range in the centre of the Mojave desert is the mining town of Randsburg, the smoke of whose stamp-mill may be seen from the transcontinental trains. From the hills surrounding the town one may look across the sand in one direction to the Sierras, whose white peaks shut in the green San Joaquin, and in the other direction to the Funeral Range which watches over Death Valley. Randsburg itself is not an inspiring sight. Its one straggling street has a few permanent buildings, but the size and fashion of the dwellings, apparently set down at random, in whose construction oil cans and packing-boxes have been largely utilized, proclaim that the people who have come here do not intend to stay if they can help it. The discovery of the mountain of ore known as the Yellow Aster Mine is responsible for Randsburg.

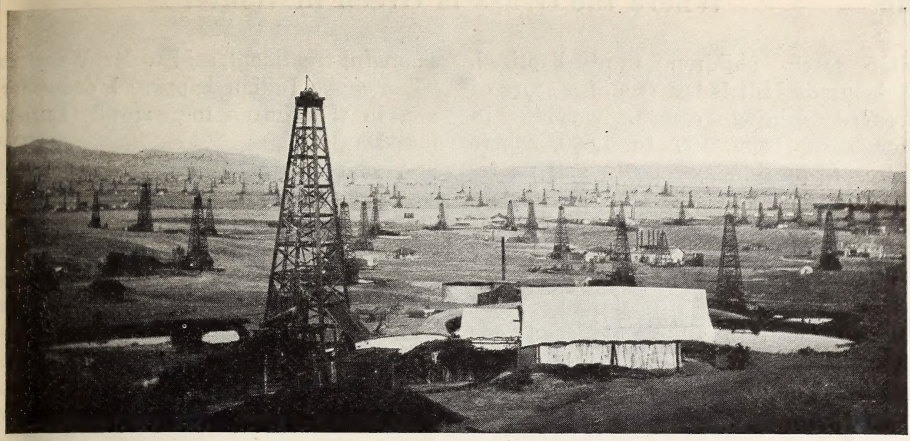
In 1895 the people flocked to the desert in search of riches, and among them came a devoted layman, Mr. H. H. Nagle, who built with his own hands the first church in the camp, and served it as lay-reader until his death. Afterwards, Mr. A. Y. Denman, steward of the hospital connected with the Yellow Aster Mine, qualified as a lay-reader, and for four years endeared himself to the people. He visited the sick and buried the dead, read the service on Sunday and led in social activities during the week. Meanwhile a Methodist church had been erected and a minister sent to the town by the conference, but when, after a short residence, he withdrew, the townspeople petitioned the conference not to send a successor, as the lay-reader of Trinity Mission was all the minister they wanted. Right across the way from the church a Roman Catholic chapel was next built, and has been visited periodically by a priest from tl Needles, 230 miles away. On the occ sion of these visits the choir of Trini assisted in the music; at other times tl Roman Catholics swelled the choir ar congregation of the Episcopal Church- an instance of practical Christian c operation, if not of Church unity.

The Sunday-school is of necessity co-operative institution in which peop of various religious affiliations have a equal stake. Like more favored Sunda schools, it enjoys an occasional picni The last one occurred in Decembe There was no particular place to go t so the children walked out on the dese and ate their sandwiches in the blazin sun, amused themselves chasing horne toads or playing tag around som solitary yucca palm, and had as happ a day as their little brothers and si ters elsewhere.

Since Mr. Denman's recent withdrawal from Randsburg, to begin in San Francisco his preparation for Holy Orders, the mission has to be content with the monthly visit of the priest whom the bishop may be able to send.



A derrick in the oil region



"Barren yellow sand, broken only by unlovely oil derricks"

The Mountains

While the population of the valley has doubled in the last ten years, the number of people making their home in the great mountain range which bisects the district has steadily decreased from the days of the gold rush. Most of the towns which once boasted their thousands are now content to claim their hundreds. Mokelumne Hill is one of these deserted villages. The empty stone buildings which line the deserted street speak of the days that are gone. The arrival of three or four stages with a handful of passengers from the outside world is the only daily interest. Once the gulches were filled with prospectors animated with visions of sudden wealth; now an occasional old inhabitant may be seen after a rain looking for a possible stray nugget. The children at the hillside school amuse themselves at recess by washing out gold in the sand of the schoolyard and are sometimes rewarded with a "color"; the people talk of "when the mines open up," showing the persistence of the early interest, but the wise know that the renewed prosperity of the village awaits the filling up of the big valley below, when the incoming settlers will be forced into the hills to develop the rich agricultural possibilities of the mountain meadows.

There are three silent churches in the little town. Our own, St. Paul's, was built twenty years ago by an indefatigable layman and has been tightly closed for four years. Recently a physician and his wife came up to make a home in Mokelumne Hill because of the delightful climate and, appalled by the fact that there was no Sunday-school to which their children might be sent, started one in the little wooden church. The Rev. Mr. Shea, of Jackson, in the neighboring county, hearing of it, came over, and since June last has held a week-day service once a month, walking the mountain miles each way to meet his appointment. When the bishop made a



The first church in Randsburg

visit seven children were baptized. Mokelumne Hill is but one of a score of decayed mining camps, varying in population from 100 to 1,000, where there are no Sunday-schools, and no religious services of any kind for months at a time. The Church should have at least one itinerant priest who could spend much of his time on horseback ministering to these neglected towns. As an investment yielding returns in the shape of self-supporting parishes, it cannot be recommended. No such returns can be expected for many years to come, but "Inasmuch as ye have done it unto one of the least of these, my brethren—"

Up among the high Sierras of Tuolomne county live some two hundred Indians scattered in small groups. They pick up a scanty living, but there is much poverty among them. Their old occupations are gone. The old accomplishments of basketry and making acorn bread are being forgotten, and they are almost helpless under the new conditions which the white man has introduced.

Poor old Simpie and her daughter had lived in a tumbledown prospector's cabin which at least protected them from the worst of the weather, but Simpie was ordered to "move on." And out into the mountain winter she went to seek shelter as she might, under the lee of an old blanket pinned up against the wind. There are not enough of these Indians to justify an independent mission, and their religious needs must be met by local churches. The Rev. Mr. Wheeler, priest-in-charge of St. Michael's, Tuolomne, and Deaconess Dorsey, were the first to interest themselves in the Tuolomne Indians. Sewing-classes were organized, and some of the children were induced to attend Sunday-school. Christmas was made a time of rejoicing, with the distribution of gifts and a "big eat." Their appreciation was none the less real because shown in unusual ways. One of the men, whose nickname, "Whiskey Bill," is evidence of the white man's shameful treatment, said to Mr. Wheeler: "You make Indian happy. I dance for you in the church to-morrow" (Christmas Day).

A year ago, about the time when Mr. Wheeler and Deaconess Dorsey were obliged to leave the mountains, Miss Eleanor Tebbetts, a Churchwoman, was appointed Government Field Matron with headquarters in an old ranch house near Tuolomne, purchased by the Government for the purpose. With her, Mr. Miller, the lay-reader of St. Michael's, has co-operated. In November the bishop visited the ranch and baptized a class of ten children. The service was held on the porch of the house. For two hours before the time appointed, the Indians, seated on boxes and planks in the yard around a fire which gave out little heat but added a picturesque touch to the scene, waited with characteristic patience to see their little ones "Christianed," as they call it. How far they appreciated the meaning of the Sacrament is doubtful. They had at least the dim conception of some good thing, and there are white parents bringing their children to baptism who have little more.

The missionary work in the District of San Joaquin is varied in character. In the great fertile valley every expenditure of money and effort will be repaid in added material strength to the Church. The work in the desert and the mountains can offer no such reward, but it is no less imperative and presents an appeal and a challenge to the purest motives of missionary enterprise.



Indian children ready for baptism



"FROM SUCH HOMES THEY COME TO US IN ST. AGNES'S SCHOOL"

MAY DAY IN THE FLOWERY KINGDOM

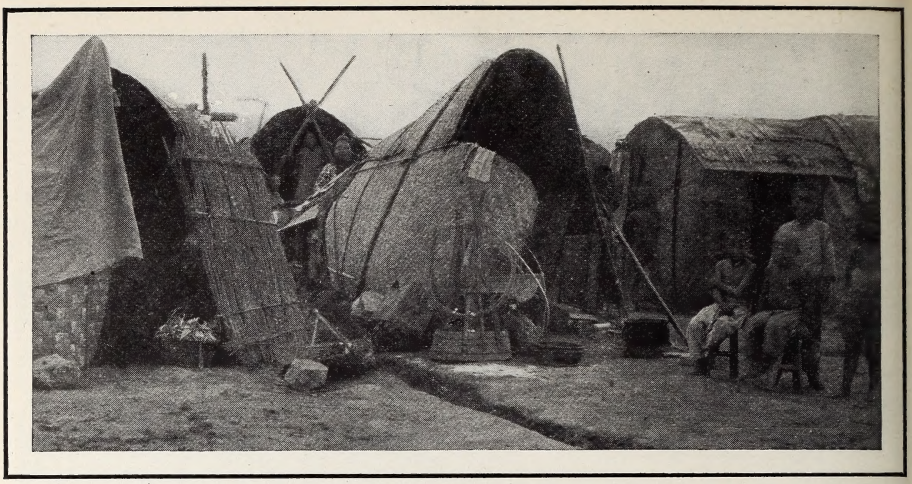
This article was sent to us some months ago by a missionary recently gone to the field. It reached us in the opening days of the Chinese Revolution, when for a time it seemed that great misfortunes threatened. It is good to know that the skies have cleared and the prospect for the future is brighter than ever, and that the attractive little Chinese girls will keep their May Day in St. Agnes's School, Anking, with as keen an enjoyment as marked the one herein described, and will close it with the quiet service in the beautiful chapel.

As early as five o'clock in the morning eager little faces were thrust close to the windows of St. Agnes's School to catch that first message of the sun, and shouts were heard through the dormitories as the news of a lovely day rang out. For over a month these little Chinese maidens had been in preparation for a great event. It was to be a May party—a real "Wai Kweh bih Fatsi" (foreign country custom), and little girls in China know from experience that wherever girls or women are concerned, foreign ways are sure to be much nicer than those of China, which have so long brought misery and degradation to women.

Not only was it May Day, but it was also to be a birthday party for their dear teacher, and a surprise for her. Such secrets as were being whispered from one to another! How hard it was to keep them from reaching the ears of the teacher! And how trying to have her staying so often beyond her class time when the girls were anxiously waiting to practise the May song which was being learned in English for her special benefit.

But at last the day had come and all the flowers and birds seemed overflowing also with holiday spirits. Of course the regular class-room routine had to be gone through in the forenoon, for it was only a half holiday. The morning, however, dragged out to its end and release came at last.

Miss Barber had been invited out to spend the early afternoon. Immediately after the noonday meal the preparations began, and soon the dainty little maidens were arrayed in their



"A glimpse of the poor at our very doors"

prettiest attire. The older girls had been appointed at the school meeting as a committee on arrangements, and before long were at the Ladies' House, where the party was to be held, because of its pretty lawn and beds of Chinese iris and poppies and roses. These were all in full bloom, making a beautiful setting for the first May Day these little Orientals had ever known.

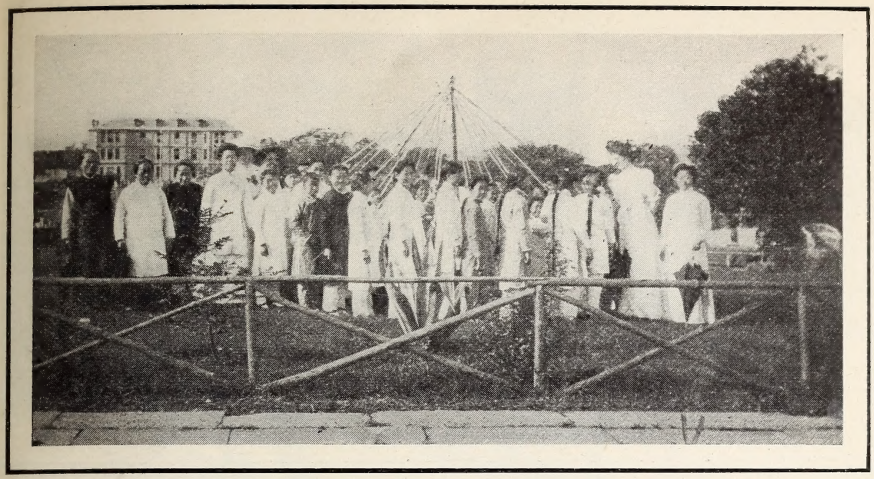
Soon the house was made almost as attractive as the garden without. The girls were quietly brought up from the school, each carrying a flower—and they looked like little flowers themselves as they stood waiting expectantly for Miss Barber to come. She had been sent for on the pretext that a guest had arrived and wished to see her. As she entered the house one great shout of "Surprise!" went up, and each girl presented her flower with a bow and the usual Chinese "Kung Hsi." The two baby girls then led the Birthday Lady out under a tree where a throne had been prepared. The others followed, two abreast, and there they enthroned her as May Day queen, presenting her with a handsome Chinese "Bien Hsin" box in token of their love and affection.

Next came the winding of the May pole, and as the bright colored ribbons wound around and round, the little maidens sang their May song, crowning their queen with a "coronet of roses, set in leaves of brightest green." She was then led back to her throne and, with the girls standing in the background singing, six fairy-like little maids entertained their queen, making their fans tell the touching story of their love.

It was the season of fans in China, and even though some of the natives go about with scarcely a thread of clothing on, they are rarely seen without their fans. Coolies will lay down their loads and stand against the walls using their fans vigorously, making a queer picture.

The little fan ladies led the rest of the party back to the house once more, for no party in China could be complete without a cup of tea. But our little maids were to have still another surprise, for there in the middle of the table was a real birthday cake, all lighted with candles. After the excitement had died down the May queen cut her cake and each girl was given a piece. Many of the precious pieces were wrapped up in the bright colored handkerchiefs to be sent home on Saturday to some loved one. After a few more games the chapel bell rang out, calling the little ones to their daily Evening Prayer service.

Dear little children! They are not like those in the homeland, where a mother is usually the first to teach her child, and where it first sees God through her eyes

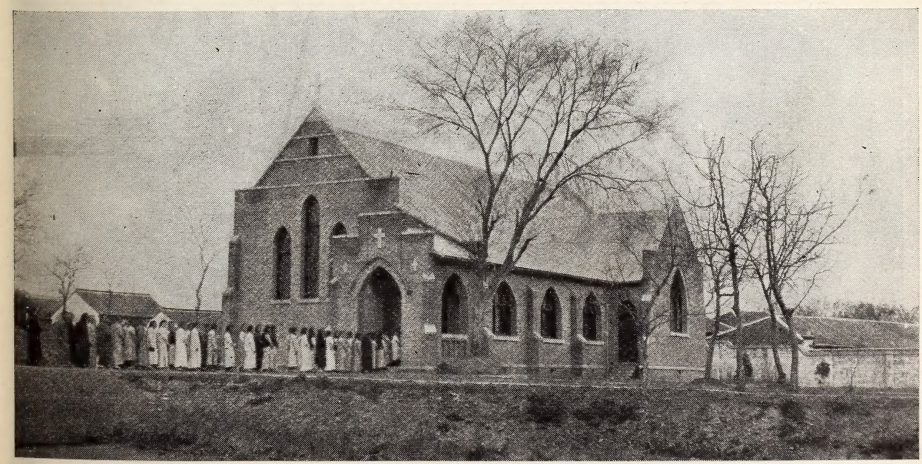


WINDING THE MAY-POLE

and is taught to pray at her knee. Here in the East it is more often the child that leads the mother to the knowledge of God.

It is these children whom we are trying to raise from the narrow conception of sin to high ideals, that they may become little missionaries among their relatives and playmates. For the children of to-day will be the future leaders for good in their country. Their minds are not so prejudiced and they are more open to Christian influence than their elders. The inner life of these children unfolds more readily, and they seem often to grasp the truth of God's love and holiness more fully than those who have been nurtured in the Church since they were given in baptism.

Do they want Christ? How I wish you could see them feeling for Him, unconsciously as it were, and their eagerness to learn of Him. Nowhere could be found a more enthusiastic service than here in our school chapel, where the girls gather before the class-room work of the day begins and again at even-tide, for Morning and Evening Prayer; and it is an inspiration to hear the sweet young voices singing some favorite hymn.



"To the evening service in our beautiful chapel"



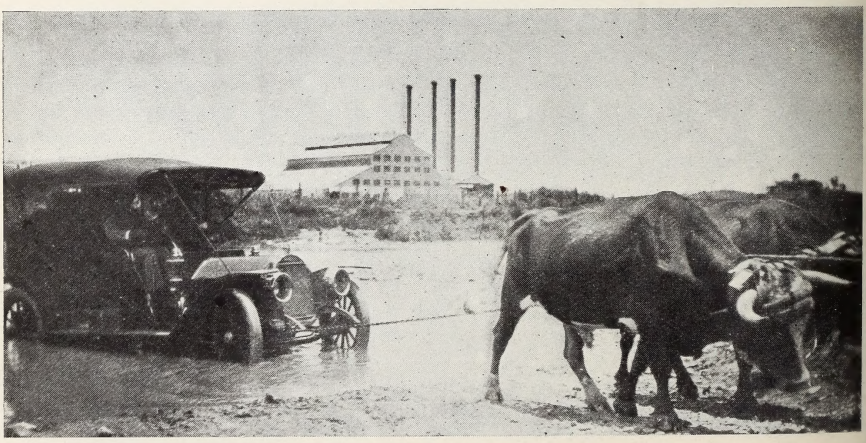
"One passes long droves of cane-laden ox-carts"



"Tiny thatched huts cling to the hillside"



A PONY EXPRESS



"Sometimes Porto Rico's old-fashioned but ever reliable motive power is called to the rescue"



DOWN IN PORTO RICO

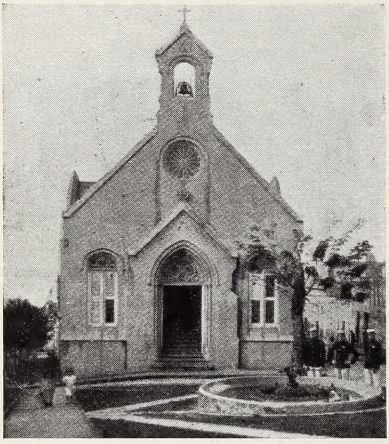
By John W. Wood

FOURTEEN hundred miles southeast of New York lies Porto Rico, "the island of enchantment." Early on the fifth morning out—if the voyage has been good—one gets the first sight of *El Ganque*—the Anvil—rising 3,000 feet above the sea near the eastern end of the island. Gradually the foreground begins to take shape. A range of lower hills appears, with a sky line like the teeth of a gigantic saw. At the east of the harbor entrance a rugged bluff is crowned with the Morro. As far as the eye can reach to east and west stretches the gleaming beach, pounded by the Atlantic surf. The steamer sweeps by tiny Cabras Island, at the harbor mouth, with its hopeless colony of about twenty-five lepers. The vessel slows down, picking up one by one the buoys marking the narrow channel as she passes the western end of the city of San Juan. Here one gets his first view of the ancient wall that surrounded the city to protect it from hostile fleets in time of war and from pirates at all other times. Many a pounding it has withstood too, through the centuries, down to that summer day of 1898 when Admiral Sampson bombarded the city. The old sea gate is now the only one left. Beyond the wall the unimposing front of the Roman Cathedral, built 370 years ago, faces the harbor. To the north of the gate is Casa Blanca, the residence of the commander of the garrison; to the south is the governor's palace, high above the water.

If one is as fortunate as I was in being met by the kindest of friends, both old and new, it is not long before he feels entirely at ease, in spite of the unfamiliar surroundings. San Juan, founded in 1520, is probably the oldest city over which the American flag flies. The island of Porto Rico was discovered by Columbus, on his second voyage to the new world, in November, 1493, while Ponce de Leon is credited with the founding of its principal city. The achievements of these two, the discoverer and the pioneer, are commemorated throughout the island. But it is not the story of Porto Rico that is to be told at this time. This article is rather to out-



San Juan from the castle of San Cristobal



Church of St. John the Baptist



"The streets climb the hillside"



The Public Square

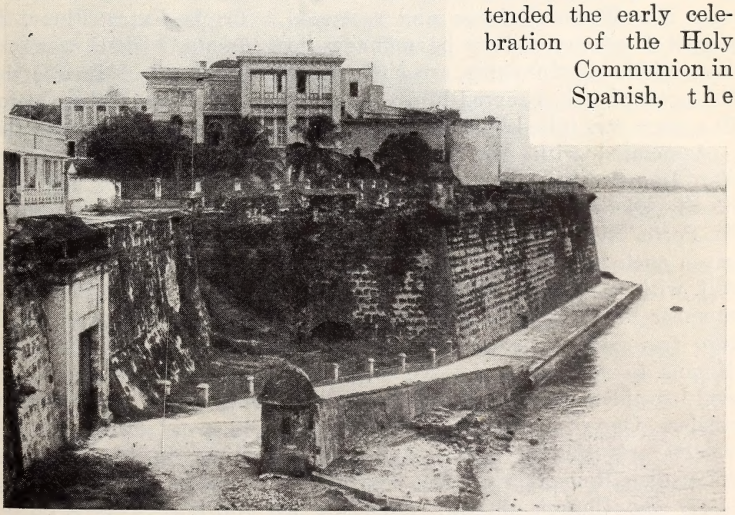
SCENES IN THE CITY OF SAN JUAN

line some of the Church's work, as it was seen in a hurried visit last month. Bishop Van Buren had closed his work of eleven years and, with sadly impaired health, had come to the United States for the meeting of the House of Bishops, which was to accept his resignation. Thus my observations were taken without his guidance and intimate knowledge of the whole field.

Naturally San Juan was the first place where the work of the American Church was established after Porto Rico passed from Spain to the United States. It is to-day the chief centre of the Church's effort. Services are maintained in English and Spanish at four points. In the oldest part of the "old city" stands the Church of St. John the Baptist, facing the cathedral across a little plaza. Its exterior does not appear to advantage when compared with its massive neighbor, since the ground slopes sharply from the cathedral, so that St. John's is always looking up-hill. The interior is unexpectedly spacious, and though simple is dignified. It was only by dint of hard work that any down-town location could be secured at all, even ten years ago. To-day it would be next to impossible to secure a site at any reasonable price. When the house which originally stood on the site was being torn down to make room for the church, several ancient implements of the Inquisition were unearthed. The first Bishop of Porto Rico was appointed General Inquisitor of the West Indies. According to the "memoire" of one of the clergy of the cathedral: "The delinquents were brought from all parts to be burned and punished here."

St. John's is the home of the American congregation. It is gratifying to think that army officers and business men, government officials and civilians and their families are united here in bearing common witness, in a strange land, to the religious convictions of the American people. It is to be feared, however, that some whose lot ought to be cast with the congregation at St. John's are neglectful, for it is so easy to let standards down a bit in an unfamiliar tropical environment. For five years the Rev. Frederick A. Warden has ministered to the American people. That, however, is only part of his work. There is also a Spanish Sunday-school at St. John's and a mid-week Spanish service, which is steadily attracting larger numbers of the people of the neighborhood.

Like most walled cities San Juan has outgrown its walls. In Puerta de Tierra, one of the sections without the walls, live 14,000 people, for the most part very poor. There is only one Roman church in the quarter, accommodating possibly 400 people. The only other church is St. Luke's, where on Palm Sunday I attended the early celebration of the Holy Communion in Spanish, the



The sea wall and the old gateway, San Juan

afternoon service for English-speaking blacks from the other West India islands and the night service in Spanish. All the services were well attended, especially that in the afternoon, for the English-speaking Negroes in Porto Rico, as well as in Cuba and Panama, show the influence of the Church of England work in the British West Indies.

In another part of the city called Gondolla we have an outpost, San Pablo. Here, too, the people are terribly poor, but they throng the low-ceiled, ill-ventilated room where the services are held. The people have no clocks and the mission is too poor to own a bell, so Mr. Warden has improvised one by hanging an eighteen-inch iron bar from a wooden arm outside the building. A hammer in the hands of a Porto Rican boy who likes to make a noise does the rest. Some day, no doubt, the $2,000 that would provide a satisfactory concrete chapel and save $144 a year in rent will be given, and San Pablo's will start on a new and more hopeful phase of its career.

Still another mission is under Mr. Warden's care—the Annunciation, Borinquen Park. The appointments are rather more commodious and comfortable than in Gondolla, but still leave much to be desired. As I journeyed over Mr. Warden's large and scattered parish I wondered how he manages to keep all his appointments, especially since the horse that has served him for nearly five years was killed by the trolley.

Associated with Mr. Warden in the San Juan work is the Rev. S. F. Adam, of the Diocese of Albany, who, coming to Porto Rico in search of health, has given such help as his strength will permit, without being a regularly appointed member of the staff. Mr. Warden has also trained two or three young Porto Ricans to act as Sunday-school leaders and has the assistance of one Negro lay-reader. One of Bishop Van Buren's last official acts was to receive and license a Spanish Roman priest who was led to study the Church through observing a young Porto Rico deacon who died in his town about a year ago. Bishop Jones of the Roman diocese of Porto Rico, has written most highly of the character and efficiency of Padre Sanz.

Besides the churches and chapels the Church has two day-schools in San Juan, one down-town near St. John's, one in Puerta de Tierra. When I asked whether they competed at all with the public schools, the answer was "No"; because in the first place the public school accommodations are still inadequate to the need, and in the second place many of our school children are either too young or too poor. The public school requires pupils to wear shoes and stockings. Not all of ours are barefoot children, but the pathetic efforts that some of them make to appear stockinged and shod only emphasize their poverty.

Bishop Van Buren tells this story illustrative of the poverty of some of the people: "A certain boy was coming to school in the afternoon, but never came in the morning; and when in school would never turn his back on the teacher. The teacher was at a loss to understand why he would never let her see his back, until one day, he inadvertently turned, and on his back was the reason, for there was a circle about eighteen inches in diameter, and within the circle were inscribed the words: 'Pillsbury's Best Triple Extra Flour, Minneapolis, Minnesota.' There was only one coat in the family, and it was made from a flour bag. His father wore it in the morning to his work, and the boy in the afternoon."

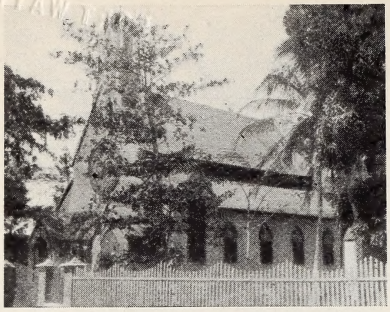
The interest and beauty of the eighty-mile journey by automobile from San Juan to Ponce on the south coast quite surpass belief. There is no railroad across the island and not likely to be any. To think of Porto Rico as a tropical plain is to miss its character altogether. The interior is a country standing on its edge. Great rugged hills rise in every direction. Tiny thatched huts cling to the hillsides in marvellous fashion or rest upon a narrow shelf on a hill-top. This is quite a different world from that of the cities and towns. The



THE MILITARY ROAD ACROSS THE ISLAND

country and the people, too, suggest our own Southern mountains. Through this region, climbing to a height of 2,500 feet, winds the remarkable military road, probably Spain's most useful gift to the Porto Ricans. On this great highway one meets all kinds of travellers. Here are men, women and children trudging to and from work. Great lumbering ox-carts, laden with supplies for the way-side stores and the plantations, crowd the automobile against the wall of rock that rises on one side or uncomfortably close to the outer edge of the road and the deep ravine beyond on the other. Diminutive but wiry Porto Rican horses go trotting along in spite of loads that really ought to break them in two, without the added weight of the owner perched on top of all. When the great sugar plantations on the level lands of the south coast are reached one meets or passes long caravans of cane-laden ox-carts bound for the *central*. The "honk" of the automobile horn rouses dozing drivers, who roll off the cane and, by magic motions known only to ox-team drivers, turn the carts aside while the car rushes by, making twenty miles to their one. Sometimes the rushing auto gets into trouble and then Porto Rico's old-fashioned but ever reliable motive power is called to the rescue.

Through such a variety of scenes one comes to Ponce, the second city of the island. Here is Holy Trinity Church, built over forty years ago, the first non-Roman church in the Spanish possessions in the West Indies. It was erected for English residents who were under the care of the Bishop of Antigua. For several years prior to the American occupation it had been closed. Soldier Churchmen in the First Illinois, when they landed at Ponce in the summer of 1898, opened the church, cleaned it, rang its bell, which had been silenced years before by the Spanish authorities, and held services. Since then Holy Trinity has never been closed for any length of time, though its career has been a checkered one. For more than two years there has



Holy Trinity Church, Ponce



A street scene, Ponce



The old smallpox hospital and St. Luke's, which took its place. Ponce in the distance



Basketry class, Ponce mission school



The rented house from which, as a centre, our women missionaries in Ponce carry on their work

een no resident clergyman, not because ither abundance of work or reasonable ıpport are lacking, but because no one an be found to volunteer. At one time ne Church practically controlled the tuation in Ponce. Now the congrega- on of over 150 has almost disappeared. ome have united with other com- ıunions; some go nowhere. Ponce imply *must* have a clergyman. The ıan who goes to this city of 30,000 peo- le will be able to build up three congre- ations—one of American residents, an- ther of Porto Ricans and a third of nglish-speaking blacks.

Miss Cuddy and Miss Woodruff are oing admirable work in the day-school nd are preparing material for the con- regation of the future. It is a thousand ities that these two devoted women, as ell as Miss McCullough and Miss Mel- wes in Mayaguez, where the situation similar, should be left to do their ork without the counsel of a clergyman nd without the services and sacraments f the Church.

St. Luke's Hospital, Ponce, is a uilding of which the Church in this ountry may well be proud. I saw noth- ıg else in Porto Rico equal to it in loca- ion, arrangement and equipment. By me it is considered to be the best hos- ital in the West Indies. Certain con- itions which for a year and a half have ampered its effectiveness as a Church ıstitution, have, I trust, been perma- ently changed. After getting the best dvice available it seemed best to close for the present. Its doors should wing open with the least possible delay —and they will as soon as a physician ith the necessary qualifications can be ound. He should be a Churchman, referably between thirty and forty, well rained, with hospital experience and eady to use his professional skill to in- erpret the Christian revelation. He ill find ample opportunity for effective ervice in this institution, accommodat- ıg sixty-five patients, with a splendid perating-room, a full X-ray equipment nd many other aids to thorough work. t is an immense satisfaction to realize that these modern and attractive build- ings stand on ground formerly occupied by an unsightly and unsanitary pest house, over whose entrance might well have been written: "Abandon hope, all ye who enter here."

Even a short stay in Porto Rico en- ables one to understand better what Bish- op Van Buren meant when he wrote: "The conditions in my particular part of the field are incredible. At times it has seemed impossible to make the slightest impression. The confluence of two streams as different as the Latin and the Anglo-Saxon is a curious phenomenon, and no one who looks on at a distance can possibly appreciate the difficulty of making them blend. It has seemed to me that the philanthropic in our civiliza- tion should be emphasized rather than the ceremonial with which the Latin- American is already quite familiar. This led me to choose a hospital rather than a cathedral, since I could not have both—a hospital and one that should not be a plaything but a reality."

Certainly St. Luke's is no plaything. It calls now for a physician who will make it more than ever a reality. Not only is there work to be done for the large Porto Rican population, but St. Luke's is the only hospital on the whole south and west coast fitted to care for Americans and other foreigners.

With Ponce my inspection of the Porto Rico mission had to end. Time failed to go, as I should have liked, to see the two brave women at Mayaguez, who with the Porto Rican catechist are holding on, hoping for better days, and in the meantime doing valiant work among the children. A trip to Vieques, the small island off the east coast, where the Rev. Leonard Read and Miss Davidson are working faithfully among the Eng- lish-speaking blacks, also had to be given up. Nor could my hope of going to Fajardo, our newest mission, under the Rev. W. E. Hendricks, be realized. But who that goes to Porto Rico once does not hope to go again? So I look upon plans that had to be set aside as only temporarily deferred.



YUAN SHI KAI

President of the Republic of China



YUI SHEN

Viceroy of Wuchang



THE DESOLATIONS OF HANKOW

Revolutionary soldiers riding through the part of the city destroyed by the bombardment of the Imperial forces



HANKOW IN CONFERENCE

By the Reverend Arthur M. Sherman

THE third Synod of the Missionary District of Hankow met in the city of Hankow on February 29th. This was the first meeting of the Synod since the division of the diocese, and the old friends both among the clergy and lay delegates of the new Diocese of Wuhu were much missed; but we rejoice in the advance of the Church's work that the division of this great district means.

A high tone was given to the Synod at the start by the Quiet Day for all the delegates, conducted by the Rev. L. T. Hu, assistant rector of the Training-school for Catechists. After the opening service of the Holy Communion in the cathedral at eight o'clock, he delivered during the morning and afternoon seven searching and stimulating addresses. It was the speaker's great earnestness and intense conviction of the need of God's presence and power in order for the Church to advance on her way that made the addresses so fitting a preparation for the work of the Synod.

The conference opened with the bishop's address. It thrilled with encouragement. He told of the motives and aims of the Edinburgh Conference, and the zeal for missions and unity that marked the General Convention at Cincinnati. He spoke of the pleasure felt by the English, American and Canadian Churches at the desire that the Holy Catholic Church in China should be established. He announced that the mother Church had given consent to the Constitution and Canons, and that the Constitution and Canons of the Hankow diocese had been accepted by the House of Bishops in Cincinnati. He reviewed the meeting of the Evangelistic Association of China, in Hankow, in December, 1910, and spoke of the stimulus it had given to local evangelistic effort, instancing es-

pecially the encouraging meetings in Boone Library for government students. The reading of the notices of the death of two of the Chinese clergy—the first losses of this kind in the mission for many years—was received by the conference standing. He told of the recent ordinations to the diaconate, on St. Paul's Day, of the four young men who have just finished their course at the Divinity-school in Wuchang, and of the ordination of the Rev. James T. S. Tsang to the priesthood. He spoke of the three more notable additions to mission property: the $27,000 Mex. worth of land and buildings for the Trade School in Ichang, the land outside the walls of Wuchang for the new St. Hilda's School for girls and the George C. Thomas Hall in course of erection at Boone University, Wuchang. He told of the work of the Diocesan Board of Missions in maintaining work in Shihnan Fu, the westernmost prefecture in Hupeh, and at Huk'eo near Kiukiang. In these places the work, apart from salaries of clergymen and catechists, is supported from the Diocesan Extension Fund. Speaking of the work for women, he said that its progress was a cause for great thanksgiving, but that it was still far behind, in workers and equipment, the work for men, and that the Synod should carefully consider and pray over this matter. He referred feelingly to the division of the diocese, and the regret we felt in seeing so many of our zealous fellow-workers separated from us. The subject of the revolution concluded his address. He could only mention it in passing, but it was the biggest event in China for 3,000 years, and fraught with great possibilities for the Church. We must pray that God will so help us to work and plan that we may be able to use aright this opportunity.

The conference proper was to continue for two days, but after the routine business of amending the canons and hearing the reports of committees was finished, there was so much of vital interest to the delegates to be considered that the sessions were prolonged a day. Among the interesting questions discussed was the need of a uniform course for the primary and middle schools of the mission. The Board of Education recommended, and the bishop accepted, the use of the nine-year course drawn up by the Central China Inter-Mission Committee, with a change of the religious text-books. The question of shortening the term of probation of candidates for Baptism was also discussed, as in the new and freer China there is not so much fear of men entering from unworthy motives. After some discussion the bishop announced his decision not to revoke the old rules at this time, but that each priest would be allowed to use his own discretion in individual cases, where it seemed that the candidate was sufficiently prepared and tested.

Upon invitation Miss Alice M. Clark addressed the conference upon the work of the Woman's Auxiliary, and told of its plans and progress. The Rev. Graham Lieo, of Ichang, told of the pitiable condition of the Manchus in the Manchu city of Kingchow Fu near Shasi. These people suddenly bereft of government aid are plunged into desperate poverty. He told of his visits there, of the changed attitude of the people, of their openness now to the Gospel, of their eager interest in the message of the Saviour that he brought and of their good attendance at public preaching. It was announced that a teacher and student Bible-woman were to be sent to join the catechist at this centre, and the general feeling of the conference was that we should do all we could to strengthen the work among the Manchus.

As usual one of the leading features of the conference was the mass meeting in the cathedral on Sunday afternoon, at which the visiting clergy and delegates were present. The unfavorable weather prevented many members of the various congregations in the three cities of Hankow, Hanyang and Wuchang from attending, but it was a hearty and refreshing service. The addresses were given by the Rev. S. C. Huang and the Rev. James T. S. Tsang.



FORT GIBBON, ALASKA

DESPERATE DISEASES AND DESPERATE REMEDIES

By Archdeacon Stuck

MY regular round of winter travel brings me from the Koyukuk to the Yukon, from the Allakaket to Tanana. I never visit the one place without elation of spirit, or the other without a feeling akin to despair that deepens year by year. St. John's-in-the-Wilderness may be taken as an example of what can be done for the Indian in even a few years of devoted work under favorable conditions. But the Mission of Our Saviour, Tanana, stands for the failure of many years of faithful effort against adverse circumstances. Miss Carter, at the Allakaket, deprived of her colleague by sickness last fall, carefully conserving her energies all this winter that she may do the essentials of two women's work without breaking down, is continually cheered and sustained by the knowledge of the steady improvement of her native charges, of the unquestionable success of her work. Miss Langdon, at Tanana, also alone at her post since Dr. Loomis's departure last fall, is continually depressed and harrassed by the feeling that the long struggle seems altogether in vain.

Rumors reached me before I left the Allakaket of the drunken debauchery at Tanana around Christmas time. I heard of seven Indians in jail at once, for drunkenness and disorder, for assault and battery, for wilful destruction of property—the usual police court charges that follow an orgy of intoxication. And I found that, for once, rumor had not exaggerated.

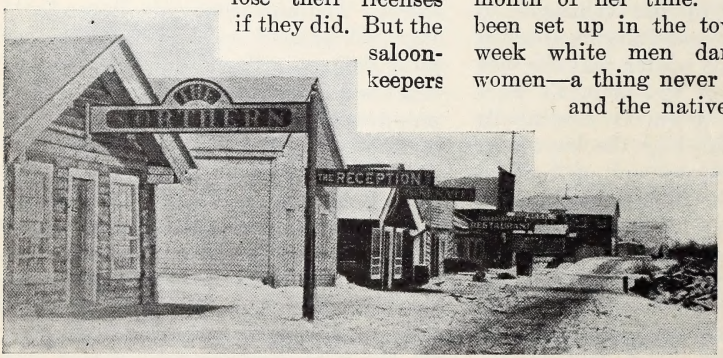
Take a bird's-eye view of four miles of the north bank of the Yukon River. Here is Fort Gibbon, United States military post, with two companies of infantry and a company of the Signal Corps. The numerous ugly frame buildings, all painted yellow—barracks, hospital, canteen, officers' quarters, commissary and quartermaster depots and so on—are dotted about over fifteen acres of ground. Two clumsy water-towers give height without dignity—a quality denied Alaskan military architecture—and the light iron trellis of the wireless telegraph soars far above all.

Where the military compound ceases, the town begins, and it stretches for a mile up the river bank, two streets deep; the front street an irregular row of busi-

ness buildings, some frame, some log, some one-story, some two, and the back street given up to residences. Amongst the stores on the front street are the jail and seven or eight saloons. Beyond the town a trail runs up the river bank for two and a half miles to the native village and the mission, and this trail is dotted at intervals with a dozen or so mean-looking cabins. These cabins are commonly called "Whiskey Row," and are perfectly well-known to be inhabited chiefly by white men who make a living by peddling liquor to the Indians. Some of these cabins are notoriously places of assignation for the soldiers and the Indian girls.

Here, then, is the situation. Here are a couple of hundred young men, lusty and well-fed, mostly unmarried. They are under military discipline, and I make no criticism of the effectiveness of that discipline. The commanding officer is changed every year and the effectiveness of the discipline changes somewhat with the commandants. Certainly it has sometimes been as effective as military discipline can ever be. But there they are, 200 young men in barracks. Then come the seven or eight saloons, with the riff-raff of attachés that always go with these places. Then come the professional intermediaries between the saloons and the soldiers on the one hand, and the 150 Indians on the other.

The Indians do not buy whiskey at the saloons. The saloon-keepers would lose their licenses if they did. But the saloon-keepers sell to the white men of "Whiskey-Row" and the white men sell to the natives. And the natives get all they have money to pay for. When the snow goes in the spring (there is not much to go this year), it will reveal scores, probably hundreds, of empty bottles littered about the native village, all of which contained whiskey this winter. With perhaps half a dozen exceptions, every adult in the village was drinking at some time or other, and most of them were drunk. There were wild, brutal rows, fightings and screamings, women assaulted and knocked down with clubs, black eyes, broken heads, bitings and scratchings. Miss Langdon had residing at the mission a young man appointed by the governor as special agent for the suppression of the liquor traffic amongst the natives, and he made the arrests, when necessary, quite fearlessly, getting up at the midnight alarms, going to the cabins and hauling the most violent off to jail when it was impossible to restore order any other way.



FRONT STREET, TANANA

Every means of coping with the growing evil under the existing law and the existing officials has been tried, without avail. It has been worse this winter than it was last. It was worse last winter than the winter before. Miss Langdon went to Fairbanks this winter with two Indian girls who were witnesses, and pressed one case of liquor-selling-to-Indians before the grand jury; but it came to naught and took up nearly a month of her time. A dance-hall has been set up in the town, where once a week white men dance with Indian women—a thing never tolerated before—and the native girls troop down to this place.

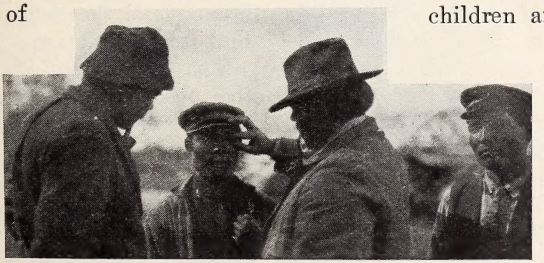
There is no good shutting one's eyes to facts. The native youth of this place are growing up, almost without excep-



DR. LOOMIS VACCINATING ON THE YUKON

tion, drunken and immoral. The children in the school, already familiar with vice, have little chance of growing up otherwise, unless we can get them away. Is it any wonder that we feel discouraged and desperate about this place—that Miss Langdon grows haggard with the worry and grief of it?

We have done much in the past two years for the general health of these natives. A good little hospital, well equipped, has been established, almost entirely by Miss Langdon's efforts, and for the year from September, 1910, to September, 1911, Dr. Edgar Loomis was in residence as medical missionary. He did excellent and faithful work here; work, often, of a most distressing and disagreeable kind, for he had to act as policeman as well as physician. In the year before his coming we had twenty-eight deaths and only fourteen births at the village. During the year he was in residence there were fifteen births and fifteen deaths; and while no just conclusion can be drawn from a comparison of the vital statistics of only two years, yet there is no doubt that his active attention to the native health did much to reduce the mortality.



An Ophthalmic Consultation

But it is clear to me that the native race at this place is doomed unless some radical change takes place, of which there is no sign.

We can vaccinate them against the small-pox, as we did nearly 3,000 of them throughout the interior of Alaska last summer, but what can we do against this far more fatal evil that is sapping the vitality and surely and visibly degrading the human status of the whole race? We can keep a supply of the diphtheritic antitoxin at every mission station, and thus almost insure them against a disease that has been a terrible scourge in the past, but what institute for physical research has yet discovered a serum against the virus of alcohol? The surgeon at the army post, in his kind efforts on their behalf, may fill them up with mercury and even treat them with salvarsan, but all the intramuscular and intravenous infections in the world will not remove the foul degeneration that comes from brutal drunken lasciviousness. The children are born with the taint. Of the twenty-eight deaths from September, 1909, to September, 1910, seventeen were children. Of the fifteen

deaths from September, 1910, to September, 1911, eight were children.

We face at this particular place the extinction of the native race. I know there are those whose equanimity will not be disturbed by this prospect. I know there are those who with the evil records of the past in their minds will calmly tell you that the gradual extinction of the Alaskan native is inevitable throughout the country. My whole soul revolts at that cold-blooded conclusion. The circumstances in Alaska bear no sort of resemblance to the circumstances that brought about the driving of the Indian across the plains and over the mountains in the West; that thrust him from hunting-ground to reservation and from reservation to more remote reservation, until he had no place left him at all.

Here is no economic pressure of white man coveting Indian lands. Despite all that magazine writers and railroad promoters and the whole glorious company of professed "boosters" may say to the contrary, there is no reasonable man living in this land and familiar with any considerable portion of it who does not know that nine-tenths of it will always be wild.

When so much inflated nonsense and false representation about Alaska is shouted from the housetops of the newspapers and the magazines, there seems not much use in whispering the truth in the closet of the missionary journal, yet the truth will ultimately prevail. A man may speak confidently only of what he knows, and I speak of the interior of Alaska, in which I have travelled continually, winter and summer, for the past seven years. The only farming in Alaska is truck-farming immediately around the camps. Most of the homesteads that have been taken up were taken for the timber on them, that it might be sold for firewood in the towns.

The white men in the country, with few exceptions, are like the British in India—"not born in the country, not intending to leave their bones in it." The grand purpose of them all is to make a "homestake" and go "outside."

A stampede to a new gold strike will change the centre of gravity of the white population a thousand miles in a thousand hours, as it did in the rush to the Iditerod two years ago; will change it just as readily out of Alaska altogether, into British territory, as there is rumor at this writing that it may do next spring to the new strike on the "Sixty-Mile." A big strike anywhere in the Yukon territory would drain the white population out of Alaska.

But the native remains. He does not change his habitat. His hunting grounds are left to him. His fishing is uninjured. He remains. He is the permanent inhabitant.

What reason, then, is there for his gradual extinction? He is mild and gentle in his nature, without any trace of the warlike propensities of the aboriginees of North America generally. I have never known a case of an Indian using any violence toward a white man or another Indian except when crazed by drink. For untold centuries he braved the rigors of this country and wrung a subsistence out of it, when he had no implement but a stone axe, no weapon for the chase but flint-headed arrow and spear. In those long centuries he increased and multiplied. Now, with all the advantages of guns and tools, with improved conditions of living, with a varied diet, with more or less medical care and supervision, with schools and churches, he is dwindling.

Taking it in the large, there is just one answer to this enquiry; one answer that applies wherever there is reason to make it. The cause of the dwindling population is the use of intoxicating liquors and the debauchery and disease that follow that use.

The government has long recognized the necessity of keeping liquor away from the natives, and from time to time laws and still more laws have been passed to that end. Two or three years ago Congress passed a law making the giving or selling of liquor to natives a felony. These laws are all quite ineffectual, and the last-named law, in particular, is a dead letter. There is no

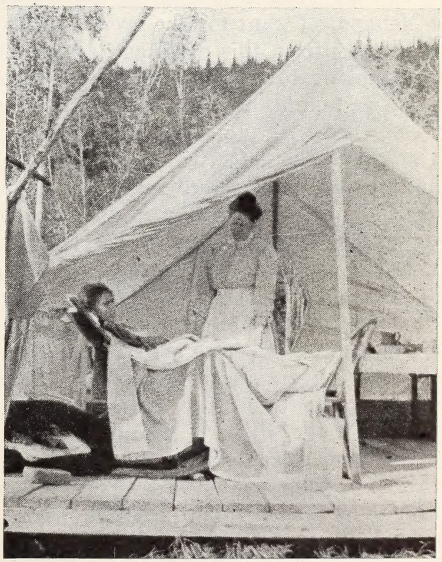


OUR PICTURESQUE GRAVEYARD AT TANANA
It grows more thickly studded with graves every year

police force to carry them out. Juries will not convict without the most conclusive evidence, and not always then. The whiskey peddler can always find funds to employ a lawyer, and Indians are easily brow-beaten and confused on the witness-stand. Moreover, the natives themselves, addicted to the use of liquor, are unwilling to give evidence that would tend to close up their source of supply. Felonies must go before the grand jury, and the expense of the transportation of witnesses to and fro is enormous. I suppose $5,000 would not pay the cost of the transportation and subsistence of witnesses and prisoners in liquor cases brought before the last grand jury, all of which fell through, despite the efforts of an able and fearless district attorney. The system is all wrong and the money is wasted.

What Alaska needs just now, in an administrative way, more than anything else, is a body of stipendiary magistrates of high character and legal training, with large discretionary powers. We have no salaried magistrates. Our "commissioners," as they are called, make a precarious livelihood from fees, and men of standing cannot commonly be secured to accept the positions.

The law should be changed so that the possession of liquor by an Indian should be a misdemeanor punishable at the discretion of the court, and imprisonment of Indians should always be ac-



Miss Langdon and a patient in the tuberculosis tent hospital at Tanana



Dr. Loomis treating a patient afflicted with one of the prevalent eye diseases

companied by hard labor. At present the Indian does not dread the jail. It means three square meals a day with little or no work.

But as for this place, Tanana, I see only one thing to do, and I want with all my heart and soul to do that thing while there is time. I want to take every healthy child away from here. That is part of my intense interest in the school at Nenana. I want to take every healthy child away from this drunken, lascivious environment to a place where children may be taught to live cleanly, sober lives. The sick and the diseased, the tainted and the defective, may stay here, that all that the hospital can do for them may be done. The future of the race is our great concern, and it is clear as crystal to me that the future of the race lies with the sound bodies.

I know great stretches of this country, abounding with game, studded with lakes that swarm with fish, where there is not one-tenth of the Indian population that the district would support; where there are no white men at all. I travelled last winter for 200 miles through a noble Indian country where, in all the region for fifty miles on either hand, there are not fifty Indians all told; and I did not see a white man on my journey.

What is the good of sitting down as I did this afternoon and drilling a handful of natives in the commandments, when I know that the first white man who comes along with a bottle of whiskey can make them break all ten of them? What is the use of going on from year to year, watching things grow steadily worse, fighting a losing fight without even a forlorn hope of success?

We can make this place our sick-centre for the middle Yukon. We can bring the syphilitic and the tuberculous, the ricketty, scrofulous and defective ones here. We can develop our hospital work so that it relieves other points. And away from the Yukon, on the tributary streams, away from the white riff-raff that infest this great river, we can train, as we are training at Nenana, a better Indian race, fortified in morals and character and skilled in wilderness crafts; that God's natives of Alaska do not perish out of the land, and that another blot be not put upon the escutcheon of the United States.

So I want to take the healthy children away and bring the sick people here. And that means more hospital here and more school at Nenana. I would like to see a trained nurse here at once. No place in Alaska needs one more.

Miss Langdon is trying to do more now than any one woman can do, and by and by she will break down surely. We should have a resident physician here. And above all things we need a clergyman here, not only or even chiefly for what he may do at the mission, but for what he may do down town. We need someone down town who will arouse and energize the right feeling that dwells in many bosoms but is checked and even choked in its expression by various natural but unworthy causes. And we need more schools at Nenana. There are already a dozen children from Tanana there—brands plucked from the burning—and there are a dozen more I would like to send next summer. But the place is full, and no more may be sent until further enlargement of buildings and staff is provided.



GROUP OF THOSE WHO TOOK PART

MISSIONS IN MINIATURE

IT was hardly a miniature reproduction of "The World in Boston," which the children of Trinity Church Sunday-school, Hartford, Conn., attempted during the Easter vacation just past, though that missionary exhibit undoubtedly inspired them to present what was called "A Missionary Message for Missions." The success of the undertaking was undoubtedly due to the fact that all scholars were invited to take part, and that every class had some of its members represented in the pageant. In order to keep the exhibition within bounds only four missionary fields were reproduced, namely, the work among the Indians, the Alaskans, Japanese and the Chinese. To each of these nationalities a room was assigned, where native life, costumes and natural setting were appropriately arranged, so that one felt the atmosphere and had a glimpse of the peculiar characteristics of the people in their home surroundings.

Japanese life was portrayed in a scene which represented the gateway to a Buddhist Temple. It was an out-door picture, brightened by lanterns and cherry blossoms, and wisteria in profusion. The children, in proper costume, were playing the games and engaged in the occupations of their little kinsfolk across the sea. A tea garden gave a touch of realism to the setting, and visitors were entertained in an appropriate way by a host of Japanese girls who served tea and distributed for sale Japanese curios.

The Chinese room had, among other objects of interest, a Chinese school of small boys doing their studying aloud, a bazaar plentifully supplied with Chinese curios, an exhibition of dolls in various attire, a display of rich embroideries, and other familiar pictures of domestic life and industry in that country.

The Indian room, beside the native implements of these people, with trophies







THE CHINESE, INDIAN AND JAPANESE ROOMS

of the hunt and chase, had its tepee and camp-fire, and every few minutes a realistic war-dance was executed by the larger boys.

The Alaskan room pictured life in the frozen north with an igloo, dog-sleds, snow-shoes, etc. Here ice-cream was sold, miniature Eskimo dolls, and also "gum drops," made historic by the Cook fiasco.

Some 150 scholars and teachers took part in these exhibits, all of whom were enlisted for the pageant in the main hall. This was introduced by a procession led by a crucifer and choir boys in vestments, followed in turn by Indian, Alaskan, Japanese and Chinese children singing, "O Zion, haste, thy mission high fulfilling!" It was an impressive sight when this host gathered upon the stage and presented a picturesque tableau, entitled "The Cross Moves Westward." The beautiful missionary play published in THE SPIRIT OF MISSIONS and entitled "The Star of Bethlehem" was next presented most effectively, and won not only very general admiration, but conveyed a very distinct religious message to the audience. This was followed by children's dances, calisthenic exercises, etc., and as far as possible these were characteristic of the nationalities portrayed.

One of the most effective scenes was a Chinese wedding. At the rising of the curtain a Chinese family, consisting of a mother and her son, were shown in a room furnished according to the Chinese style. Space was reserved on the right for the women guests, and on the left for the men, while at the centre in the background was a Chinese family altar. Soon the guests began to arrive, and after a very formal greeting to the host and hostess, they took the places assigned them. Presently in the distance music was heard and up the middle aisle came the bridal procession; with musicians beating drums and gongs, and attended by lantern-bearers, in covered sedan chairs the bride and her maid were carried by Chinese coolies. They were escorted to the guest room, and much courtesy was shown them in the greetings of mother-in-law and husband-to-be. Then the bride and groom both knelt at the family altar, upon which were placed three cups of wine. The bride and groom each drank from the one nearest to them and poured the contents of the third cup out as a libation, after each in turn had sipped from it.

A scene from Indian life followed, based upon a true story in the life of Bishop Whipple. The opening tableau represented the Bishop seated as the guest of an Indian chief with members of the tribe in the background. The chief tells the Bishop that he wants to show him what his people were like before the white man came. He claps his hands and out of a tepee an Indian in full war-paint steps, attended by his squaw. The chief remarks on the freedom and welfare of his people in their wild condition and points to their strong faces and clear eyes. Then he says he will show what the first white man did for the Indian, and two ragged and filthy Indians appear, the manifest victims of fire-water. To this the Bishop makes answer that he is very much ashamed of such things, but the chief in order to relieve his distress says at once: "And now let me show you what you and your good people have done for us." Then appears a company of self-respecting red men, intelligent looking, decently attired, under the leadership of their Indian pastor and teacher.

In the evening, stereopticon and moving pictures followed the performance under the auspices of Mr. C. V. Vickry, Secretary of the Missionary Education Board, New York. Along with the exhibit were placards containing many pictures illustrating the various fields, with a large quantity of valuable missionary information. Pamphlets and printed articles were also distributed in order that this panorama might have an educational value.

Costumes and curios were secured without difficulty through the generosity

of families in the community and collectors of such interesting articles became interested in the exhibit and were glad to contribute to its success. Two days were devoted to these exercises, with a performance both afternoon and evening. The management of the affair was in the hands of Mr. Walter S. Schutz, a teacher in Trinity Church Sunday-school, and also chairman of the Missionary Committee in the "Men and Religion Forward Movement."

Those who attended felt that much was accomplished besides making money for missions. The realism of the scenes and of the pageant were calculated to impart many interesting features of the native life of the people represented. It is needless to say that the children who took part, and in fact the entire Sunday-school, were most enthusiastic in regard to this presentation, and have as a result a keener interest in the missionary work of the Church than ever before.

It is interesting to note that Trinity Parish has representatives in every field which was portrayed in the exhibit. In China, Bishop D. T. Huntington and Mr. M. Pendrill Walker; in Japan, Miss Sarah T. Rees; in Alaska, Miss Dorothy Tait, and in South Dakota, the Rev. W. Blair Roberts.

NEWS AND NOTES

THE Rev. Cecil J. Wood, of Wimbledon, England, has been appointed Bishop of Melanesia. The date for his consecration has not been set. The bishop designate is a graduate of Cambridge. For the first ten years of his ministry he served chiefly in important London curacies. In 1906 he became principal of St. Mary's clergy house, Wimbledon, a post he still holds.

The Diocese of Melanesia includes several scattered groups of islands in the south Pacific, among them the New Hebrides, the Solomons and Norfolk Island. Mr. Wood's predecessors in Melanesia were Bishop Patteson, whose murder in 1871 by ignorant islanders in revenge for the killing of some of their number by vicious white men is one of the tragedies of missionary history; Bishop John Selwyn and Bishop Wilson, who, after seventeen years of service, finds it necessary to return to England.

¶

THE Very Rev. Wilfred G. Browne, Dean of Pretoria, is to be the first bishop of the newly formed South African Diocese of Kimberley and Kuruman. Dean Browne has been in South Africa since 1902.

CONTRARY to all precedent the government of Venezuela recently granted a site upon which is to be built an Anglican church. It has also ordered that all materials for the Church be admitted free of duty.

¶

FOR the first time a native Christian priest in India has been appointed to the bishopric. The Rev. V. S. Azariah is to be consecrated the Assistant Bishop in Madras. It is expected that his consecration will take place next December. This is a new and important departure, and marks, it is hoped, the beginning of a native episcopate. In every foreign field this is the goal long-desired, but slow of attainment. India is the first to take the step, which will be watched with great interest. Portuguese Roman Catholics tried the experiment of a native bishop in the eighteenth century, but the result was a dismal failure and they have not repeated it. Mr. Azariah is a man of wide experience and known ability. He was a delegate to the late Edinburgh Conference, and made his mark as an effective speaker.

DEACONESS LOUISE SMART, one of our missionaries in Alaska, working at Ketchikan, was called to her rest on April 12th. She contracted double pneumonia, and the end came after three days. She was one of Bishop Rowe's noble and self-sacrificing band of women workers, faithful in all things, and her loss will be severely felt.

¶

THE girls of All Saints' School, Sioux Falls, S. D., requested that they might go without one meal each day during Lent and devote the amount saved to the relief of the famine sufferers in China. This self-denial resulted in $65. During Lent they also earned $200 for general missions.

¶

OUR contemporary, *The Churchman,* began this month a new phase of its existence. It has been sold by its former owner to a body of influential Churchmen, and is under the management of a board of directors consisting of the Rev. George William Douglas, D.D., the Rev. John Mockridge, the Rev. Howard C. Robbins, the Rev. Charles L. Slattery, D.D., the Rev. George Alex. Strong, D.D., Mr. George F. Crane, treasurer; Mr. James May Duane, Mr. John M. Glenn, Mr. Francis C. Huntington, secretary; Mr. George Zabriskie, president. *The Churchman* retains its well-known outward appearance, but certain changes will take place in its make-up and in its editorial policy. Results already achieved give promise that the paper will be increasingly useful in the life of the Church.

¶

Bishop Rowe, under date of March 14th, writes:

TO-DAY I ordained to the diaconate Winfred H. Ziegler at Valdez. Though a week-day over 200 people were present. The court and the Grand Jury attended. Ziegler is doing splendidly and is even more beloved than the beloved Newton—if that were possible.

THE King of England exercises authority over a greater number of Mohammedans than any other earthly ruler. The Central Board of Missions of the Church of England is, therefore, convinced of the duty of the Church of England as a whole to give larger consideration to mission work among Mohammedans, and to strengthen what is already being done in that direction. It urges renewed efforts with the least possible delay to evangelize the pagan tribes of West Africa, which are now being threatened with Islam. Practically every Mohammedan trader who establishes business relations with the African tribes becomes a missionary of Mohammedanism.

¶

A CLERGYMAN in Colorado, who is an enthusiastic supporter of the Church's mission, writes: "I am trying to inform my people about missionary work in their own country. It is difficult to get them to read about it even in that interesting and helpful book, 'The Conquest of the Continent,' so I am preaching a course of biographical sermons, giving sketches of great missionary leaders. My present course embraces the lives of Bishops Philander Chase, Kemper, Whipple, Tuttle and Hare. Next Lent I shall deal with such men as the elder Bishop Boone, Bishop Channing Moore Williams, Bishop Ferguson."

Perhaps this suggestion might be of value to others.

¶

DO WE REALIZE THIS?

THE Church at home does not take its missionary duty very seriously. It does not realize its own importance in the great work. One cannot but think of this in reading words like these from a missionary in China: "I trust you are well and happy in your work, without which ours would be in vain, for it is that great army at home that is ever giving us strength and courage for the battle here."

ON April 24th, Hin Wong, a Chinese student at Columbia and a trained journalist, left for his native land at the call of Dr. Sun Yat Sen, the former provisional president of China. Dr. Sun, having finished his part in the political revolution, is preparing, he says, "to commence the greatest social revolution in the world's history." After a thorough investigation of conditions it is proposed to erect factories where profits will be shared, and to undertake public works where the unemployed may earn their subsistence while they are learning trades. Having secured political freedom China now aims at economic independence. In order to carry out these plans he has summoned trained assistants to meet him in Canton at once. Mr. Wong is one of these. He was educated in Hawaii, where his father is a Presbyterian minister, and he has always been an enthusiastic and devoted Christian.

¶

Some time ago one of our Churchwomen, who was travelling in New Mexico, found opportunity to help among the poorer Indians. She sends us the following:

ABOUT a month ago I received from the Indians a blanket, with their thanks. Each of them did without tobacco for two days and gave five cents to pay for the blanket, as they thought they used five cents' worth in two days. Both men and women contributed. These people are poor and I did little. Their self-denial to show gratitude is very touching.

¶

A KEEN American business man, who belongs to that steadily increasing number of Christian laymen visiting the Far East year by year to see with their own eyes the work that is being done with their missionary gifts, remarked recently while in China: "America seems to exercise influence out here through three channels, namely: The American Tobacco Company, the Standard Oil Company and the Missionary Company, all three having the same motto, 'Let there be Light.'" A Presbyterian missionary, commenting upon this business man's statement, says that there is hardly a city or village in all China where the American-made cigarette is not on sale and in use, hardly a straw-thatched hut anywhere which may not exchange the ancient bean oil light for an American-made lamp and illuminant. Missionaries as light-bearers, too, are gradually dispelling the ancient darkness, but their success cannot at once be so wide and so signal, for the simple reason that it requires trained hearts to carry the Christian message. Any untrained coolie may carry tobacco and oil.

¶

THE Editor of the London "Statist" estimates that the annual savings of the American people are $5,000,000,000 per year. It is worth noting that these $5,000,000,000 represent not income, but money put aside.

¶

A SURE CURE

PHILLIPS BROOKS was once asked the question: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

His reply was, so it is stated: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church. But he was enunciating a sound principle. Scores of congregations to-day are proving in their own experience that the best way

To keep out of debt,

To develop a healthy growth,

To serve the local community effectively,

To drive away the congregational blues

is to adopt a world missionary policy, and make adequate offerings for telling the message everywhere.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. H. P. Corser, the rector at Wrangell, Alaska, asks us to make public the following:

WILL you kindly insert a notice to all who contemplate visiting Alaska this coming summer, inviting them while at Wrangell to make St. Philip's Church their headquarters? I will be very glad to act as their guide so that they will be able to make the most of their visit here.

* * *

A young layman communicant of the Church has for some time been a teacher in the Government Normal College at Hiroshima, Japan. Last fall he offered himself for work in the mission of our Church. Inasmuch as by ability and experience he was admirably qualified for the work as a teacher, his offer was gratefully accepted. In writing concerning the matter he says:

IT occurred to me that you might be interested to know that THE SPIRIT OF MISSIONS was one of the things which led me to take the step of applying to the Board of Missions. I had not seen it for some years, but this year it was sent to me by a friend. As I look back upon it now, it was one of the ways which God took to prepare me for His call to the work. It has helped me to hear God's call to a greater and higher work than I had ever expected before to do.

* * *

A young colored man, a communicant of the Church, tells of an experience which emphasizes the urgency of and opportunity for effective work among the southern Negroes:

I WENT to H—— in the summer of 1910 and found there one colored communicant worshipping in a white church. Many other persons had been baptized, but had associated themselves with other churches. After making some house to house visits I began with a service in the afternoon. It was hard to get anyone to attend except the one communicant. Later I started a Bible-class before the service, which a few young men joined, and the church attendance rose to an average of about six a Sunday. At this time I was called away, and a year elapsed before I again found myself in H——. I took up the work where I had left off, and secured the use of the white church for an afternoon service. It holds 250 people, and to my surprise it was packed to the door. Throughout the summer an excellent attendance was maintained, averaging about forty. Is there not need for the Church in a place where such results can follow so discouraging a beginning?

* * *

Deaconess Stewart writes from Hankow under date of February 26th, describing a characteristic Chinese sermon recently preached by one of our native clergy. She says:

THE church was very full, many being women who had been helped by the relief work carried on at St. Peter's. The sermon was adapted to heathen listeners and most enjoyable. I sat where I could see the congregation and their interest was intense. It seemed to me that the friends at home would be interested in a reproduction of the sermon. Of course it loses some of its picturesqueness in the translation, which has to be rather free. In a literal translation the thought would be so obscured by the idiom as to make it practically unintelligible to the non-Chinese reader.

"The text I have chosen for to-day," said the preacher, "is from the 'Great World's Record' (Genesis, of course), 8th chapter and 13th verse—'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'

"Now there are many here to-day that don't come to church often—some perhaps have never been here before; and you do not understand this text which I have read. The old Christians already know about it, but we will review it awhile. Now listen and I will tell you a story—it is a story that has 'flavor,' so when you go home you can tell others. Many thousands of years ago the people that lived on the earth had forgotten about the Heavenly Father who created

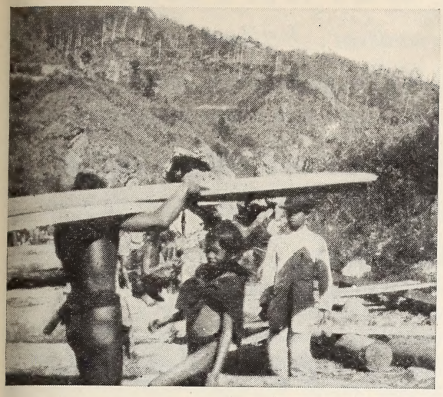
them, and they had made images from wood and stone, and worshipped them. They were busy daytimes like we are. They were anxious to make a living, and only thought about their bodies. They forgot about their souls. Then God knew there was one good man who still worshipped and served Him. He told him to make a big boat. [Then followed the story of the ark.] . . . As he was making this boat people came by and asked what he was doing. He was always ready to 'explain the doctrine' to them. They thought he was crazy and laughed at him. But when all was ready God saved him and his family and the animals of the world in this boat. Then the people tried to escape from the flood, but they could not. You all remember how before this 'soldier calamity' came upon us, we were doing all things as usual, buying and selling; some were having 'joyous occasions' (weddings) in their families, some were studying in schools, and no one knew how soon we would scatter far into the country—how soon these streets would be without any 'buy-sell' (business). How soon that big Huang Pi Kai (the best business street in the native city) would be without a shop on it; how soon so many would be shot by the guns and cannon of those northern soldiers. It came; it came suddenly, like that flood of old. Why did it come? It came that we might have a new start. As when Noah and his sons came out of the ark, they gave a new beginning to the races of men, and God put that rainbow in the cloud to c a u s e them to remember His mercy and His covenant.

"Now what flag has China had all these years past? A dragon — a snake! When you see a snake do you not flee f r o m it? Do you not seize something to strike it? Do you not hate it? A dragon—that has been China's flag! Why have all the nations of the world looked slightingly on China—why have they said, 'A Chinaman—a man with a pig's tail'? Because China has been under a dragon flag. China has not known the true doctrine. When China becomes Christian all nations will call us brethren.

"Now think of our new flag. You have seen it everywhere flying in the streets. What is it like? Five stripes—red, yellow, blue, white, black. Have other nations a flag like that? No; other nations have three colors in their flags, or two colors, but we—we have *the rainbow flag!* You remember when you look at the rainbow, red comes first, then yellow, and then blue, etc. So you see God has given China a sign now in this new flag. It is His covenant that He will not cause so great trouble to come on us again; that he will care for us and we shall be His people. What could have brought this change in China in four months? What have caused the Emperor 'to yield his seat'? What could do all this but the power of God working in the hearts of men, here in China? You must come again to church and learn this doctrine. To-day we don't give any work tickets, but if you put this story into your hearts, then you will not have come in vain."



SOME MEMBERS OF THE BOYS' SCHOOL, SAGADA, PHILIPPINE ISLANDS



It is thus that every foot of lumber comes in and all provisions are carried for miles up the mountainside

The wife of a missionary in the Philippine Islands, among the Igorots, gives some interesting side-lights upon the work in that picturesque field:

LIVING is high, as needs must be when one is compelled to keep a supply of canned goods on hand. One-third, to cover transportation, must be added to the cost of such supplies. My husband is down with dengue fever. He was taken ill at one of the out-stations, and four Igorots brought him home over the rough mountain trail, as he could not sit his horse. Work at these out-stations is difficult. When the sun shines and the trails are good all is well, but when the rain pours down, carrying away bridges and the very trail itself, one is somewhat "up against it." In one of these experiences the missionary had to crawl across a river on a slippery log. The native who was with him refused to cross until ashamed to see the *Padre* go without him.

During the month we had forty-seven baptisms at Besao, and a goodly number at Bagnen. In each place there is a small dispensary where the missionary ties up fingers and toes, and gives "agos" for all sorts of ailments. Since we have no "medico" the more serious cases are sent to Bontok to be cared for at the new provincial hospital. This is a beautiful institution, and some claim that it outrivals the Philippine General Hospital in Manila. We are most fortunate to be near it.

The new church at Besao is practically complete, and is most satisfactory; but St. Gregory's at Bagnen is an old barn—indeed I do not think we would even keep cattle in it at home—if we had any regard for the cattle. It is propped up with poles, and the floor has fallen in. The altar consists of two saw-horses with a board laid across. Yet there is a large congregation and much chance for effective work. There is no public school there, and the missionary gives to the children all the instruction which they receive. It is a splendid sight to see the women crowding into the church, each with a little brown Igorot in a blanket on her back. The babies learn to walk in the church—or did before the floor fell in. They would toddle up and stick their little heads through the chancel rail to watch the *Padre*.



"I do not think we would keep cattle in it at home. The babies learn to walk here—or did before the floor fell in

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER EIGHT

A Missionary's Ride to Save a Country

PLACE: From Washington, U. S., to Washington, D. C.
TIME: Winter of 1842–43
CHARACTERS: Dr. Marcus Whitman
Englishmen of the Hudson's Bay Company
Indians
SOURCE: Conquerors of the Continent

EVERY American boy and girl knows the story of "the midnight ride of Paul Revere," but how many know the story of the midwinter ride of Dr. Marcus Whitman? He was a missionary physician, who rode over four thousand miles to save his country.

Dr. Whitman and his bride gave up their home in Ruthnell, N. Y., and went to the Oregon country to teach the Indians. Their nearest white neighbors were Englishmen at the Hudson's Bay Company's fort and trading post at Walla Walla on the Columbia River. One day in September, in 1842, Dr. Whitman was called there to attend a sick person. While he was at dinner with several Englishmen the news was brought that a large company of immigrants from Canada were only two days' march away. A young Jesuit priest present jumped up and cried: "Hurrah for Oregon! America is too late; we have got the country!"

Dr. Whitman was a loyal patriot, as well as an earnest missionary physician, and that night, as he rode back to his home at Waiilatpu, he made up his mind that the words of the young Jesuit priest must be made known to the President at Washington.

For several years there had been much debate between Englishmen and Americans over the ownership of the land that now makes up our States of Washington and Oregon and parts of Idaho and Wyoming. The number of home-makers, when the time came for voting, would decide to which nation, England or America, the land should belong.

With Dr. Whitman, to see a duty was to perform it. From boyhood he had delighted in doing hard things, and an adventure was always welcome. He now determined to go at once to Washington and present the facts to the President, and then in the early springtime bring a large delegation of home-makers from the Mississippi Valley over the mountains, with their wives and children, to build new American homes in Oregon.



DR. MARCUS WHITMAN

Winter travel over the Rocky Mountains was considered very perilous, if not impossible. The friends to whom he broached the subject tried to dissuade him from his purpose, but to no effect. Early in October he bade Mrs. Whitman good-by, and with only one companion and an Indian guide, started on horse-back for Washington. That year the winter set in early in the Rocky Mountains. They had gone but a short distance when they were overtaken by a howling snowstorm. For three days they were obliged to remain in camp in a cave. When they attempted to go on the snow had so changed the landmarks that the Indian guide confessed himself lost and wanted to turn back. Dr. Whitman did not know what to do. Dropping the reins he held, he noticed that the old mule he was riding pricked up her ears. He turned to the guide and said: "Let the old mule have her way; if anyone can find the trail she will." She made a few turns and then started off down the mountain. She had struck the trail and saved their lives.

The exposure and fatigue of winter mountain travel exhausted his companion, and after they had crossed the mountains he remained at an army post and Dr. Whitman pressed on alone. It was the 3d of March when he rode into Washington and requested an interview with President Tyler.

The sturdy pioneer missionary, in his buckskin trousers and buffalo overcoat, as you see him pictured here, created a stir in congressional circles. The President heard him gladly, but Secretary Webster said that Oregon was a barren, worthless country, fit only for wild beasts and wild men, and shut off by impassable mountains and a great desert, which made a wagon road impossible. Dr. Whitman said: "Mr. Secretary, that is a mistake. Six years ago I was told there was no wagon road to Oregon and that it was impossible to take a wagon there. I took a wagon over the road and have it yet." This argument even Daniel Webster could not gainsay.

Dr. Whitman gave his message at the Capital, stating the need of American emigration and the great fertility and promise of the Oregon country. Then he left Washington and began at once to gather a large company of home-builders whom he would lead over the mountains into the fertile land in the early spring.

His perilous ride, his presence in Washington and, perhaps, most of all, the 800 home-makers that he led into Oregon in the spring of 1843, unquestionably did much to save this great country to the United States. In 1846 the treaty was made with England establishing the 49th parallel of latitude as the international boundary line.

If this were a fairy story, we should now read, "And all the people loved him and they lived happy ever after," but it is a true story and has a sad ending. While Dr. Whitman was away enemies were busily at work. The Indians were much displeased because he left them and went to Washington, and his return with so many new settlers tended to anger them even more. The final result was that, through treachery and malice, a company of Indians attacked Dr. Whitman's home one November day in 1847, and of the seventy-two persons they found there, they killed fourteen, including the doctor and his faithful wife, and took the rest into captivity.

Of few men could it more truly be said: "Greater love hath no man than this, that he lay down his life for his friends."

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 9. "Where the Grass is Green in Winter"

The material for this lesson is in the article on pages 361-366

The Course

This lesson is one of a series of twelve lessons which began in the September issue of 1911, and will close in the August issue of 1912. For a detailed description of the purpose and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Take the class map (cut from THE SPIRIT OF MISSIONS, September, 1911, page 736), and locate the new Missionary District of San Joaquin (pronounced San Wa-keen). Remember that Bishop Sanford is one of the new missionary bishops elected at the last General Convention. Read carefully his article on page 361; also the first part of Chapter VI. of "The Conquest of the Continent."

The lesson presents an opportunity to bring forward the true Church principle —that the strength of the Church belongs to the weakest member. While the Church is building for the future in the great West, establishing missions in rapidly-growing centres, where there is good prospect of self-supporting families, we must not forget the many places where the best days have passed and men and women still live, held by circumstances of property, family ties, or poverty. How far the ambitious minds of our Sunday-school scholars will see this point depends on the teacher's conception of the Church's work in the world. The point is forced on the attention by the last question in the Outline. Only after earnest prayer for the deepest comprehension of the Church's purpose can a teacher succeed in leading the class to see that the future of the Church anywhere depends on its ability to help those in distress and want, wherever they may be—in the local parish "and unto the uttermost part of the earth."

It is best to read all of the lesson material found under the following divisions. Many times hints given in one division will be found helpful in teaching another division.

Aim

When you have completed the assembling of material for your lesson, and have thought yourself into the picturesqueness of the San Joaquin Valley, and have felt a sympathy for Bishop Sanford in his varied work with its future possibilities, then you are ready to formulate an aim for your lesson. Having your own class in mind, ask: What in this material will impress my class? What will stir their desire to help? Then write out an aim in one brief sentence that will guide you in your teaching. Here is an illustration: *I will try so to show my scholars the Church in the San Joaquin District that they will appreciate the truest possibilities of the future.*

Points of Contact

Many *points of contact* are possible in the lesson. A question such as: Why would you like (or dislike) to live where there is no winter? starts the minds of the scholars and forms an opening for the announcement of the lesson. Questions such as: Where do raisins come from? Where do we get our oil? serve to gain an immediate interest that can be carried over to the lesson. Those who enjoyed the lesson on Bishop Thurston's work (November), and who are interested in new bishops and new dioceses, will give attention when the November lesson is recalled and they are told that to-day we will study about the work of another new bishop who was elected at the same time with Bishop Thurston.

Some review questions following the plan given in February should always be used in starting a new lesson. The class map with the route of journey traced to the point of the last lessons should always be introduced, for it keeps the complete series of lessons before the mind of the scholar.

I

A TEN-MINUTE LESSON ONCE A MONTH

This brief lesson must grow out of the use of the pictures in the lesson article, and some of the stories. Start it with the *point of contact* that will gain the attention most quickly. If the question about oil is used, follow it with the picture, "Forest of Oil Derricks," and the story of the life and Church services at Coalinga. With the interest gained locate the missionary district of San Joaquin on the class map. Tell about the new bishop and the great diocese that will be slowly created as the land is occupied by fruit growers with their orange groves and vineyards. Illustrate by the story and picture of Sanger. Impress the class that there are people there in need, like the Indians. Use picture of Indians ready for baptism. Bring the lesson to an issue by asking the questions in section 4 of

The Outline. Aim in this lesson to create an impression rather than convey explicit knowledge. If the scholar will associate the district on the map with the oil derricks, and if these will recall to his mind the pictures of the guild hall at Sanger and the Indians waiting for baptism, the teacher has accomplished about all that can be expected in a ten-minute period. The vision of the Church's work has been widened.

II

A TEN-MINUTE LESSON EACH SUNDAY

The following outline is in four divisions following the four divisions of the lesson article. One division should be taken each Sunday. If the month has five Sundays use the last for review.

Introduce the lesson each Sunday by some *point of contact* or review questions, and at the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson so that the class will understand that the month's study is on one subject.

THE OUTLINE

1. Where the Grass is Green in Winter

Point of contact.

Location and size of district. Refer to class map.

Why did the people go there?

Why do they go to-day?

When and by whom was the first church founded?

The aim of this division is to open the whole subject to the class. Much will depend on the right *point of contact* and a faithful use of the class map. When the scholars, in imagination, have been into the valley it will be easy to lead them to know the people who lived there yesterday, and are there to-day. The establishment of the first church can be connected with the early days.

2. The Valley

The three divisions and their products.

A missionary with an automobile.

The church at Sanger.

A visit to Coalinga.

With the aid of the map make clear to the class the three divisions of the district and their natural products. The great distances and the scattered communities necessitate an automobile if people are to be reached. From a general view of the district, take the class to Sanger. Use the two pictures to make the exterior and interior of the guild hall vivid. In the same way visit Coalinga.

3. The Desert

Through the desert to Randsburg.

An hour in Randsburg.

The past and present of the Church.

A picnic in a desert.

There are great possibilities in teaching this section, because a desert holds a peculiar interest for a child. With this foundation laid, and with the little picture of the church at Randsburg in the hands of the class, the story of the past and present life of the Church and the peculiar Sunday-school picnic can but interest.

4. The Mountain

A stay at Mokelumne Hill.

Would the priest who could ride horseback be a good investment? Why?

The Indians at Tuolomne.

If you were the bishop of the San Joaquin district would you put all your money into the churches and Sunday-schools of the fertile valley and try to forget the people of the mountains and desert because they would never make self-supporting parishes? Give the reasons for your answer.

Besides the interesting stories of this section teach the point emphasized in the last question. The brighter the prospects which any parish or diocese has, the more careful must be the people of that parish or diocese in searching out and relieving want and despair. A church is known by its willingness to help; it grows strong by what it gives away.

III

A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein

given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

WHAT THE SUNDAY-SCHOOLS ARE DOING

(The Editor welcomes notes and information.)

Are you tired of teaching your Sunday-school class? Then go to one of the summer schools. At Bethlehem, Penn., and at Cambridge, Mass., special attention will be given to Sunday-school teachers and their problems. At each a course will be offered on mission study in the Sunday-school. Now is the time to decide to go. A week at a summer school, in personal touch with experienced leaders and fellow-teachers, will give an inspiration that will make church work full of interest. The school at Bethlehem is from July 1st to 5th. The school at Cambridge is July 6th to 22d.

* * *

Among the returns that are coming to the Church Missions House on the children's Sunday-school Lenten Offering, there is interesting information from North Dakota. The little Sunday-school at Larimore, containing less than twenty children, has an average offering per scholar of $7.68. The Sunday-school in Valley City has a total offering of $250. It has fifty or sixty scholars.

* * *

There is one very helpful thing that the Sunday-school leaders throughout the Church can do. It is to get the Lenten Offering into the hands of the treasurer to whom it should go in order that it may be forwarded at the earliest moment to the Board. Let this be made a point of Sunday-school honor, and correct the condition which has existed in former years when Lenten offerings have not arrived at the Church Missions House until after Christmas.

Sunday-school leaders are urged to read the article on "Missions in Miniature," page 387. It tells of the achievement of the Sunday-school of Trinity Church, New Haven.

The rector in telling of their missionary exhibit says: "There are many Sunday-schools which could easily undertake a similar scheme and make it even more of a success than ours was." This plan offers an excellent opportunity for giving missionary activity to the boys and girls of the school.

* * *

"The Star of Bethlehem," a missionary playlet, by Miss Frances R. Barney, of New Haven, which appeared in the Children's Number this year, has been published in leaflet form. It will make an admirable short number for a missionary programme, and can be secured from the Church Missions House, two copies for five cents.

REQUEST FROM EDITOR TO TEACHERS

Mr. Gardner would appreciate help from the teachers who are using these lessons. (1) He would like to know *how many classes* are being reached. If each teacher would send him a postal card on the day this lesson is taught, this information could be easily obtained.

(2) If teachers are being unsuccessful, if they are having great difficulty, if they have suggestions, a letter about their work would be greatly appreciated and gladly answered.

Here are two ways in which you can co-operate in promoting mission study in the Sunday-school.

LITERARY NOTES

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

The Stolen Bridegroom, and Other East Indian Idylls. By Anstice Abbott. With an introduction by George Smith, C.I.E. Fleming H. Revell Co., New York. 75 cents net.

Christian and Mohammedan: A Plea for Bridging the Chasm. By George F. Herrick, D.D., for fifty years missionary of the American Board in Turkey. Fleming H. Revell Co., New York. $1.25 net.

Character-Building in China: The Life-Story of Julia Brown Mateer. By Robert McCheyne Mateer. With an introduction by Robert E. Speer. Fleming H. Revell Co., New York. $1.00 net.

Missionary Principles and Practice. By Robert E. Speer. Third Edition. Fleming H. Revell Co., New York. $1.50 net.

English for Coming Americans: Readings and Language Lessons in History, Industries and Civics. Second Reader. By Peter Roberts, Ph.D. Association Press, New York and London. 50 cents, postpaid.

Jonah of Gath-Hepher. A story for the young, based on the book of Jonah. By Edward A. Marshall. Illustrated by Mrs. Marshall. Fleming H. Revell Co., New York. $1.00 net.

BOOK NOTICES

The Chinese at Home. By J. Dyer Ball. New York: Fleming H. Revell Co. $2.00 net.

The author of this book spent forty-six years in China. He is a retired member of the Hong Kong Civil Service, and is well qualified to give the intimate inner view of Chinese life and character which this book presents. It is a most interesting compendium of information about the domestic and social life of "the man of the town." Only the last six of its 361 pages are devoted to missions, but this is evidently not because the writer undervalues missionary work. Indeed, he says: "The new birth of these people is largely due to missionary labors of more than a hundred years." He also calls attention to the "by-products of Christian work in China," enumerating work among the blind, the deaf and dumb, the lepers, the insane and the opium smokers, famine relief, the rescue of slave girls, and the curtailment of foot-binding and opium. Mr. Ball shows how the Christian example has been unconsciously followed in a hundred ways, so that thousands of Chinamen not connected with mission churches have felt the influence of Christianity on their lives and conduct. The book is well illustrated, the Chinese drawings in color being particularly interesting.

Christianity and the Social Crisis. By Walter Rauschenbusch. New York: Macmillan Standard Library. 50 cents net.

The Macmillan Company is rendering a real service to literature in the production of the Standard Library. This well-known book by Dr. Rauschenbusch is the latest addition to that library, and is the fifteenth edition which the book has seen since its first appearance in March, 1907. As a frank and fearless statement of the social situation and the Church's relation thereto, the book has no equal.

The New Theology. By J. R. Campbell, and **Rational Living.** By Henry Churchill King. New York: Macmillan Co. Each 50 cents net.

These two, also volumes of this useful Standard Library, are reprints of well-known books, each of which has made a name for itself. Dr. Campbell sets forth in an interesting way a statement of the teaching which he has given in the City Temple pulpit, London, and which has come to be called "The New Theology." Some of its premises and many of its conclusions we should not be inclined to accept, but it is stimulating and suggestive reading.

Dr. King, in his "Rational Living," covers a rather large field in psychology and physiology, setting forth, so far as may be, the laws which govern a rational life.

American-Japanese Relations. An inside view of Japan's policies and purposes. By Kiyoshi K. Kawakami.

Mr. Kawakami has produced a timely book. If anyone has taken seriously the outcry concerning a possible war with Japan, they will do well to purchase this volume, for their own reassurance, as well as for the really valuable information it contains concerning Japan and her course of action. The author says: "So far as Japan is concerned, there is among the 40,000,000 of the Mikado's Empire not a single soul who even dreams of taking arms against America."

The Story of the Bible, from Genesis to Revelation. Told in simple language adapted to all ages, but especially to the young. With 300 illustrations. Philadelphia: The Charles Foster Publishing Co. Fourth Revised Edition. Price, $1.50.

This volume has had a large sale for many years. It is admirably written and is well produced typographically. Our only criticism would be that the plate paper used throughout makes the volume exceedingly heavy for the hands of little children. Aside from this, it is all that can be desired in teaching children to love the Bible.

Life and Labors of Bishop Hare, Apostle to the Sioux. By M. A. De Wolfe Howe. New York: Sturgis & Walton Co. $2.50 net.

It was Bishop Potter, of New York, who, at the General Convention in Washington, in 1898, said: "Bishop Hare is the most splendid and gracious illustration which our missionary service has given us of devotion to the cause of Christ, and to those who are forgotten of their fellow-men." Nothing could be more true than these words; anything, therefore, which deals with so noble and beautiful a life is of surpassing interest. Mr. Howe has not produced a biography. Perhaps he scarcely intended to do so, notwithstanding the title given to the book. But he has gathered for us a mass of material, largely in the words of the bishop himself, which illuminates, for one who knows somewhat of his history, the long and fruitful years of that gracious life devoted chiefly to the service of a backward people in a new and somewhat forbidding land. The material here gathered is of the greatest value, yet we could wish that the story of that life might be told in smaller compass, and put within the reach of thousands who could not but be inspired by it.

The Catholic Encyclopedia. Vol. XIII. New York: Robert Appleton Co.

The Catholic Encyclopedia is "an international work of reference on the constitution, doctrine, discipline and history of the Catholic Church," and bears the *imprimatur* of Cardinal Farley. It is published by the Robert Appleton Company and has reached its thirteenth volume—two more remaining to be issued.

To review an encyclopedia in a few paragraphs is impossible, but attention may well be called to this conspicuous work, which has a real value for scholars. Its point of view is distinctly that of what its editors call the "Catholic Church"—by which they mean the Roman Catholic. It proposes to give its readers full and authoritative information on all the interests, action and doctrine of that Church, but it is far more than a mere Church encyclopedia, limited to the ecclesiastical sciences or the doings of Churchmen. It will be of wide value from a literary and artistic standpoint, as it is rich in details concerning Italy and the other countries of the Papal obedience.

Students and scholars, whatever their religious convictions, will welcome this new work, which introduces them to many untrodden fields and also throws sidelights upon familiar scenes and topics. If it be true that religion is the deepest thing in life, then the religious thought of so large a body of mankind as that dwelling under the Papal obedience must be rich in information and suggestion.

The list of contributors bears many distinguished names, embracing the foremost scholars of the Roman Church, and the mechanical execution of the volumes is excellent.

MEETING OF EXECUTIVE COMMITTEE

April 10th, 1912

THE Executive Committee of the Board met at the Church Missions House on the above date. Eleven members were present, beside the executive officers.

This being the meeting for the consideration of appropriations the Departments not already represented on the Executive Committee were represented as follows: The Rt. Rev. J. B. Cheshire, D.D., representing Department 4; the Rt. Rev. S. C. Edsall, D.D., representing Department 6, and the Rt. Rev. J. R. Winchester, D.D., representing Department 7.

The Treasurer's report to April 1st showed increased receipts of $54,000 over the amount last year at the same time, but a slight decrease in the advance reported on March 1st.

Appointments were made as follows: Miss Ethel Byron Strawn to assist Deaconess Affleck in Mexico City; Miss Ada Whitehouse, as missionary nurse in Wuchang; Miss Margaret Hart Bailey, to do evangelistic work in Shanghai. Permission was given to Miss R. M. Elwin, of Shanghai, to take an antedated furlough on account of illness.

Mr. John W. Wood, Secretary of the Board, reported on his visit to Porto Rico, where he investigated the condition of St. Luke's Hospital, Ponce. He came to a definite agreement with all parties concerned, and the status of the hospital was satisfactorily determined. It seemed best, however, to close the institution for the present.

A deputation appointed to visit Haiti reported through its chairman, Bishop Knight, recommending resolutions which were to be presented to the House of Bishops through the Presiding Bishop.

The remainder of the session was devoted to the consideration of the appropriations for the next fiscal year. These were practically determined upon, and will be finally voted by the Committee at its next meeting immediately before the meeting of the Board.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, Lindsay, Va.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

China

HANKOW:

Miss Elizabeth P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.
Rev. S. Harrington Littell, of Hankow.
Rev. Dudley Tyng, of Wuchang.
Miss M. E. Wood, of Wuchang.

WUHU:

Rev. F. E. Lund, of Wuhu.

Japan

KYOTO:

Rev. K. Hayakawa, of Osaka.

The Philippines

Mrs. Anne Hargreaves, of Baguio.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Alaska

On March 14th, in the Church of the Epiphany, Valdez, Bishop Rowe ordained Mr. Winfred H. Ziegler to the diaconate. Although the service was held on a week day, over 200 people were present. The court, which was in session, and the Grand Jury attended.

At the meeting of the Executive Committee on April 10th, the appointment by Bishop Rowe of Miss Anna H. Frost was approved. She has taken the place of Miss Beebe as nurse in the Good Samaritan Hospital, Valdez.

Cuba

The Rev. José G. Pena was ordered deacon by Bishop Knight on December 24th, 1911.

The bishop has transferred the Rev. G. H. Frazer to Matanzas.

Haiti

Under date of March 12th, 1912, the Rev. G. E. Benedict notified the Board of the death of the Rev. Paul Ledan, of Cavallion, Haiti.

Hankow

At the request of Bishop Roots, at the meeting of the Executive Committee on April 10th, Miss Ada Whitehouse, of Crafton, Pa., was appointed as a missionary nurse at Wuchang.

Kyoto

On account of the illness of his daughter Claudia, the Rev. J. J. Chapman and family sailed from Yokohama by the "Tenyo Maru" on March 26th.

Mexico

At the meeting of the Executive Committee on April 10th the appointment by Bishop Aves of Miss Ethel B. Strawn as assistant to Deaconess Affleck, in place of Deaconess Gore, retired, was approved.

Shanghai

At the request of Bishop Graves, the appointment of Miss Margaret Hart Bailey, of New York, was approved by the Executive Committee on April 10th.

The Rev. Benjamin L. Ancell, on regular furlough, with his wife, is to sail from Shanghai by the "Tenyo Maru" on June 8th, which steamer is due to arrive at San Francisco on July 1st.

On account of impaired health, a leave of absence was granted to Miss R. M. Elwin by the Executive Committee on April 10th.

The Philippines

The Rev. and Mrs. George C. Bartter, returning to Manila after regular furlough, sailed from Boston by the steamer "Scandinavian" on April 11th for Glasgow.

Information has been received that the Rev. Remsen B. Ogilby sailed from Manila on April 17th.

Miss Margaret P. Waterman, returning by way of Europe after furlough, sailed from New York on January 4th, arrived at Manila on March 4th and proceeded to her station, Bontok, on the 8th.

Miss Candida Goco, Miss Veneranda Sulit and Miss Quintina Beley, who were graduated from the Church Training and Deaconess House, Philadelphia, in April, after completing a course at the Episcopal Hospital, at the request of Bishop Brent, left New York on April 30th, expecting to sail from Seattle by the "Tamba Maru" on May 7th for Manila.

Tokyo

The Rev. J. Armistead Welbourn, who sailed from San Francisco on February 28th, arrived at Tokyo on March 15th.

At the request of Bishop McKim, the Rev. Todomu Sugai, who was graduated from the Western Theological Seminary last month, left Chicago on April 11th and sailed from San Francisco by the "Nippon Maru" on the 17th for Yokohama.

Miss Ada H. Wright, on regular furlough, granted by Bishop McKim, sailed from Yokohama by the "Kaga Maru" on March 27th for London.

THE WOMAN'S AUXILIARY

To the Board of Missions

RELIEF WORK IN HANKOW

WAR, FIRE AND FAMINE RELIEF

By Gertrude Stewart, Deaconess

ON my return to Hankow (from taking refuge in Shanghai) on November 20th, the battle for the possession of Hanyang was still being fought. In spite of that, on that very day I saw two families of our uptown Christians who came down to the foreign concession to attend church. Their tales of loss and hardship aroused in me a desire to help them immediately. In asking them how I might do this, one of the women asked me to give a few dollars to serve as capital in starting her husband and son in a little street business, selling oranges and peanuts, etc. Of course I did as she wished. While the Imperial soldiers were around, such business flourished, but with their withdrawal came a slack in trade that meant hunger to many who had stayed in Hankow through all the fighting. One of the mothers also felt very anxious about the safety of her fourteen-year-old daughter, and asked if I could not help care for her, as the soldiers were very bold in seeking for girls, and a mother and father could not protect their daughters against armed force.

After the fall of Hanyang, within a few days during the first armistice, I was allowed to go into the city as far as St. Peter's Church, which is about a third way in. Scarcely a mat shed had been put up. The ruins of the burned buildings blocked the streets until the streets were lost sight of, and I could not have found my way home through the once very familiar district. I took the young girl back with me to the concessions. As we came down the *"ma lee"* (the broad horse way) which was thronged with Imperial soldiers coming and going, some on foot, some on horses and some on hand cars, with no civilians save ourselves in sight, one soldier made bold enough to block our path, with his gun held out toward us. One look at his face made us realize his intention. I was ready to throw my arms around that girl and defy him if he dared touch her. As the gentleman in the party at that moment came up to us, the soldier, still glaring at my poor young girl, stepped aside barely far enough to allow us to proceed. What about the many girls who failed to escape!

As the weeks passed by and no fighting took place, our people came back in greater numbers each week. I went regularly into the city for Sunday morning service, and always remained after service to hear the stories of their perils and losses, and to make notes on their present needs. The general story was: "We went away in the eighth month (Chinese) when it was warm, and we wore only these linen garments. We went empty handed because carrying baggage was so expensive, or we had heard reports of robberies on the country roads, and feared violence if we carried anything with us. We came back and found everything gone, no

house, no bedding, no padded clothes, no clothes to change for washing, no bowls for rice, no business to do, no rice to eat." The story of their hardships in the country was practically the same. "Our relations took us in. We slept ten in a room, often five in a bed. We were ashamed to eat their rice when they had not enough for themselves. We heard the fighting had ceased for a while, so we came back." Others who had not gone to the country said, "We who stayed endured the fright of the fire and the battles, but we did not have the hardships of a journey—the many miles on foot—" (the poor bound feet, at that!) "nor the expense, which was so great at that time, even for a short journey."

These were the general strains of the conversation. But sometimes a much deeper note was struck when the women talked of their faith in God in the midst of the many dangers through which they had passed. One said, "As we were in a small boat, the wind was strong and the waves rose high. We were much afraid. I gathered my daughters-in-law beside me, and we prayed for God to save us, and He did." Another said, "We came into this ('St. Peter's') compound, and as the fire came nearer and nearer, even to our walls, I gathered the people here together and we knelt down in the girls' room, and I prayed and said, 'Oh, Lord Jesus, take us into Thy bosom for safe-keeping, for we cannot save ourselves.'" Then she said, "We got up and poured water on the 'gunning stage' and the bell tower, and God saved us and our buildings."

Another old woman who had been burned out took refuge in a mat shed, which later was in direct line of firing. She said she lay flat on the ground for two days, not daring to lift her head as the shots and shells were falling so near and so fast, and she had already seen so many fall around her. Many are the horrors they all can tell, and how great is their relief that they can settle down even in the tiniest and poorest of mat sheds, or stacked-up broken brick houses.

During those early weeks after the fighting, everything that I could do to relieve them I did. Two boxes of Chinese clothing had been sent to members of our mission, one from the Chinese girls' boarding-schools of the Scottish mission in Ichang, and one from the Chinese Christian women in Yangchow, showing that, at the very beginning of our trouble, sympathy was aroused among the Chinese themselves, hundreds of miles up and down the river. Sometimes I was able to get a little employment for them, or to advance a small capital for street business, as I have already said. I drew on gifts of money, given to me by friends in America, to help my work out here. The largest sum I have given to any *one* family has been $7 (Mexican), but mostly the gift has been limited to $5. This tiny sum has helped buy sheets of matting to roof their houses, the walls of which they had made of broken bricks, or to buy a kettle in which to cook their rice, and such things as are required at once. Bedding I have begged, first from the Red Cross Relief Committee, but now from the general committee. I have distributed in all only about twenty comfortables, as I have tried to investigate carefully each family's condition, and have them realize that there are thousands of families just as hard up for things as they are, and we must not be too generous with one family. I have undertaken the rice money for several girls, and have received into my care a pathetic three-year-old baby girl and several women who had nowhere to go. These are housed at present in an empty school, but must be provided for elsewhere, as the school will soon open.

Now in connection with this general relief committee I have started giving out sewing on native garments in two centres, one near the mouth of the Han River in Hanyang, at our little chapel there, and the other from St. Peter's Church, in the Hankow native city. This is in no way limited to Christians, but I do require that the applicants have

some one known to me stand responsible for their taking out work. This is to avoid the loss of materials. Already from St. Peter's (after one week's time) there are thirty-four applicants, and in Hanyang, eighteen. Still a week later there are eighty-seven in the two places. I take the work from the general office twice a week, Tuesdays and Fridays, and go to these centres to give it out. There is a system of cards and book-keeping necessary, so that some time is required to receive and examine the work, pay the women, and give out the new supply. Scales are a necessary part of this proceeding, especially in the giving of cotton wool for padded garments, which is weighed with the material and the amount needed. This is of course to avoid a "squeeze" on the materials and is a recognized Chinese custom at which no one is offended.

The scale of wages given out by the general office seemed to me, at first, very small, but the women do not complain. They are eager for work and tell me each one can make about six garments a week. That means, no doubt, that other women, not enrolled, help make the garments at home. It means, also, that I would require, to keep even this number of women in steady employment, over three hundred garments a week, and that would mean barely a living wage. No doubt I shall receive many more applications, as the knowledge of the committee's work spreads among the neighbors of these women. There was some doubt felt at the office about being able to give out such a supply for any length of time, although the need was thoroughly appreciated as well as the advantage of sending it out in this way. If money enough can be supplied to this committee to buy materials and pay wages, then there will be a good supply of Chinese garments ready for distribution or sale, as the case may be, and the need to supply rice to these people will be avoided and their self-respect saved. The rule has been made to limit relief for able-bodied people to wages in return for work. Now that these women stand ready and eager for work, am I to say to them, "No, I cannot add any more names for work, as we cannot keep these women (already enrolled) busy enough to earn their rice"? Or, am I to say, "Oh, yes, I will add your name and bring some work for you in three days"? May it be this latter answer, that the members of the committee will make possible for us to give to these needy Chinese women. The need will still be here when the spring comes, and any money that may be given can be used to great advantage in helping others to help themselves.

THE WOMEN AT WORK IN MEXICO

WE have one live working branch of the Woman's Auxiliary to the Board of Missions among our English-speaking people. The branch at Christ Church, Mexico City, was reorganized in November. They filled three barrels with gifts and clothing for our native children in the mountains of El Oro and at Tlalmimelolpan; they have voted 100 *pesos* to the bishop for construction work, and have undertaken to furnish the doctor's room, and will probably support a cot in the new hospital at Nopala, and I am sure will do all they can to help in this work. They also expect to undertake the study of the "Conquest of the Continent."

Last year St. Peter's Guild, Monterey, gave 50 *pesos* toward sheets. This Christmas the Sunday-schools of St. Paul's, Monterey, St. Mary's, Guadalajara, our Bible-class of native women and the boys of St. Andrew's gave money to send 207 gifts to the children of Hidalgo.

THE WOMAN'S AUXILIARY IN OKLAHOMA

THE annual meeting of the Oklahoma branch was held on the afternoon of the last day of convocation in St. Luke's Church, Chickasha, with the clergy of the district and thirty-one representatives of the Woman's Auxiliary in attendance. Bishop Brooke opened the meeting with a short service, after which the president welcomed the delegates and visitors to her home parish. Her report showed a few new ventures—a parish branch established in a mission centre of the Church's work, and an increase of pledges in a number of mission branches.

In accordance with a resolution adopted at the last annual meeting, the Feast of the Epiphany had been observed by a number of branches in the district, with an attendance at either corporate Communion or missionary service. The branch is to make this day the occasion of an annual United Offering, in addition to the offering made at this time, to keep each parish and mission guild in thankful commemoration of the blessings which have come to the Church in Oklahoma through the untiring ministrations of its devoted bishop, whose consecration to the episcopate occurred on this feast day. Four hundred mite-chests for the United Offering have been placed during the year. All pledges have been met. The meeting was marked by the presence of the Rev. Percy Silver, the Secretary of the Southwest Department, who addressed the Auxiliary at the evening meeting.

CANVASSING

Maryland, Christ Church, Baltimore: An executive committee of three was formed. They wrote to New York and received a list of the Baltimore subscribers to THE SPIRIT OF MISSIONS and also samples of leaflets describing the work done by the United Offering and subscription blanks. The executive committee then compared the Baltimore subscription list with the parish list and found out in this way who were our subscribers already. This number, about twenty, they divided among the three, who personally interviewed these women, asking them if they would serve on a committee to canvass the congregation, it depending on the size of the committee how many women would fall to each person to interview. We called together this committee, numbering twenty, and gave them the following instructions:

This is to be a two weeks' campaign. We are to meet in two weeks in this same room and report what we have accomplished. Each one has nine women to interview in the most effective way to gain results. These nine have been selected alphabetically. You are to see that each person you interview receives one sample copy of the magazine and a leaflet, explaining the United Offering, as fifty cents of each new subscription goes toward that object.

Each member of the committee also received a list of the names and the addresses of the nine women she was to interview, and nine subscription blanks she was to hold and fill in herself, returning these filled in and the money at the meeting at the end of the two weeks. She also received a copy of a letter if she felt that was the best way to approach any individual.

Our rector opened the meeting with prayer, to emphasize what an important part this held in our undertaking this campaign. We were then shown lantern slides of some of the work accomplished by the United Offering, and thus tried to give some fresh impetus to this working committee. Our rector announced the campaign from the chancel, and at the end of two weeks announced the result of 110 new subscriptions to THE SPIRIT OF MISSIONS.

Massachusetts: Our campaign this year is mission study classes wherever there is a branch of the Woman's Auxiliary, and in parishes where there is no branch, if this is possible. The

chairman of the northeastern district has two classes, one in Salem and one in Andover. Representatives from every parish in her district are expected to use one or the other of these classes. Our educational secretary holds one in Fall River for the southeast district, and the chairman of the middle district has two, in Franklin and Natick. The Boston district is well looked after, classes being held in different places in addition to the institute at St. Paul's.

With regard to the every-member canvass, the parishes are conducting this, the Auxiliary simply trying to supplement their efforts. Trinity, Boston, is having one for the women only. Nine hundred are to be visited. I know personally that the canvass in my own parish is one of the greatest things that has ever been done yet, and Trinity Churchwomen say the same of theirs. It is a wonderful thing for the canvassers and will no doubt bring many new members to our meetings.

New York: In a parish of about 190 communicants, where the Woman's Auxiliary numbered fifty, between thirty-five and forty new members were secured, leaving some twelve or fourteen women over twenty years of age not yet enrolled. Our canvass for THE SPIRIT OF MISSIONS had very gratifying results. Out of some 200 persons approached, ninety-five have already responded.

Diocese of Springfield: Our rector kindly furnished us a list of all the women who are regular attendants on the church services, and this list was divided so that two members of the Auxiliary could make a personal call on each individual and invite her to become a member of the Auxiliary and to subscribe for THE SPIRIT OF MISSIONS. We gained seven new members and twenty-four new subscribers for THE SPIRIT OF MISSIONS. Those of us who made the canvass felt that we had gained much in meeting people we had never known. In a few cases we found invalids and shut-ins who were much cheered by the friendly visit; some knew nothing of the missionary paper, but promised to read it. Another year we hope for greater results. One good woman who has never been confirmed, without being solicited, sent her money for THE SPIRIT OF MISSIONS and also the annual dues for membership in the Auxiliary.

When this canvass was made, a card was distributed to be signed and returned. This card was as follows:

As a baptized member of the Church, and therefore as a member of the Church's

MISSIONARY SOCIETY

I hereby pledge to become at once a contributing and attendant member of the Christ Church Branch of the

WOMAN'S AUXILIARY

NAME .....

ADDRESS .....

DATE .....

Milwaukee: The secretary has distributed among forty-four branches 506 campaign leaflets, together with the leaflet of questions, entitled "How Can I Help?" and a little slip asking for returns early in Lent.

Preparation for Canvassing: Canvassing is not always easy. We have received these suggestions, which should help in the undertaking. Note:

1. The spirit of the canvass—the canvasser's attitude, etc.
2. Prepare points of contact. Work up people beforehand.
3. The appeal—the privilege and opportunity.
4. The address—simple and direct. Help needed. Method explained. Active interest—how manifested.
5. Objections. Small amount of accurate knowledge better than much general and theoretical reading. Objectors have already studied objections. THE SPIRIT OF MISSIONS, etc.
6. The King's business.

A REQUEST

THE Chicago branch is about to compile a collection of prayers for the use of its members. Will the secretary of any diocesan or parish branch which has special prayers or manuals of devotion for its own use mail a copy to Mrs. V. B. Fullerton, 622 Pearl Street, Ottawa, Ill.?

THE APRIL CONFERENCE

MISS STUART, president of the Virginia branch, presided over the conference held on April 18th, the last of the present season. The representation was, Connecticut, 4; Long Island, 4; Newark, 1 (Junior); New York, 9 (3 Juniors); Pennsylvania, 3 (2 Juniors); Virginia, 1.

The secretary reported upon the three days' meetings held in Elizabeth, N. J., under the direction of the Second Department secretary, in the course of which she conducted a daily conference and Miss Lindley a study class.

The new leaflets are:

W. A., No. 20, "The Bible-woman in the China Mission."

W. A., No. 21, "On the Window Shades"; a set of questions and answers on the Woman's Auxiliary.

U. O., Nos. 7 and 9, two United Offering stories, entitled "What Mary Saw" and "Alethea's Call."

U. O., No. 8, "An Offering of Life."

Letters have been sent out to the diocesan branches, calling attention to (1) the use of the duplex envelope and the canvassing of the parish; (2) the crediting of all Auxiliary branch gifts to the parish sending them; (3) the educational work and the plans of the Educational Secretary of the Board of Missions; (4) increased membership in the Prayer League and more constant use of all helps to devotion; (5) regular contributions to the Foreign Missionary Insurance Fund as a special for which the Auxiliary is responsible; (6) a supplementary report desired from the branches at the close of the present year. This report is called for on a printed postcard to be returned to the secretary. The inquiries made upon the card are as follows:

How many parish branches in your diocese were gained this year?

In how many parishes was an Auxiliary canvass made?

What was the increase in membership?

How many members gained for the Prayer League?

How many new subscribers to THE SPIRIT OF MISSIONS?

How many mission study classes were conducted?

How many programme meetings?

Miss Lindley spoke about the summer conferences to be held at Silver Bay and Cambridge, the latter from July 6 to 21, the former from July 12 to 21.

Miss Stuart told of the Third Department conference, which it is hoped will be held again this year at Ocean City, in the Diocese of Easton, Md., and the Educational Secretary spoke of the value of the conference at Silver Bay, and also expressed his hope that the Auxiliary would help in carrying out the plans outlined in the letter sent them.

From the different branches reports were made, Connecticut officers telling of a committee of men in that diocese appointed to meet with the Auxiliary officers for the purpose of planning a missionary meeting at the time of diocesan convention. The president of the Long Island branch told of the spring meeting which it is the custom to have in that diocese in an out-of-town parish, in order that the country people who cannot get to the monthly meetings in Brooklyn during the winter time may have the advantage of a representative gathering in their midst. The educational secretary of the Long Island branch told of an effort to introduce the canvassing in that diocese. In the New York branch a corporate Communion had been held for the members of the Domestic Committee and also for the members of the study classes which had been conducted during Lent. A special meeting had been called by the Foreign Committee for Mr. Littell and another by the members of a Junior Bible-class. A missionary meeting to hear Mr. Littell's story had also been held in Pennsylvania. A class for the presidents of Auxiliary branches had been carried on during

Lent. In this diocese, the bishop, when at home, has daily prayers for missions in the chapel of the Church House. The Juniors had had a corporate Communion for the Junior leaders, and the children had a meeting in which they discussed the qualifications of Junior members, and decided that they should be reverent, willing, faithful and interested. The Junior officers are starting manual classes for the leaders that they may be able to train the boys and girls in preparation of their work for boxes. There is a boys' department in this Junior branch, for which a man has been found to serve as leader. Miss Stuart reported a large apportionment undertaken in Virginia, and the appointment of two associate educational secretaries for different parts of the diocese. She also gave notice of the death of Miss Smart, who had worked for some years under Archdeacon Neve in the Virginia mountains before going out to Ketchikan as one of our Alaska missionaries.

The questions suggested to this conference for discussion were then brought forward, and it was decided to refer the matter of the kind of conference, subjects and hour of the session to those looking forward to attend another year. Correspondence with the secretary upon this matter is earnestly requested.

It was concluded that an institute similar to that of last fall would be helpful next autumn and that October would be a better month for it than September. Also that more time should be devoted to study class work and less to conference.

Various criticisms and suggestions regarding the triennial meetings were made, which will be taken into due consideration; others from officers present at the time or from those who were absent will be welcome also.

From Albany: "There seems to be much fruit in the Albany diocese from the Auxiliary Conference. Many good study classes are in full swing in several places."

WHAT IS THE REASON?

A CORRESPONDENT writes: "We find the Auxiliary in our parish is not as popular as the parish working guild, and it is difficult to get members. I think we got one new member by the Jubilee, and the people around us got dozens and hundreds. Our branch will always hold its own, but it is not the popular society it should be."

WHY?

THE effort has been made recently to form new branches with no success whatever. We have tried over and over again. Most of the places are weak, struggling missions, but two parishes, one of 261 communicants and one of 208, are hopeless so far. They will *not* form an Auxiliary. Having heard that they were going to form one in the latter place, I wrote them recently in regard to a mission study class, and their answer was that they had none. No one was interested in the work.

WHY NOT MORE BRANCHES LIKE THIS?

AN Auxiliary secretary writes: "About a year and a half ago our rector came to this mission. Eight of the ladies who attend formed a society and agreed to call it the Woman's Auxiliary, and to meet one afternoon each week and keep in touch with the mission work. We have not done very much, for there are so few of us, but we hope to do better after a while. We have no church as yet. We have to hold services in a store, but we shall be in our new parish house very soon. Last year we sent $5 after Lent, and now we are sending $10 as our Lenten gift. About three weeks ago some of us went to an Auxiliary meeting in another parish and heard someone tell about the mission work in Africa, and enjoyed the talk greatly. We should like to have part of our gift go to Africa, but you will know best what is needed. We hope you will be pleased with the gift. It is not much, but we hope to do better every year."

THE JUNIOR PAGE

The Older Girl Question

In March a letter was sent to all diocesan leaders urging them to appoint a Junior diocesan leader to take charge of work with the older girls. The answers to this letter have been interesting, though, to speak frankly, not always encouraging reading.

As a whole they might be divided into four groups. There are from a few the welcome replies that the branches have or will at once have special officers appointed for the work; so there are now such officers in Massachusetts, Pennsylvania, Western New York, Albany and New York, and these dioceses already report a number of branches of older girls. Then there are the answers that no such officers have been appointed, and as no comment is added, it is impossible not to feel that the matter will end there. Then again are the answers that there is no need for any extra work, since the older girls are already taken care of by being either in the Woman's Auxiliary or the Junior Department. This is, of course, entirely satisfactory. The suggestion was made only because many of us have felt that in most of the branches these older girls and young women are not in either part of the Auxiliary, so it is especially acceptable to know that there are dioceses where they already have been reached. Then there is still another answer: that there is no such officer, and that the authorities do not think there should be. Of course each diocese must decide such questions for itself, but when the reason is given that the Junior Auxiliary is so weak that it does not need another officer, and that the older girl work can be taken care of by the one Junior officer, does this seem very clear reasoning? Would it not seem that where the Junior work is strong and always increasing, it would be well worth having a second officer for this new part of the work; that where the Junior work is small and weak, there should be two officers, so that one could give all her time to getting new branches of children, the other all her time for doing the same for the older girls? Are we urging too much when we ask that the branches seriously consider the question? Will you not take it up in each diocese and investigate the problem in some such way as this:

1. Are we holding the young women in either part of the Auxiliary?
2. If not, would it not be wise to appoint a special officer for this work?
3. If this is not the way to get at the solution of the problem, what better can we devise?

There is no doubt that this is a great problem in our work. There can also be no doubt that every Junior leader is anxious to do her part in its solution, so let us talk it over frankly.

The Meaning of Problems

Please do not think we are preaching, if we say a word or two about problems. Sometimes the Junior leaders seem discouraged because of *problems*. There are problems, of course; granted that, what should they mean? *Not* discouragement, certainly. Anyone could be head of anything without problems! It would take little thought, little effort, and would bring little credit. Let us be glad that the Junior Auxiliary is big enough and serious enough to present real problems, and let us be glad we are officers in it at the very time when these problems must be faced, and, in a power not our own, solved.

Will not Woman's Auxiliary officers who are solving the older girl problem successfully tell us their experience?

ACKNOWLEDGMENT OF OFFERINGS
TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to April 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to April 1st, 1912
Department I		
Connecticut	$ 56,390	$16,011.93
Maine	5,280	989.89
Massachusetts	73,000	30,612.65
New Hampshire	5,500	1,910.59
Rhode Island	18,230	6,229.33
Vermont	4,650	1,307.75
W. Massachusetts	13,000	3,557.78
	176,050	60,619.92
Department II		
Albany	28,080	5,792.47
Central New York	21,650	6,884.18
Long Island	65,720	9,932.62
Newark	39,230	10,355.16
New Jersey	25,670	4,683.59
New York	266,650	120,684.39
W. New York	26,160	5,998.68
Porto Rico	250	54.34
	473,410	164,385.43
Department III		
Bethlehem	16,280	4,485.07
Delaware	4,890	1,227.01
Easton	3,070	408.23
Erie	5,340	741.37
Harrisburg	9,590	1,535.16
Maryland	29,320	9,673.39
Pennsylvania	157,970	60,148.92
Pittsburgh	29,090	4,308.45
Southern Virginia	14,660	3,209.53
Virginia	15,140	9,504.87
Washington	21,810	8,758.61
West Virginia	6,390	2,260.79
	313,550	106,261.40

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st 1911-12	Amount received from September 1st, 1911, to April 1st, 1912
Department IV		
Alabama	$ 7,340	$1,326.24
Atlanta	5,970	1,431.07
East Carolina	3,600	844.20
Florida	4,190	1,811.54
Georgia	3,750	946.95
Kentucky	7,580	2,623.36
Lexington	2,160	658.20
Louisiana	7,800	2,553.84
Mississippi	4,590	475.76
North Carolina	4,820	1,294.73
South Carolina	7,170	2,968.13
Tennessee	6,330	1,478.05
Asheville	2,310	629.97
Southern Florida	1,910	324.23
	69,520	19,366.27
Department V		
Chicago	45,730	9,685.93
Fond du Lac	3,910	218.07
Indianapolis	4,220	1,086.13
Marquette	1,820	89.33
Michigan	16,210	4,348.34
Michigan City	2,550	447.62
Milwaukee	16,150	1,804.20
Ohio	28,550	5,917.72
Quincy	2,440	469.95
Southern Ohio	14,800	4,443.87
Springfield	3,160	326.00
W. Michigan	5,310	746.60
	144,850	29,583.76

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to April 1st, 1912
Department VI		
Colorado	$ 9,750	$1,001.14
Duluth	2,470	687.05
Iowa	9,270	756.47
Minnesota	12,360	3,188.13
Montana	4,350	652.80
Nebraska	4,940	505.20
Kearney	1,450	662.00
North Dakota	1,730	347.58
South Dakota	2,260	974.01
Western Colorado	660	222.32
Wyoming	1,530	367.67
	50,770	9,364.37
Department VII		
Arkansas	3,400	547.77
Dallas	2,390	877.88
Kansas	3,820	745.94
Kansas City	6,760	726.39
Missouri	12,330	3,683.24
Texas	4,490	1,654.77
West Texas	1,890	1,229.61
Eastern Oklahoma	930	295.79
New Mexico	920	444.63
North Texas	200	125.10
Oklahoma	970	225.09
Salina	960	172.76
	39,060	10,728.97

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to April 1st, 1912
Department VIII		
California	$ 10,460	$ 630.02
Los Angeles	10,980	2,956.09
Olympia	4,350	1,056.02
Oregon	3,460	603.63
Sacramento	2,640	305.67
Alaska	1,000	659.80
Arizona	840	216.10
Eastern Oregon	630	138.98
Honolulu	1,170	453.63
Idaho	1,270	290.04
Nevada	1,820	107.80
San Joaquin	1,030	78.14
Spokane	1,740	242.95
The Philippines	500	178.50
Utah	910	354.71
	42,800	8,272.08
Africa	420	310.18
Brazil	250	188.17
Canal Zone	.....	112.50
Cuba	840	255.32
Greece	.....	4.72
Haiti	.....	.....
Hankow	250	30.00
Kyoto	160	.....
Mexico	420	110.00
Shanghai	250	.....
Tokyo	330	.....
Wuhu	.....	.....
European Churches	1,680	364.77
Foreign Miscell	.....	30.00
	4,600	1,405.66
Total	$1,314,610	$409,987.86

OFFERINGS TO PAY APPROPRIATIONS

Source	To April 1, 1912	To April 1 1911	Increase	Decrease
1. From congregations	$317,725 51	$268,362 68	$49,362 83	.....
2. From individuals	30,715 00	32,900 84	.....	$2,185 84
3. From Sunday-schools	8,997 29	4,867 05	4,130 24	.....
4. From Woman's Auxiliary	52,550 06	34,954 69	17,595 37	.....
5. From Forward Movement	.....	10,563 24	.....	10,563 24
6. From interest	40,398 83	45,074 24	.....	4,675 41
7. Miscellaneous items	1,764 66	1,600 16	164 50	.....
Total	$452,151 35	$398,322 90	$53,828 45	.....
8. Woman's Auxiliary United Offering	42,000 00	42,000 00	.....	.....
Total	$494,151 35	$440,322 90	$53,828 45	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,334,076 32
2. To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,506,080 31
Total receipts to date applicable on appropriations	494,151 35
Amount needed before August 31st, 1912	$1,011,928 96

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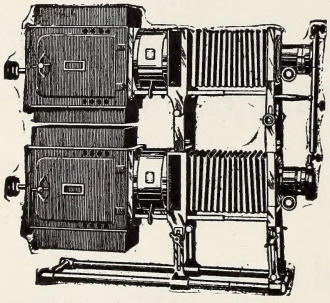
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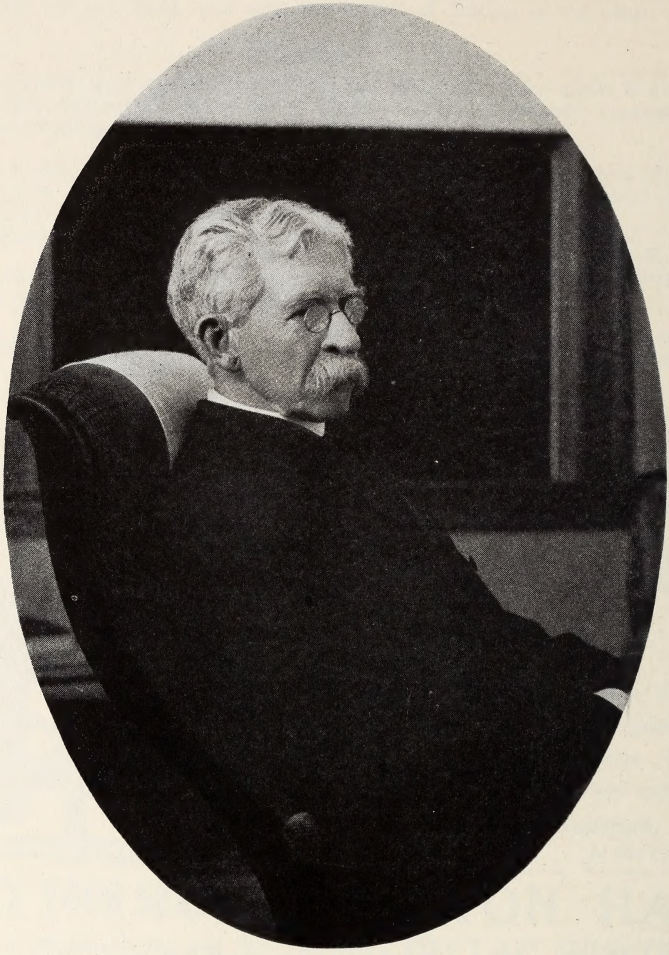
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References: Rt. Rev. D.S. Tuttle, D.D., LL.D., D.C.L.
Rt. Rev. C. C. Grafton, S.T.D., LL.D.
Rt. Rev. R. H. Weller, D.D.



JOSHUA KIMBER

ASSOCIATE SECRETARY OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, WHO ON MAY 27TH, 1912, COMPLETED FORTY-FIVE YEARS OF SERVICE IN BEHALF OF THE CHURCH'S MISSION WORK

HE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

OHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

OL. LXXVIII. June, 1912 No. 6

THE PROGRESS OF THE KINGDOM

he Rev. Joshua imber Completes orty-five Years of Service

N May 27th, 1867, Mr. Joshua Kimber, a young man of thirty-e, joined the executive staff of the Church's missionary Board. On May 27th, 1912, the Rev. Joshua Kimber, "doctor of missions," as some of s friends like to think of him, was ired, at his request, from active ser-e. During these forty-five years, Mr. mber has held one post of responsibil-after another. In each he has dis-yed unswerving devotion to duty as saw it, ability to master the many tails which work at the Church ssions House involves, and a remark-le capacity for mentally cataloguing d remembering a great variety of cts connected with the Church's work d the action of the Board.

Mr. Kimber has seen an entire gen-ation of missionaries go to the field. ith many of them he has grown to norable age in the Church's service. all of them he is known as a de-ted fellow-servant, who, in his place, s worked with them for the upbuild-g of the Kingdom.

For the last twenty-five years Mr. mber has been known as the Associate cretary of the Board, an office created en the domestic and foreign commit-tees were united in one general board. With Mr. Kimber's retirement the office and the title pass away.

How a Soldier Became a Secretary

Mr. Kimber's parents belonged to the Society of Friends, in one of whose institutions, noted for its high standards and thorough work, he was educated. In spite of his family heritage and his training the young man found his way into the Church. Soon afterward the Civil War broke out, and young Kimber, like many another young man of the time, volunteered. He served in the Union army for three years. When the war closed he entered the office of a New York business man, an ardent Churchman and a member of the committee on foreign missions. Through the insistence of Mr. James S. Aspinwall, Mr. Kimber, who in the meantime had become a candidate for Orders, reluctantly gave up his plans for a seminary course and consented to serve the Church in her missionary organization. He continued his theological studies privately and was later ordained to the diaconate and the priesthood by Bishop Littlejohn, of Long Island. Mr. Kimber has been for several years the senior clergyman of the diocese, in point of ordination.

The Church's Work Forty-five Years After

Mr. Kimber could recall many interesting contrasts between conditions in 1867 and 1912. It was just four days before he entered upon his duties for the foreign committee that Bishop Tuttle started for the immense missionary district in Utah, Montana and Idaho, for which he had been consecrated chief missionary. There were then only three other domestic missionary bishops. Now there are twenty-two. In 1867 there were but two bishops in the foreign field. Now there are nine.

Then the home end of the Church's mission work was quartered in two small hired rooms in the old Bible House. Now it occupies three floors of the Church Missions House, erected and owned by the Church for this special purpose. For the fiscal year, 1867, the total income of the Board of Missions was $190,634. Last year it was more than ten times as great—$1,945,886.36. In all these developments Mr. Kimber has borne his share. The best wishes of hosts of friends throughout the world will follow him in his well-earned leisure.

Changing China

THE emphasis of this number is placed largely upon the missionary work in China. Just now the eyes of the world are fixed upon the Far East, where the impossible has happened. China, the ancient changeless nation—China, that has marched down the centuries facing backward—China, whose citizens dressed in silks, read books and used gunpowder when our ancestors were clothed in skins and were eating raw meat in the forests of Germany—China, which has seen the great empires of the world rise and fall during the last 3,000 years and has gone on undisturbed—has with seeming suddenness faced about and taken her place in the march of human progress.

No one could have foretold it; even though he were more or less familiar with the unrest and with the preparations for revolt, he would have hesitated to prophesy such an issue, and to the average foreign spectator it was unthinkable. Not two years have passed since Lord William Cecil published his book on "Changing China." Its very title recognized the new currents which were setting in, but the statements which it contained concerning China's loyalty to the throne and allegiance to tradition have been astoundingly confuted by the issue of events. Changing China seems now a transformed China; it should be the ambition of the Church of Christ to make her a transfigured China.

The Open Door

These conditions mean that Christianity is facing a marvellous opportunity. Indeed it is as though God were saying again to His Church: "Behold I have set before you an open door, and no man can shut it." All things are possible which we have faith to undertake, and it is with gratitude and cheer that we hear the messages of our leaders with their confident call for reinforcements to push on the campaign.

It is significant that just at this crisis we are launching a new missionary district and sending a tried and faithful man to prosecute the work in a large area among millions of people. The Church when she established the missionary district of Wuhu could not have dreamed that it would begin its separate career at such a time of crisis. We were surely led to act more wisely than we knew in taking this forward step, and the Church will watch with keen sympathy and earnest intercession the work of Bishop Huntington, an account of whose elevation to the episcopate appears in this issue.

The district of Hankow also, that battle-ground of the revolution, scarred and seamed with the wounds of the conflict, sends back a word of confident hope.

ur workers there have a vision of possibilities hitherto undreamed of. Shanghai, too, smitten with famine and situated on the far circumference of the movement, feels a like thrill of expectation. All along the line the word f cheer is given and the forward movement is already under way.

The Open Heart

The most critical point in the progress of China is not in China, but in the heart of the Church at ome. Will she be warmed and inspired y this opportunity to set forward the Kingdom of her Master? Will her heart eat in sympathy and aspiration? Will he gifts of life and wealth, which are he only adequate answer to such a call, e forthcoming from the Church in response to the challenge God is making o her?

These are questions which greatly concern the missionary authorities, for not only does the possibility of seizing the situation in China depend upon the action of the Church at home, but, more serious still, the presence or absence of such action vindicates or condemns the Church. God has called her by every loudest summons, and she has—or has not—answered. Which record will stand upon the pages of her history in the years to come? The means which was devised to give the Church an opportunity for response is known as the "New China Fund." It asks a very modest sum to equip a great undertaking. Two hundred thousand dollars is a mere bagatelle when weighed against the opportunity in China and the resources of the American Church. That this sum could with perfect ease be given in addition to all apportionments, is beyond question; whether it *will* be given is a serious question. Thus far about $40,000 has been given or pledged. A failure here would not only mean that the work in China must go haltingly on for lack of resources, but that the Church may miss her chance for helpful partnership with God in the winning of the Chinese nation.

The Church in West Africa

FROM the vantage ground of twenty years of service, Archdeacon Melville Jones, of Yoruba, writes in *The International Review of Missions* for April about the growth of the Church in West Africa. The first effort of the Church of England to send the Gospel to the African continent was made just over a century ago. Sierra Leone was selected as the field. England had a special relation to that region because after the prohibition of the slave trade it was used by the British government as a settlement for slaves rescued by British cruisers from slave ships. These liberated Negroes represented over one hundred different West African tribes, speaking a variety of languages. They had practically nothing in common but their misery and their sin. Many of them, however, became Christian, and in time some of them returned to their old homes carrying their new faith with them. Through them, and the teachers for whom they sent to come to them, the Church was carried to other parts of West Africa. After eighty years there were forty Church of England stations with about twenty thousand adherents. The last twenty years have seen a great advance, due in part to the greater security resulting from the opening of the hinterland under British influence and the establishment of the *Pax Britannica*. Archdeacon Jones thus graphically describes the new conditions:

"Telegraph wires were speedily stretched across the newly occupied territory; railway construction was begun; roads and motor vans followed; and as the electric messages flashed through the land and the thunder of the advancing locomotive was heard, the country awaked from its long sleep. Nor was the Church behind-hand in taking advantage of the new opportunities. The forty stations have become three hundred; the twenty thousand adherents which took eighty years to gather have grown to over fifty thousand in the last twenty years. The peaceful state of the

country allowed the natives, who had settled on the coast or congregated in the large towns for protection during the civil wars, to return to their native towns and to scatter for purposes of trade. Many of these had become Christians, and they carried with them their Yoruba Bibles and their new religion; churches sprang up and are springing up on every side; the people by hundreds have lost faith in the old idol worship; in a large proportion of the villages throughout wide districts simple places of worship have been built, and Christians and inquirers meet together for regular worship. In many cases there is no appointed native teacher, but the best instructed of the number is chosen as leader. The work has grown apace; a very general movement toward Christianity has begun."

Henry Venn's Policy for West Africa

The wide extension and rapid growth of the last twenty years have compelled consideration of the fundamental question of Church organization. Reviewing the history of the past for the light it may throw upon the present situation, Archdeacon Jones reminds us that Africa was the first mission field to give a native clergyman to the episcopate. This was due largely to the fact that the first half century of missionary effort had shown that the West African climate worked havoc with white men. When the establishment of the Niger mission was under consideration, fifty years ago, Henry Venn, one of the greatest secretaries the Church Missionary Society has had, suggested the selection of an African as bishop with an exclusively African staff. The proposal was hailed as statesmanlike. The Rev. Samuel Crowther, the first native clergyman ordained in the C. M. S. missions in West Africa, who had already borne an important part in pioneering expeditions into the Niger country, was selected by the Archbishop of Canterbury and consecrated in 1864.

Under exceptionally difficult circumstances the new bishop did much good work. But serious weaknesses developed in the mission and its administration. After many years of delay radical reorganization was decided upon. Three European clergy were sent to act as "leaders," while Bishop Crowther was still to exercise episcopal care. This step naturally aroused great opposition in the field, and some of the native congregations severed their connection with the C. M. S. for a time. Whatever mistakes may have been made on either side, Archdeacon Jones is convinced that "the present flourishing state of the mission, as compared with its former condition, goes to show that the introduction of a European element into the mission staff was essential."

The Present Policy

When Bishop Crowther died, in 1891, it was felt in many quarters that the experiment of placing an African bishop in charge of a diocese had not justified itself. Instead, therefore, of consecrating another African as diocesan bishop, it was decided to send to Nigeria an English bishop, who might have African assistant bishops. Many people undoubtedly felt that this was a retrograde step. Archdeacon Jones thinks not. The Niger mission under Bishop Crowther, he claims, was not a truly African Church. While it was staffed by Negroes, it had been supported almost entirely by English contributions, and its bishop had been chosen and consecrated by the Archbishop of Canterbury. The three cardinal principles of a truly national Church—self-support, self-government and self-extension—were very imperfectly developed.

The Experience of Sierra Leone

On the other hand, the Church in Sierra Leone, though under the leadership of an English bishop, had approached more nearly to the standard of a truly native Church than the Church in Nigeria had attained under Bishop Crowther. For

in 1853, some years before the founding of the Niger mission, it had been agreed that the Bishop of Sierra Leone, in his superintendence of the native pastors and congregations, should be assisted by a "Council and Church Committee," and that effort should be made to provide for the support of the native clergy by local contributions. By the year 1877 the whole Sierra Leone Church became financially independent of the mother Church, and to a large extent self-governing. Up to the time when the council system was adopted in Sierra Leone the Church at home had found all the money for the up-keep of the mission, thus giving the impression that the work in the field was the work of the parent Church, in which the infant Church was to help. This, Archdeacon Jones maintains, "was the wrong way round." "From the very first the principle needs to be enforced that the work of a new mission is the work of the infant Church, which the parent Church helps it to perform."

While the Sierra Leone system of Church councils was extended to other parts of Africa, the plan has an inherent weakness in that the organization is not of a diocesan character. Groups of churches in a given area are simply linked together into self-supporting organized pastorates, but bear no true relation to each other. In other words, they do not constitute a definitely organized diocese. Further progress toward diocesan organization was made in 1906 through the formation of the diocese of Western Equatorial Africa, which does not include Sierra Leone. This diocesan organization, in adopting a constitution and other regulations, provided in due time for the election of its own bishop.

The Next Step, a Provincial System

So much for the experience of the past. What should be the next step? Archdeacon Jones believes that the next thing to be attempted is the formation of a province. This is the recognized aim of the West African leaders. A conference of bishops was held in Lagos in 1906, attended by Bishop Elwin, of Sierra Leone; Bishop Tugwell, of Western Equatorial Africa, and his assistants, Bishop Hamlyn, Bishop Oluwole and Bishop Johnson, the last two being Africans. Bishop Ferguson, of Cape Palmas, "though invited, was unfortunately unable to be present." This conference adopted a resolution expressing the opinion:

"That the time has come for the formation of a Province of West Africa, and with a view of such formation this conference urges the necessity of the completion of diocesan organization in each diocese. The conference is also of opinion that each diocesan bishop should in the meantime consider his diocese as an organic part of a province of West Africa, and henceforth bind himself to act in concert with the others."

Should Liberia be Included in a West African Province?

This proposal will impress students of missionary organization as wise and statesmanlike. It raises at once the question: What is to be the relation of the American mission in West Africa to the new province when formed? To some it may seem that, since all other West African dioceses have been established by the Church of England the realization of this plan might be more speedily accomplished if the American Church were to transfer its ecclesiastical jurisdiction in Liberia to the Church of England. Of course such an arrangement should only be made, if at all, after careful consideration. The Liberian mission is the oldest foreign district of the American Church, though not the first to have a bishop. To it the Church has given some of its bravest and its best men and women, many of whom have heroically laid down their lives for the cause. Bonds forged by such lives and deaths cannot easily be broken. If, however, such a cession of jurisdiction would further the development of the Church in West Africa, even the closest

of ties should be severed. Liberia, it will be remembered, although an independent state, immediately adjoins the British possessions in West Africa. The transfer of ecclesiastical jurisdiction to the Church of England need no more imperil Liberian independence than the independence of the Republic of Panama has been impaired because the Church of England has transferred to the American Church jurisdiction over that part of the republic south of the Canal Zone, or than the independence of other Central American republics would be impaired should the next General Convention decide to accede to the request of the Church of England and accept ecclesiastical jurisdiction over all of Central America.

The Holy Catholic Church of China

A GATHERING large with possibilities for the future assembled on April 18th in the city of Shanghai. It represented all the missionary districts of the Church in England, in Canada and in the United States—eleven in number; and inasmuch as these are co-extensive with the nation, the Church of all China was literally present. The purpose of the gathering was the creation of a Chinese national Church, self-governing and self-perpetuating. That which was done some years ago in Japan was reproduced in China and the first synod of the Holy Catholic Church in China was solemnly convened.

This means far more than the mere amalgamation of certain missions. That in itself would be encouraging in these days when consolidation and Church unity are so much in the air. Naturally, the first step toward any larger union would be made by the coming together of religious elements which are of like character in themselves. Therefore it would be cause for congratulation that religious enterprises heretofore separate had been combined. But the thing which took place was far deeper. There ceased to exist in China a certain number of foreign missions, controlled from without and winning converts to themselves; there came into being a national Episcopal Church, endowed with a representative and self-governing character, to become the instrument of Chinese evangelization, with the aid of certain foreigners, so long as their presence might be needed. It was significant of this change that Bishop Huntington, the first bishop consecrated for the new Church of China, should have promised conformity both to the Church in the United States and the Holy Catholic Church in China.

Of course this change does not mean that there will be an immediate transformation in missionary methods or personnel. The Churches of England, Canada and America will still send their missionaries and their offerings—we hope to a larger degree than ever before, for the infant Church of China will need much nourishment and guidance. But a beginning has been made, and as the years go on it may be hoped that there will grow up in China a national Church more and more adequate to the needs of the nation; better able each year to win men to the allegiance of Christ.

And the day will surely come—though it may not be *our* day—when China will no longer need the guidance of a foreign hand or the help of a foreign purse in her Christian work. And in that day the Church of the future will know, by the returning tide of Christian enthusiasm and service, how largely she blessed herself in bringing the blessing of the Gospel to China.

Dr. Page Declines

JUST after our last issue had gone to press, the news came from Chicago that the Rev. Dr. Herman Page, who had been elected as Missionary Bishop of New Mexico, had felt constrained to decline the honor. Dr. Page is filling a very large place in the civic and religious life of Chicago. He not only has an influential parish but he has shown himself a conspicuous

leader of men. Not therefore from any lack of missionary vision did he take this step, but because of the conviction, arrived at after earnest and prayerful consideration, that the duty to which he is at present most clearly called lies in the work of his own parish. While no one will question the wisdom and justice of this decision, the Church folk of New Mexico and of the country at large will regret that Dr. Page did not feel that he could accept the post. Until the next General Convention New Mexico will remain under the care of the Presiding Bishop, who has requested the Bishop of North Dakota to act for him.

Kindergartens

ONE who is possessed by the antiquated idea that mission work consists solely in "evangelism," might wonder what kindergartens have to do with the subject. Even those better informed do not always realize how manifold are the agencies with which the Church tries to meet the temporal needs of the world, in order that the world may more fully realize its eternal needs.

The Board of Missions has recently been considering the plans of the missionary bishops in the foreign fields for the carrying on of their work in the next fiscal year. Careful estimates are submitted for the entire work, a glance at which would be a revelation to some doubting minds as to the efficiency and practical nature of the missionary enterprise. In the estimates for Japan we find requests for a large increase in the number of kindergartens maintained by the Church. In the District of Tokyo nine are in operation this year, at a total expense of $1,200. The bishop desires to increase this number to thirteen. In the Kyoto district three kindergartens are now maintained; it is desired to increase the number to six. The following comments accompany these requests: "The value of kindergartens as evangelistic agencies cannot be overestimated. All of our present kindergartens are eminently successful and we ought to have one at every station. . . . Kindergartens are the most valuable agents in evangelistic work of all our educational institutions."

Bishop Lloyd, the president of the Board, when he made his tour of the world, saw in Japan a Bible-class of 100 women of all ages which had been gathered as the result of the establishment of a kindergarten, whereby the parents were reached through their children. Herein is a practical and very human illustration of the words of the Old Book: "A little child shall lead them."

Bishop Rowe Elected in Ohio

THE diocesan convention of Southern Ohio, on May 23d, elected Bishop Rowe, of Alaska, as coadjutor to Bishop Vincent. The habit of electing Bishop Rowe to something seems to be growing in the Church. Even the House of Bishops has indulged in it at times. To be so generally desired must gratify the Bishop of Alaska; and certainly any diocese honors itself in calling him. We can think of no reason why diocesan conventions should not engage in this harmless pastime—unless they are really in haste to have the office filled.

Bishop Rowe is in the far North, out of touch with the world. We have no commission to speak for him or to forecast his decision—but were we given to prophesying this is one of the instances where we should be tempted to make a prediction.

A Remarkable Record

ON the first day of January, 1883, a young Negro clergyman of Virginia, a year in Orders, with his devoted wife as his only helper, opened a parish school in the vestry room of his chapel. To-day, as the result of nearly thirty years of undaunted and self-sacrificing service, this man of vision is at the head of the largest missionary and educational work under the auspices of the Church—and the third largest in the country—for the normal

and industrial education of Negro youth of both sexes.

St. Paul's Normal and Industrial School at Lawrenceville, Va., has over twenty-five large and small buildings, all electric-lighted from the school's own plant, which also supplies the town. During the past academic year it enrolled 529 students. It has 55 officers and teachers, conducting 23 trade and literary departments. The school farm covers 1,600 acres, and the total plant and equipment is worth over $200,000.

Nor is this all. The presence of St. Paul's School has, to quote the words of Dr. Frissell, Principal of Hampton Institute, "well-nigh reconstructed the agricultural, industrial, social, religious and moral condition of the Negroes of Brunswick County. . . . The school farm has revolutionized the methods of the Negro farmers in the community. Farmers' institutes have encouraged them to buy land and cultivate it properly. Kindly relations between the races, an improved standard of morals, disappearance of crime, a more rational religion, better homes—these are the witnesses to the value of the work of this Hampton student."

An Urgent Need

What does the Church owe to the man who has done this in her name? At least, surely, such support as will enable this needed work to be continued. Yet this support has not been adequately given. The problems of the school are enormous; the majority of the students are practically penniless, and are promised work which will enable them to pay their way. These students earned toward their expenses last year $21,000. This, of course, must be greatly supplemented. For years the response of the Church has been insufficient. A recurring and increasing deficit has been the result of this struggle for existence, until during the past year it frequently appeared that the school would be forced to close its doors. Archdeacon Russell writes: "We should have $60,000 to close the fiscal year free of debt. This indebtedness has arisen because we are an industrial school and as such must provide productive work for our students. This involves the carrying of a large stock-in-trade, and the erection of plants for various industries. We have never had the capital to meet these needs and therefore we are compelled to supply them from funds which normally would have taken care of current expenses."

It is only right that the Church should be told of the needs and struggles of such a man, engaged in a work so vital not only for the Church but for the nation.

IT became necessary last fall to suspend the publication of the YOUNG CHRISTIAN SOLDIER. Much to the regret of the Board of Missions, this left the Church without a general missionary periodical for young people, and it was felt that this lack must be supplied as soon as possible. Almost immediately the Young Churchman Company, of Milwaukee, made to the Board a generous suggestion. They offered to provide, as one of their regular weekly numbers, a monthly missionary magazine, the entire editorial work on which should be under the direction of the editors of THE SPIRIT OF MISSIONS. This missionary magazine will take the place of a regular weekly issue of the *Young Churchman* and be sent as such to all its subscribers, numbering some 50,000. It will also constitute a separate and complete monthly magazine, which can be taken, if desired, under a subscription separate and apart from the weekly *Young Churchman*.

By consent of the Board this arrangement has been agreed upon and the first issue of the magazine will appear in October. The subscription for the magazine alone will be 25 cents per year for a single copy; 15 cents in quantities. It will be about the size and general style of THE SPIRIT OF MISSIONS, sixteen pages with cover, illustrated.

THE SANCTUARY OF MISSIONS

GIVING AND WITHHOLDING

The Sea of Galilee and the Dead Sea

THERE is a sea which day by day
Receives the rippling rills
And streams which flow from the wells of God
Or spring from cedared hills.
But what it thus receives it gives
With glad, unsparing hand;
And a stream more wide, with a deeper tide,
Pours out to a lower land.
But does it lose by giving? Nay;
Its shores and beauty see—
The life and health and bounteous wealth
Of Galilee.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed! Behold
Barrenness round its shore!
Its fruits of lust but apples of dust,
Rotten from rind to core.
Its Jordan waters, turned to brine,
Lie heavy as molten lead,
And its awful name doth ever proclaim
That sea is Dead!—*Selected.*

"ALL things come of thee, O Lord, and of thine own have we given thee."

THANKSGIVINGS

"We thank thee"—

For the gift of the Holy Ghost, who is to guide thy Church into all truth.

For the organization of the new national branch of the Church, known as the Holy Catholic Church in China. (Page 426.)

For the long and faithful service of the retiring Associate Secretary of the Board of Missions. (Page 421.)

For the spread of thy Church among the nations, as witnessed by the recent consecrations in Oriental lands. (Page 438.)

For the striking preservation of our churches in the burned city of Hankow. (Page 433.)

INTERCESSIONS

"We pray thee"—

That the heart of thy Church may be stirred to answer China's call for the Christian revelation. (Page 430.)

To guide with thy Spirit the new Bishops of Kyoto and Wuhu, and bless abundantly the churches over which they are placed. (Page 438.)

To direct and prosper the work of thy Church in West Africa that it may be strongly planted and wisely carried on. (Page 423.)

To bless those who gather in summer schools, and grant that they may both perceive and know the things they ought to do, and also may have grace and power faithfully to fulfil the same.

That the needs of St. Paul's School, Lawrenceville, may be supplied, in order that its great work may not be discontinued. (Page 427.)

A PRAYER FOR CHINA*

O LORD our Governor, Father of all men, Whose will is manifested in the history of the nations, show forth thy power, we beseech thee, in this nation, now in this time of change and reconstruction. Inspire in the hearts of the people a right ideal, and move them to seek after it according to thy laws. Save from pride and prejudice, from ignorance and self-seeking, all those who lead and rule, giving them the spirit of wisdom and counsel, to discern the times and to act for the welfare of all the people; so that a stable government may be established, and that peace and happiness, truth and justice, religion and piety, may be set forward in China for all generations. All this we ask through Jesus Christ our Lord. *Amen.*

* Bishop Roots, writing April 11th, 1912, sends the above prayer, and says:
"I am sending this out to be used in our Chinese churches in place of the prayer for the Emperor and officials which heretofore has occupied the same place as that of the prayer for the President of the United States in our American morning and evening prayer."

CHINA'S CALL AND OUR RESPONSE

SEVERAL causes have combined to bring about the awakening of China. The most effective of these has been the influence of Christianity. To quote the late Hon. Charles Denby, for thirteen years American Minister at Peking: "The adoption of Christianity means to the Chinese a new education. The world has not yet discovered any plan for the spread of civilization which is comparable to the propagation of Christianity." It is not only the American Christian who recognizes this truth; even the non-Christian Chinese have been more or less impressed with it. The commander-in-chief of the republican army, General Li Yuan-Hung, said: "I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them. . . . China would not be aroused as it is to-day were it not for the missionaries." This call of China is a call for education and enlightenment. It is a call for the regeneration of the whole man, and it is effectively answered by the methods adopted in modern missions.

The method of modern missionary work in China is for the American to select and train intelligent and promising Chinese, who will be the main factor in making known the Christian revelation. Our business is to equip the most suitable men and women we can find with the best religion and knowledge we have, that they may win their fellow-countrymen for Christ, as clergymen, or doctors, or nurses, or teachers, or catechists or business helpers in Church work. Already in our Anglican Communion, 1,400 trained Chinese helpers are at work, and hundreds more are now in training. Thus we create the Church of China, which some day will govern itself, support itself, and extend itself without our help, as the American Church now does apart from the mother Church of England.

A Chinese governor said: "My hope is that the teachers of both Great Britain and America will spread the Gospel more widely." The significance of this statement lies in the choice of countries mentioned, from which he desires to see the additional missionaries come; for the English-speaking countries have greater influence in China to-day than any others. And without question America is the most popular of all, because of its disinterested help to China in critical times, its evident desire to leave Chinese territory alone and not to grab any land, its working for the integrity of China, the return of its Boxer indemnity money, and of its present effort to preserve neutrality among the great powers while China works out the problem of its new government.

This very popularity is a call to the Church to give China more than the mere material helps of our American civilization. The Chinese are copying our form of government, and many other features of our life, and we must see to it as Christians that we supply them also with the Christian ideals and faith which are behind our own civilization.

Our Response

The Board of Missions at its meeting in Chicago considered the foregoing facts and others with regard to present needs and opportunities in China. It felt that immediate steps should be taken to secure land and buildings in a number of strategic centres. It has accordingly authorized an effort to secure $200,000 for this purpose. From recent statements of the bishops, selection has been made of some of the most pressing needs, as indicated on the following pages. They are immediate requirements for carrying the Church work far forward while the tide is helping so powerfully.

This "New-China Fund," as it is called, is based upon the following definite and imperative needs:

DISTRICT OF SHANGHAI

(1) **St. John's University,** called the "Harvard of China," is universally recognized as the leading educational institution in the Orient. No American college comes so near to self-support as does St. John's, but its income is not sufficient both to pay running expenses and to provide new equipment. The amount needed at once to properly equip this influential institution is: For land..... $60,000

(2) **Wusih.** In this great centre of the silk trade on the Grand Canal, among a population of 100,000, we opened work twelve years ago. It is an important centre for wide evangelistic work. The hall where services are held does not begin to hold the people who want to attend. We have a resident doctor, but no adequate hospital. There is needed at once: For church, $5,000; St. Andrew's Hospital, $5,000 10,000

(3) **Nanking** is the old capital of China. Even if it does not become the capital of the new Republic, it will always be a chief centre of Chinese life. We opened work there in 1908, and have two splendid missionaries, but no equipment. There is needed at once: For land, $10,000; church, $7,500; residence, schools, etc., $7,500..... 25,000

(4) **Zangzok** is an important town in a district of 500,000 people. A fine work has been built up here; 800 people are enrolled; men outnumber the women seven to one. Equipment immediately needed: For church, $4,000; hospital, $4,000; school and other buildings, $2,000.. 10,000

DISTRICT OF HANKOW

(5) **Wuchang,** the intellectual centre of 80,000,000 people, and the heart of the revolutionary movement. Our opportunity here is enormous because of the existence and prestige of Boone University, the leading educational institution in central China. We should erect two churches in this city which dominates a vast province. Equipment needed at once: Two churches and land for same ($12,500 each), $25,000; St. Peter's Hospital, $7,500; St. Hilda's School for girls, $5,000.. 37,500

(6) **Changsha,** capital of Hunan province, is the stronghold of ancient conservatism. The missionaries driven out two years ago have returned. We have an unfinished church, crowded schools and immense opportunities. Equipment needed at once: To complete the church, $5,000; residence, $3,000; land and school, $6,000..... 14,000

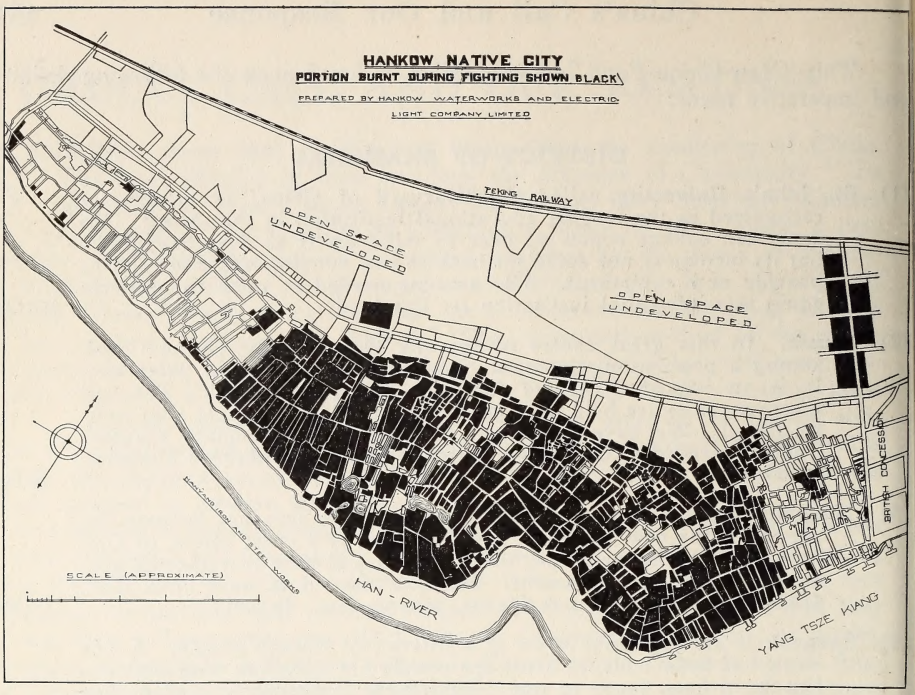
DISTRICT OF WUHU

(7) **Kiukiang** is the gateway of the Kiang-si province. A church and school are urgently needed. Our missionaries here act as chaplains for the English and American residents. Equipment needed at once: Church, $5,000; residence and school, $5,000..... 10,000

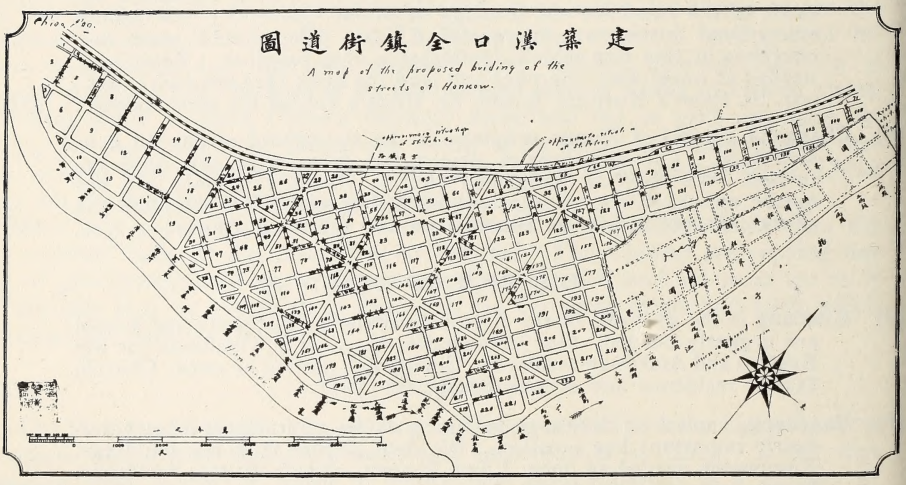
(8) **Nanchang,** capital of Kiang-si province, is its educational centre. A vastly important key position. We own neither land nor buildings. Equipment needed at once: Land, $10,000; church, $7,500; residence, $3,000; schools, etc., $4,500..... 25,000

Total..... $200,000

This is the response which we propose to make to China's call for help. It is not a great one, and should be easily within the power of the Church.



This map strikingly presents the utter desolation caused by the great fire, which consumed two-thirds of the city. In this conflagration our property was marvellously preserved



A proposed plan for rebuilding the streets of Hankow. As the author of the accompanying article says: "Whether it will ever be realized in this form is a question upon which we hazard no guess, but that it should even be proposed in China is indicative of the new spirit of the times"

TWO INTERESTING MAPS OF HANKOW



RUINS ON THE HAN RIVER FRONT

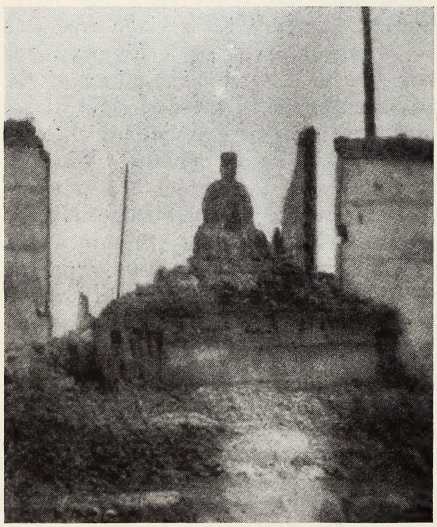
THE FURY OF THE FIRE

By the Reverend Thomas Paul Maslin

TWO very vivid impressions have recently been made on me. One was on the day when I found myself for the first time in the midst of the ruins of Hankow native city, a few days after its destruction by fire, and the other was two months later, after my return from Shanghai, when I was presented with the remarkable spectacle of a rehabilitated Hankow. It was clothed upon with the garments of poverty to be sure. There were squalid huts made of matting, or of bricks piled waist high and covered with old sheets of iron roofing rescued from the débris—wretched abodes of the new investing army of the poor, of the ruined merchant, of the poor ne'er-do-wells who, driven out into the country by the fire and unable to eke out a living there, have returned to their old haunts among the ruins to continue their hopeless search for a means of livelihood that will not take too much brains, or require too much effort, yet which will supply the daily needs of themselves and their oftentimes numerous and unfortunate dependents. Clerks without a job (it is estimated there are 40,000 of these); teachers without a school; old men and women formerly living on their house rents, with houses all gone; beggars, muckrakers, pillagers, all help to swell the mighty army that has spread its tents over this great wilderness, to await with a stoicism that is almost terrible, the suffering from cold and hunger and exposure to the rigors of a severe winter, which each knows awaits them all.

One who has never seen the havoc wrought by a fire when given free rein over a large area of a thickly-populated city, can have no understanding of the impression made by the first sight of the ruins, fresh from the furnace through which they have just passed. When to the feelings of awe which the prospect inspires, you add the knowledge that the fire was deliberately set; that men acting under the orders of their superiors applied the torch again and again, until their destructive purpose was fully accomplished; and when you try to imagine the enormous losses and incalculable suffering entailed upon countless old men and women and children; upon the sick, the feeble, the desperately poor, the innocent and harmless and unharming non-combatants—the result is positively overpowering.

Three days after the fire I made a futile attempt to reach my house two miles up in the city. I heard all sorts of reports about the condition of our property at St. John's; first came the report that the whole property had been destroyed in the general conflagration; then that our dwelling house had not been burned, but that it had been looted from top to bottom, so I was, of course, most anxious to learn the real state of affairs. I entered the city by one of the main, lengthwise thoroughfares, known as the Huang P'i Kai, one of the rich streets of the city, abounding in large, and in many cases magnificent, silk and silver stores, tea shops, foreign goods stores, ivory shops, white brass shops and book stores. The street was unharmed, except for a fire or two, for the first quarter of a mile. On the way I passed the head of a looter hung to a telegraph pole, together with his loot—a paltry two or three dollars' worth of gaily-dyed worsted. Presently I got into the burned district. It was a sight that I shall never forget. It surpassed anything the imagination can picture. A mighty wilderness of brick heaps amidst all the ruined remnants of a large city's active, busy life. The great things and the small things of its life hopelessly, desolately, mournfully mixed in endless, chaotic confusion. From the Han River over to the horse road which skirts the other side of the city and forms its inner boundary, everything burned and in ruins. Only occasionally was some house or clump of houses by a freak of the fire left standing in a wilderness of mournful desolation. Here on this spot had been an ironmonger's shop; the only things left are the coils of wire, the kegs of nails with the kegs burned away leaving the nails in little round piles, bundles of iron and iron strapping. What a chaos everywhere met the eye! Pieces of iron decoration, telegraph wires, tea-pots, vases, granite door frames, little clay images of gods helpless to help in the hour of need, bricks and tiles and iron roofing, great charred beams, fragments of household furniture and store fixtures; a sea of these all mixed together. The streets were entirely obliterated. Lonely fragments of wall, like sentinels standing here and there, were the only evidences that here had stood a wealthy shop or a spacious dwelling-house. In a temple, which had been and was not, its lonely god still sat high on his pedestal waiting for the worshippers that never came.



Untempled, but not dethroned

During all this time that I had been making my toilsome way over the tangled debris I had been hearing the cracking of the sharpshooters. The singing of bullets, and finally the purring of a shell which burst not far from where I was standing, made me beat an inglorious retreat and flee from those acres of dreary desolation. On my way back I paused in front of an unburned building to rest. It was the only thing standing in a large tract. The fire had licked all sides of it, up to the very foundation of the surrounding wall, and there had stopped, as though it had heard a voice say: "Thus far shalt thou burn and no farther." In amazed wonder at the miraculous preservation of this building I looked up, and beheld over the doorway in great gilded Chinese characters: "The Holy Catholic



RUINS OF THE SHENSI GUILD HALL
This was one of the most magnificent temples in Hankow

Church." It was St. Peter's Church, for the third time saved from destruction by fire, when salvation seemed a thing past hoping for. Standing amidst all that weary waste, how symbolic it was of that Church of Christ against whose walls the gates of hell shall not prevail! The only damage St. Peter's Church suffered, as I afterwards learned, was in one schoolroom, wrecked by an exploding shell; $200 at the most will cover the cost of repairs.

It was not until nearly two weeks later that I was able to reach our house and see with my own eyes what the fire had done to St. John's. The dark patch on the map, the only one in all that fire-whitened area, shows through what a fiery tempest St. John's passed.

Our house was not burned nor looted, though its roof was pierced in several places by shells; the girls' school was struck once, and fire was started in the entry, but it was put out by the bravery and faithfulness of one of our Christians. The church was not burned, but its walls and roof were pretty generously riddled by shells. I found the floor strewn with the fragments of exploded shells, and on the altar steps was a sixty-five pound armour-piercing projectile. One window only was burned out. That the whole building did not burn is the more remarkable from the fact that five feet away the two-story clergy house was burned to the ground.

Poor St. John's! Its middle school was gone; this building housed a boarding-school, just begun two years ago and already outgrowing its accommodations, the guest-room and the gate-house. The native clergyman's house gone; this was finished only two years ago, and besides being the dwelling of the native clergy, it provided accommodations for the Bible-woman, and contained the woman's guest-room. A third of the primary school and a long strip of compound wall were knocked in by falling walls. But worse than all this; worse by far than the mere material loss of the buildings (two of which I had just completed with borrowed money before going home on furlough last year, and paid for this year by the gifts of many friends)—worse by far than all this, is the wound the work has received. It is impossible to estimate the extent of the set-back from the diminished size of the congregation and from the falling-off in self-support, owing to the impoverished condition of those who have



ST. JOHN'S CHURCH, HANKOW

Ruins of the primary and middle schools are to be seen on the right

returned. When I first saw St. John's after the fire I thought the whole work had been absolutely destroyed, and that we would have to begin again from the beginning. Everything around was in ruins; shops and dwellings were in ashes, and the people had fled to the country. The first service held in the church after the fire was a celebration of the Holy Communion, and twelve of my scattered flock made their communion. Within and without were the signs of war and of war's desolating touch, but in that battle-scarred church the Prince of Peace had come to us, and peace was in our hearts.

Since regular services began the congregation has been steadily growing, the former members gradually returning to Hankow, and for the most part setting up their poor few belongings in crazy mat-sheds. But this regular, steadily increasing congregation, while it is a hopeful sign, only emphasizes the seriousness of our injury, for we have no place in which to receive them before and after services, nor in which to hold instruction classes. Neither have we a place in which to re-open our Middle School. I have opened my girls' and boys' primary schools, without fees, because we have all the requisites for a school-teacher, pupils and a meeting-place; but the Middle School is lacking in one of the three quantities, and so we must perforce wait until we re-build.

I suppose the total loss for St. John's is between four and five thousand dollars (Mex.), though under the present increased prices for material and labor it would require twice that amount to replace the buildings destroyed. The Chapel of the Resurrection, at Ch'iao K'eo, which belongs to the St. John's work, and is at the upper end of Hankow, was a storm centre during the war. Judging by the amount of damage done in the shape of riddled walls and ceilings, gashed floors and smashed-in doors and windows, it looks rather as though it had been the target of all the bullets and most of the shells used in the war. But probably $300 will cover all cost of repairs.

Considering the extensiveness of our Church work, which is spread out from one end of Hankow to the other—from Ch'iao K'eo to Seven Mile Creek, a



GERMAN CONSULATE AND JAPANESE HOSPITAL

The latter is one of the finest buildings in Hankow

distance of at least ten miles, the upper and lower ends of which were storm centres during the fighting—we may well congratulate ourselves that our damage is confined to the three places I have mentioned.

The second vivid impression, of which I have spoken, was made on me two months after the great fire. It was the sight of the risen Hankow. All that area of ruin which looked so absolutely hopeless, is now covered with a mat city. It is marvellous how the people have re-established themselves on their old sites; and under the most discouraging conditions have resumed the broken course of their lives. It is true that many are totally ruined; many are flat on their backs, but the great majority are on their feet at least, and of these many are beginning to move forward. The sight of the Tsen Kai—the great, rich street running the length of Hankow—with its mat business sheds replacing handsome shops, is enough to make one weep, did not the sight of the life, and activity, and determination to squeeze a living out of death, make one laugh for pure joy at the grim vitality of this wonderful people.

There is a movement on foot to lay the city out on modern lines, with broad boulevards and well-made streets with a fine bund along the Han River front. The map and the proclamation are already out, but whether it will ever be realized in its present form is a question that anyone who has lived in China would not care to hazard a guess upon. But that it should even be talked about in conservative old China is indicative of the new spirit of the times.

The queues are all gone; many are wearing western clothes, and to-day young dandies are to be seen *carrying canes*. They don't quite know how to do it; they make rather a mess of it, and carry them much as a timid woman might carry a snake by the tail, but if it's the proper thing (and if it's western, it's proper) they are going to do it or perish.

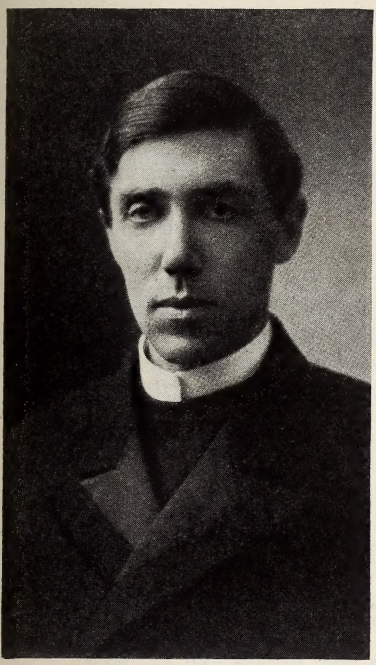
We see all about us the New China, with wonderfully increased opportunities for preaching the Gospel of life and faith; for the setting forth of Jesus Christ as the true Foundation on which alone can be built a nation that will endure.


St Agnes

TWO BISHOPS CONSECRATED IN THE ORIENT

I. KYOTO'S FIRST CONSECRATION

By the Reverend J. A. Welbourn



RIGHT REV. H. ST. GEORGE TUCKER, D.D.

KYOTO—for more than a thousand years "the Capital" in fact, as in name—has in its long life seen many a gorgeous religious ceremonial. Princes with their retinues have gone to worship at its shrines and numberless noble abbots clothed in gold brocade have been installed in the great temples with their wonderful spreading roofs. Christian priests, too, 300 years and more ago, celebrated the Mass for the followers of the faith. Never until now, however, has this old city witnessed the consecration of its own Christian bishop.

Though attracting no attention from the mass of the inhabitants, who may have given the notice of it a passing glance as they read their newspapers, the simple service that was performed on March 25th must have its place some day in the history of the city, for already it is a significant event in the history of the Christian Church in Japan.

The spring morning was sunshiny and mild when we assembled on the Feast of the Annunciation just before ten o'clock, for the consecration of the Rev. Dr. Henry St. George Tucker, elected bishop of the District of Kyoto.

The procession formed in the Heian Jo Gakko (the girls' school) in the compound, and while "The Church's One Foundation" was being sung, came through the west door into Holy Trinity Church. The clergy of the diocese of Kyoto and visitors, both Japanese and foreign, came first. The Master of Ceremonies, the Rev. W. J. Cuthbert, to whose careful management much credit is due, followed. The Bishop-elect came next, attended by his presbyters; these were the Rev. James J. Chapman, a seminary classmate as well as a clergyman of the Kyoto diocese, and the Rev. Joseph S. Motoda, Ph.D., Headmaster of St. Paul's, with whom Dr. Tucker has been associated for so many years. The bishops with their chaplains closed the procession, last of all coming Bishop McKim, of Tokyo, the presiding bishop and consecrator.

When the procession entered the church was filled to the doors and many were standing. There were representatives of all the missions and churches in Kyoto: the Japanese priest of the Orthodox Russian Church was noticeable in his cassock and large silver cross; several members of the English Church from the

nearby port of Kobe; Dr. Harada, President of Doshisha University, and others of prominence in the Christian community.

The bishops passed within the chancel, the many clergy quite filling the choir, while the bishop-elect with his attending presbyters sat in chairs at the chancel steps. Dr. Tucker's robes were the gift of his fellow-workers in the Tokyo district; his simple gold pectoral cross was given him by the workers in the Kyoto district, and he wore the red and purple doctor's hood of the Virginia Seminary.

Bishop McKim as celebrant began the communion service. The Epistle was read by Bishop Cecil, of South Tokyo, and the Gospel by Bishop Foss, of Osaka. Bishop McKim preached the sermon, tracing in a few words the origin of the episcopate in apostolic times. In his address to the bishop-elect, who had so long been one of his own men, he spoke most affectingly of the intimate relations of the past, and his distress at their severance, saying that Dr. Tucker had been to him as his right hand.

At the close of the sermon was sung the hymn, "O God, our help in ages past," and the bishop-elect was presented to the consecrator by Bishop Andrews, of Hokkaido, and the Bishop of South Tokyo. The certificate for consecration of the Presiding Bishop of the American Church was read in Japanese by the Rev. J. Naide, and in English by the Rev. Isaac Dooman; the evidence of ordination to the diaconate and priesthood by the Rev. H. Fukuroi and the Rev. J. Hubard Lloyd; the certificate of election by the House of Bishops by the Rev. S. Sone and the Rev. Chas. S. Reifsnider; the testimonial of the House of Bishops by the Rev. T. Yamada and the Rev. R. W. Andrews; the certificate of consent of a majority of the standing committees by the Rev. Y. Yamabe and the Rev. Dr. Correll. The bishop-elect then made in English his promise of conformity to the doctrine, discipline and worship of the Church in the United States, and repeated it in Japanese, with regard to the Nippon Sei Ko Kwai. The Bishop of Hokkaido said the litany and the candidate was examined by the presiding bishop in Japanese.

While Dr. Tucker was being invested with the rest of the episcopal habit, the hymn, "Our Blest Redeemer, ere He breathed," was sung. Then came the *Veni Creator* and the laying-on of hands by the four bishops present. This was a solemn and impressive moment, when the grace of Apostolic Orders was given for the first time in the ancient capital city of old Japan, and when there was a new joining of the American and English lines of succession. The words of consecration and those at the delivery of the Bible were said in English by the consecrator, and in Japanese by one of the co-consecrators.

The offerings were for the Japanese Episcopate Fund. After the close of the communion service the procession left the church singing "Jerusalem the Golden." The service though simple, was most dignified, and deeply impressed the congregation who followed it with all reverence.

The busy life of the new bishop began at once, for at three o'clock the diocesan convention assembled, and at half-past six there was a "welcome" meeting for the new bishop and his wife.

We who were merely visitors at the consecration, in the afternoon wandered about the city, charmed by its temples, its palaces, its parks and picturesque lanes. Standing on the balcony of a famous temple on the "Eastern Mountain" we looked out over the city, lying encircled by hills, toward where the sun was setting beyond.

The Imperial Founder of Kyoto far back in 793 called his new capital Heian-Jo, "the City of Peace," thinking that by its good name all evil might be averted. On the evening of this solemn day we could not help looking forward with longing to the dawn of that day when this ancient city shall own as its Lord that Prince of Peace whose title it has so long borne, and the darkness of evil be forever past.



"Foremost in the procession walked four Chinese deacons of the Wuhu district"

II. SOME STRIKING ASPECTS OF THE WUHU CONSECRATION

By the Reverend Edmund Lee Woodward, M.D.

IT was a happy coincidence that determined the same date, March 25th, the Feast of the Annunciation, for the consecrations of the first Bishop of Wuhu and of the second Bishop of Kyoto. Forty-eight years ago, China and Japan were united in such spiritual fellowship at the consecration of Bishop Channing Moore Williams, the second Bishop of China and the first of Japan. Though the China mission was later detached under Bishop Schereschewsky, yet the note of essential unity was again struck in 1893, when Bishop McKim and Bishop Graves were consecrated for Japan and China respectively, in a common service at St. Thomas's church, N. Y. The separation of place in the present dual consecration did not debar communion in heart and prayer, nor the exchange of cabled greetings; so that another striking commemoration has been furnished of the common origin and close kinship of the Churches of China and Japan—twin sisters in the Anglican Communion.

Those desiring an official account of Bishop Huntington's consecration, should consult the church papers.* By treating the subject in a more cursory way in this article it is hoped that its distinctive features can be thrown into stronger relief.

The sun was just visible through disappearing rain-clouds at Shanghai on the morning of the consecration, as the procession of bishops and clergy started across the beautiful grounds of St. John's university toward the main door of the Pro-Cathedral. It was the ideal weather for the thoughtful "snap-shotter" to whose skill THE SPIRIT OF MISSIONS is indebted. It was weather, too, which gave a cheering augury, a rainbow of promise, to the little Wuhu mission, newly launched, and now, amid the uncertain waves of political turmoil, cutting loose from its moorings and steering out upon the unknown waters of the future.

Foremost in the procession of forty-two clergy and four bishops, walked four young Chinese deacons, English-trained

* See *The Living Church* for May 4th, *The Churchman* for May 11th, *Southern Churchman* for May 4th.



The latter part of the procession. The two men leading are Archdeacon Thomson and the Rev. Mr. Woo

graduates of Boone Divinity-school. Except for one priest and one still younger deacon, they form the entire staff of the Chinese clergy in the Wuhu District. On the Sunday after Easter, at the close of the first Wuhu Synod, they are to be advanced to the priesthood by Bishop Huntington. Following this little band of deacons in the first section of the procession were clergy, Chinese, English and American, from the districts of Shanghai, Wuhu and Chekiang in the East, and from that of the remote West China. To the presence in Shanghai of many refugees from disturbed sections of the country, was due the attendance of so many clergy of the English missions.

Leading the second part of the procession were two missionary veterans whose presence carried the mind back through more than half a century of faithful labor for the Church in China. They were the venerable Archdeacon Thomson, now in the seventy-ninth year of his age and the fifty-fourth of his mission service, and his somewhat junior colleague, the Rev. H. N. Woo. The peculiar debt of the China Mission to the archdeacon should never be forgotten. In 1865 the Civil War in America and the death of Bishop Boone in China, had reduced the mission to its lowest ebb. After twenty years of heroic sacrifice the continuity of the mission work in Central China would have been completely broken but for the unwavering devotion of the Rev. Mr. Thomson, assisted by the late Rev. Mr. Wong and by Mr. Woo—then a young catechist. It should be remembered, too, that to the archdeacon's foresight, back in the eighties, was due the first permanent foothold of the Church in the present Wuhu District. It was he who acquired for the mission the first piece of land at Wuhu. This was situated on Lion Hill in a most strategic location, and furnished the nucleus, which has grown under the Rev. Mr. Lund into the present splendid compound of nearly twenty acres. The presence of these two venerable men on this occasion was a benediction and an inspiration to all their younger brethren,



ENTERING THE CHURCH

who are reaping where they have sown.

Bishop-elect Huntington, walking alone in this part of the procession was followed by his two attending presbyters. Of these, the Rev. Y. L. Li, of St. James's church, Wuhu, has the distinction of being the senior presbyter of the Wuhu District, and is for the time being the only Chinese priest therein. He is a man of devout spirituality and wide influence. The Rev. Edmund J. Lee, the other attending presbyter, is well-known for his splendid work at Anking, and in the absence on furlough of the Rev. Mr. Lund and of the Rev. Mr. Lindstrom, is the senior foreign presbyter of the new district.

The four bishops bringing up the rear walked in single file. First came Bishop Malony, of the English Mission in Chekiang, which adjoins the Shanghai District on the south. Next was Bishop Roots, of Hankow, whose overburdened shoulders were now at last to be somewhat relieved. Then followed Bishop Cassels, for a quarter of a century the indomitable leader of the English Mission in West China, which extends the jurisdiction of the Church to the confines of Thibet. Last of all walked Bishop Graves, for the third time to preside at the consecration of a fellow-bishop for our China Mission. The thought of his nineteen years of service in the episcopate and of the great things God has wrought during that time for His Church in China, filled all hearts with gratitude that such leadership had been granted the China Mission. For the influence of his strong, statesmanlike personality, making for stability and unity, is recognized throughout the eleven districts of the Anglican Communion in China.

The arrangement of the bishops and clergy in procession has been given full comment, the better to accord with the excellent photographs which were obtained. Of the service itself little remains to be said that has not been described elsewhere. The beauty and impressiveness inherent in the Order of Consecration were accentuated by the personality of the chief participants, by the reverent earnestness of the whole congregation, but above all by the missionary potentiality of the spiritual forces represented for the regeneration of the great Chinese people.

The Order of Service, most artistically printed and illuminated, was one of the many details that exhibited the beauty and harmony of perfect pre-arrangement for which the Rev. G. F. Mosher, the master of ceremonies, and Professors F. C. Cooper and M. P. Walker, the committee of arrangements, deserved such high praise.

One would naturally expect that the Liturgy would have been taken from the

Chinese Prayer Book, as was the case at the consecration of the late Bishop Ingle, at Hankow, in 1902. This, however, was not the case. Wuhu, Hankow and West China are Mandarin-speaking districts; Shanghai, where the service was held, is not; and in Chekiang, from which Chinese representatives were also present, the dialect differs from both. To have used a Chinese liturgy would have debarred considerable portions of the congregation from full participation. On the other hand, it is a striking indication of the high standard of education among our Chinese clergy and many of the laity, that the English liturgy, which was used throughout the service, was better understood by a majority of the Chinese present than any one of their own dialects would have been.

The music was beautifully rendered by a choir composed of missionaries and Chinese students of St. John's, with Mrs. F. C. Cooper at the organ, and with the hearty support of the whole congregation.



Left to right: Bishop Graves, Bishop Roots, Bishop Huntington, Bishop Cassels, Bishop Molony

Past friendships and future loyalty for the bishop-elect were evidenced by many personal gifts. From Bishop and Mrs. Roots came the bishop's robes, and from his co-workers in the Hankow district the robe-case; from the Wuhu District the pectoral cross and episcopal ring—the former from the foreign staff, the latter from the Chinese Christians as a whole. The Bible delivered to him by the presiding bishop at the time of his consecration was a token from the Rev. Mr. Mosher of a friendship dating from their seminary life together; while a Prayer Book and Hymnal, bound together, were the gift of Mrs. E. Walpole Warren, of New York, upon whose substantial interest the development of the mission station at Wuhu in recent years has so largely depended.

Bishop Huntington has an inherited background of church training, coming, as he does, from an influential Church family of Connecticut. A bachelor of arts of Yale, and a graduate of Berkeley Divinity-school, his scholarly tastes have not only kept him in touch with the progress of religious thought at home, but have secured him a solid equipment in the Chinese language and literature. It is, however, in the field of practical mission work that his common sense, conservative judgment and unsparing labor have accomplished most. Finally his qualities of heart received impressive testimony from his old friend and fellow-worker, Bishop Roots, in his charge to the bishop-elect at the close of the consecration sermon. After reference to his seventeen years of devoted service in China, he spoke with emotion of the Christ-like love to which he had given witness in the reclamation of the outcast beggar boys through the Ichang Trade School. With a final allusion to his text: "Feed my lambs, tend my sheep, feed my sheep," the bishop recognized in that work the spirit of obedience to the Master's command, which carried into his larger ministry as chief pastor of souls would meet with the richest blessing.



"THERE IS NO PLACE SO SILENT AS THE DESERT"

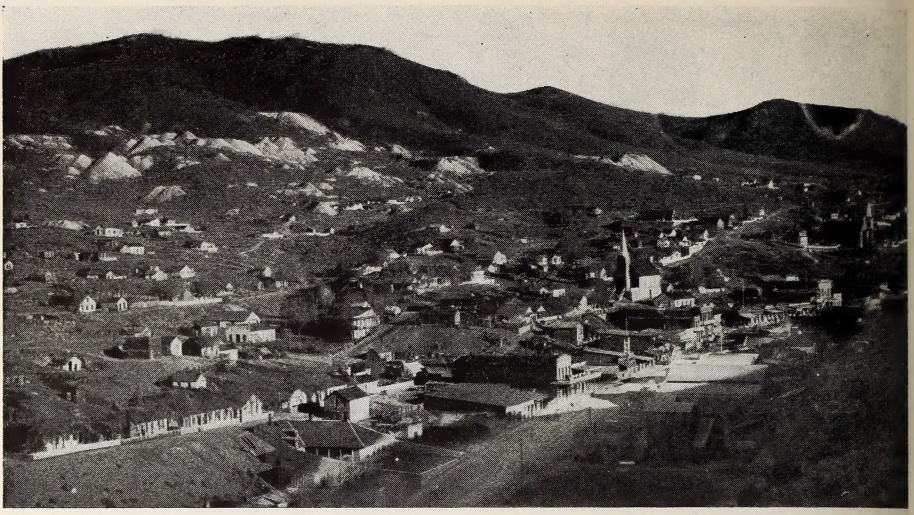
THE CALL OF THE DESERT AND THREE WHO ANSWERED IT

By the Right Reverend H. D. Robinson, D.D.
Bishop of Nevada

I.

IN all the wide world there is no place so silent as the desert. It stretches far away to the dark mountains which have stood for thousands of years on its borders, in silence so deep as to be almost terrifying. One day, not many months ago, I started alone from a little settlement of some fifty people and climbed a mountain. Very soon the settlement was lost to view because a spur of the mountain stood in the way. For a long time I climbed through scarred and jagged rocks until at last, weary almost to exhaustion, I reached the summit.

Seated on a big rock of black lava I looked about me. Far below on every side was the spread of the vast desert. Here and there were mountains, some a hundred miles away. Away to the south I saw the gleaming of a snowy peak like a diamond on the breast of a maid garbed in brown velvet. There was not a living thing to be seen, not even a bird. So oppressive was the silence that I spoke aloud and the sound of my voice thrilled me with a strange fear. A long, long time ago—maybe a million years—these mountains staggered and roared like giants in agony. Their tops yawned and their sides were rent apart, while gushes of molten lava and bursts of hot cinders



A NEVADA MINING TOWN

were thrust out and flung into the desert below until it became a fiery furnace. Since that day the mountains have been silent. They have not even whispered. Yet the desert calls.

Not all of Nevada is a desert—not quite, but nearly all. One might wander for weeks, if such a thing were possible, and never find a drop of water. Then he might see a high mountain glistening white on its very summit, and he would be sure that this was the glint of perpetual snow. It is a wonderfully beautiful sight, but there is more than beauty in it. Follow down the mountain side the stream fed by the melting snow, and in the valley you come upon a patch of green in the desert; a house stands amid waving crops of grain and alfalfa. Possibly there are several houses, with people living contentedly in them.

There is such a range of lofty mountains in the eastern part of Nevada. It is called the Clover Range, and is about fourteen miles long. On the summit you may see the snow all summer long. I have stood in the valley, close to the base of the mountains, where apples, plums and strawberries were growing, and seen the snow whirling from a dark cloud far up the mountain side. Fourteen miles long is this valley, but not very wide—perhaps a mile or two. Midway we have a church. When we are able to hold service in it, the ranchmen and their families come from seven miles on either side. Fourteen miles long, and then the desert. A mile or two wide, and then the desert. These people are in the very midst of the desert; but they have conquered this bit of it with water. Thus people may live in a few parts of the desert; and at least one thing that calls them there is: Water.

I once went down into a very deep hole on the side of a forbidding mountain in the desert. Somebody told me it was 3,300 feet deep—more than half a mile. I did not go to the bottom because it had 1,000 feet of water in it; but I went down to the water. From this point tunnels ran in every direction. They were lighted by electricity, and 500 men were digging out the rock with shovels, pickaxes and steam drills. As fast as the rock was broken up they shovelled it into small cars, and then pushed the cars along a slender track to the hole through which I had come down. There they placed the cars on an elevator, and they were quickly shot a half-mile to the surface. I inspected some pieces of the rock very carefully. They were not much to look at. I have seen more at-



THE NEW CHURCH IN CLOVER VALLEY

ractive rocks many a time which no one eemed to care for. But these had gold nd silver in them. That is why 500 nen were toiling with pick and shovel o tear these dull rocks from the depths nd send their values into the markets f the world.

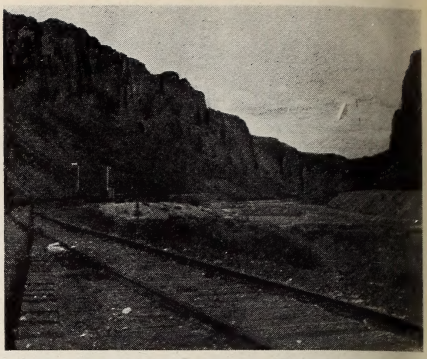
So it is that the desert has wrought the rowns of kings. So it is that the desert as helped furnish the medium of exhange for the people of the earth. So t is that princes pay their coin for leasure and peasants for their slender eeds. So it is that good is done and vil is wrought. Gold is the happiness nd wretchedness of the world. It is not ound in green fields, nor under the hade of trees, nor among the flowers. Fields and trees and flowers are the hings that God has touched caressingly; He has breathed beauty upon them. Amid such gentle loveliness we should ook for gold in vain. To find it we nust go to the mountains, and these are often in the desert, amid appalling desoations where a blade of grass would vither and die in a day. There is avagery and terror in the gloomy anyons. The black rocks seem to have wrinkled and threatening faces. As the night falls, the wind moans solemn warnings: "Depart, this is forbidden ground. Depart, or die!" It is as if God had cursed the place where gold is found. Yet here is the call, the second and most compelling call of the desert: Gold!

II.

There was once a man from Indiana, named Joseph Cruikshank Talbot. He was good, and big, and splendid. The love of God was in his heart, and his heart was in his hand.

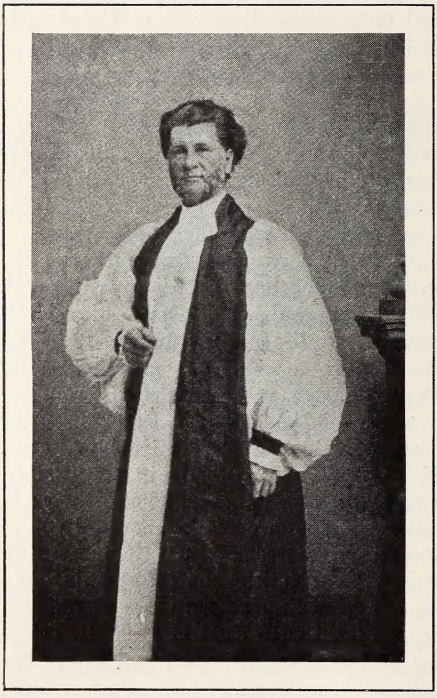
Just fifty-two years ago, on the fifteenth of February, Joseph Cruikshank Talbot entered the doors of Christ Church, Indianapolis, a priest. Two hours later he came out a bishop. His was a superb task. He had been appointed by the General Convention of 1859 as bishop of the entire Northwest. There were no railroads in the Northwest in those days. The good bishop was obliged to travel over the mountains and deserts on horseback or in lumbering stages; these failing, he could walk. We can imagine him at the close of many a day, covered with dust and alkali, arriving on the stage at a mining camp. We can see him, a sturdy figure of a man, going from cabin to cabin, from saloon





TWO METHODS OF TRANSPORTATION

to saloon, bidding the folk come to hear his Gospel message in the evening. Then at night we can see him again in a rough dance hall preaching the gospel of peace. They were a rough people in the Northwest fifty years ago. It was distinctively a man's country, as some of it is to-day. There were hundreds of places, all of them small and some of them riotous, where Bishop Talbot had to deliver his message. It took him two years and seven months to get as far as Nevada.

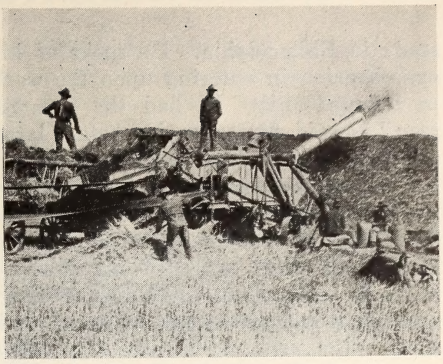


THE RIGHT REV. JOSEPH C. TALBOT

In September, 1863, he arrived in Virginia City, then in the midst of its great gold excitement; 30,000 people were there. It would seem that the mad scramble for gold would cloud every other human interest; but it was not entirely so. Bishop Talbot had been preceded by the Rev. Franklin S. Rising, of Bergen Point, N. J., who had been sent as missionary to Nevada by the American Church Missionary Society. It took Mr. Rising forty-nine days to go from New York to Virginia City, sailing by way of the Isthmus of Panama. He held his first service in the United States District Court-room, where he administered the Holy Communion to fourteen communicants. He then organized a vestry, and they at once assumed his support, returning his stipend of $150 to the society. In four months a $30,000 church was begun, and by Christmas time it was finished without debt. Thus when Bishop Talbot arrived he found a rector and a goodly church awaiting him.

On the 11th of October the bishop consecrated the church, and on the 18th he administered the rite of confirmation to thirteen persons in the church, and in private to one who was ill. Then he left Virginia City, never to return. He became the Assistant Bishop of Indiana in 1867.





TWO PRODUCTS OF NEVADA

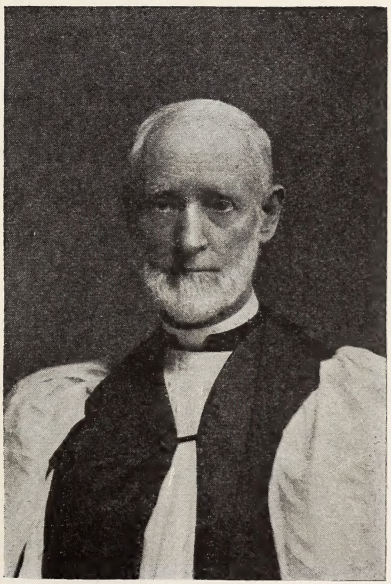
III.

By this time the Rev. Mr. Rising had left Virginia City because of ill health, and the vestry called a young priest from New Jersey who was destined to do a unique work in the American Church. Ozi William Whitaker was a frail-looking man, but his looks belied him. No man who ever lived in Nevada has left so deep an impression upon the State. Even to-day, after the lapse of forty-five years, you may find the picture of this gentle, godly man here and there throughout the State. Only yesterday afternoon I saw it in a home in Reno. Never was there a more patient face, nor a more kindly. There is strength in it, too — wonderful strength; but the patience and kindliness are so evident that one does not see the mark of power at first. When found it gives a tone of dignity and even beauty to every line.

Two years and a half after he had assumed the rectorship in Virginia City, Mr. Whitaker was consecrated Missionary Bishop of Nevada and Arizona in St. George's Church, New York. Later on he was relieved of Arizona. For seventeen years he labored here as Bishop of Nevada, and left an impression of his personality that has lasted amazingly.

In 1887 this self-denying servant of Christ reluctantly accepted a call to become Assistant Bishop of the great Diocese of Pennsylvania. I say *reluctantly*. There had been mining reverses. The population of Nevada had at that time dwindled to so low an ebb that the interests of the Church could best be conserved by placing the work under the Bishop of Utah, thus saving the expense of maintaining a separate jurisdiction. It was in a spirit of loyalty to the Church that Bishop Whitaker resigned Nevada, against his desire, and eventually became Bishop of Pennsylvania.

Three years ago I sat with him in his



BISHOP WHITAKER

study in Philadelphia. He spoke of his apprehension in entering upon the work in Pennsylvania. "I had the greatest fear," he said, "in appearing before large congregations in the city churches. I had become accustomed to small gatherings in mining camps on the desert. In those days we missionary bishops never went to the East to tell of our work. I had been away from the East for many years, and had grown out of touch with it."

"I think I can understand your feelings, bishop," I said.

"No, you can't," he replied, and his voice rang out with a vigor that astonished me.

"I remember," he went on, "one church in my diocese particularly. On the first Sunday I was to preach there the service had proceeded to the hymn just before the sermon. On the side of the chancel, a door was open leading to the vestry room. On the other side of the vestry room a second door was open, disclosing a view of lawn and shrubbery." "Bishop," he said, and he placed his hand on my knee, and looked at me with all but sightless eyes—"*Bishop, I had a good mind to cut and run for it.*"



A PIUTE HUT



ON THE STEPS OF THE CHURCH THAT WAS BURNED
Miss Taylor is seated on the right with a child on her knee

IV.

A hundred Piutes were watching a conflagration. Some of the women had babies on their backs. It was a helpless looking crowd. Perhaps they saw, framed in the fire, the face of a woman. Indians rarely forget a face. It was at Christmas-tide, too, and Christmas-tide always brings memories. The woman whose face they remembered had left them two years before. She had gone to her long home. She had been friend, counsellor and servant to these bronze-faced children of the desert for fifteen years. She knew every man, woman and child on the reservation; and they knew her and loved her. Every day when they passed the small frame church and the cheap little house in which she had lived they must have remembered her. When her name is spoken to-day the Indian women are silent, and look far off in the distance wistfully. They still feel the touch of her hand.

You can see, then, that they must have remembered her this last Christmas-tide as they watched the church and the house—her house—yielding to the flames. Yet they had not much to say; Indians are silent people. A few said, "God's house gone"; but that was all.

Fifteen years of life on the desert, serving a lowly people, is not an easy task. Would you do it? Marian Taylor is at rest; but her work lives.

What called her to those fifteen years of sacrifice?

It was many years ago that a great missionary bishop saw in a vision a man of Macedonia. The man stood and besought him, saying, "Come over into Macedonia, and help us." The bishop heard no voice, for no man of Macedonia really called. He did not call the missionary bishop, probably because he did not want him. Men of Macedonia usually wish to be let alone; they desire no interference from outsiders. The bishop certainly knew all this, because, as the record plainly says, he concluded that *God had called him;* and so he went.

To some men it is given to heed the call of water; but they may refuse it. To others it is given to heed the call of gold; but they also may refuse it. Those were not the calls that came to Talbot, Whitaker and Marian Taylor. It was God who called them, and they could not refuse.

That is how the desert calls.



A VIEW ON THE PYRAMID LAKE INDIAN RESERVATION

An Oregon missionary voices the opinion of those best informed in saying:

THERE is strong need of making extraordinary efforts to Christianize our western country in these next few years. Colonists are coming out in larger and larger numbers. Railroads and irrigation projects will soon make it a very different land from what it is at present. But it threatens to be a practically *godless* land. This great Northwest is going some day to play a prominent part in the politics and government of our whole country—more than that, if, as many tell us, the Pacific is to be the future place of power, if our country is to come into close relations with the awakening peoples of the Orient, is it not of vital importance, not only for ourselves, but for our influence upon those nations, that it should be a Christian country? It certainly seems to me that it is.

TWO MUSHERS AND AN ORDINATION

By Eustace P. Ziegler



Rev. W. H. Ziegler

TWO mushers are travelling the Valdez-Fairbanks trail; one in the lead is on snowshoes, making a way for the six dogs and the heavily-loaded Yukon sled which careens from side to side. The buckskin bindings creak, and the panting of the dogs is broken occasionally by "Mush on!" or by some stronger ejaculation from the man in the rear.

"I say, 'Two-step,' how long we got?"

"We're doin' fine; we'll hit Valdez at 9:30; then you can get your eyes fixed up and report. This 'subpeany' says ten o'clock Friday morning. Eleven days ain't bad for the trip."

We will follow these two fur-clad men into town. They halt in front of the court-house and one goes in, where a little more time is given him in consideration of his condition, to return the next day and answer the subpoena.

"I say, 'Two-step,' Bishop Rowe's in town; he's agoin' to ordain that young feller we seen buryin' 'Shelly' the last time we hit this here camp. He's agoin' to give him papers as a first-class sky-pilot plyin' in Alaska. The kid's from 'Nee-York,' but he's on the square. His brother has the Red Dragon at 'Cordovy.' Let's go around to Eagle Hall and see the big 'pot-latch' pulled off. I'd like to see the bishop too."

So after having spent a while on a high stool, disposing of some ham and eggs, they made their way to Eagle Hall. The place was crowded, more than two hundred people being present. The platform was beautifully decorated so as to resemble the chancel of a church. Some real and some artificial flowers added glory to the occasion.

In the rear sat our two friends, nodding to acquaintances of the trail and town.

"I say, 'Two-step,' that young feller is the fourth son of his father to go in for sky-piloting. Their old man ran a Church school back in Michigan. Young Marshall, at the hardware store, used to get 'tanned' by him occasionally. Funny, eh! The first time I heard the kid preach he got up in the middle of the floor of Jimmy the Goat's place at Chitina. Jimmy turned the place into a church for the time bein', and the kid says, sort o' like this: 'St. Paul says,' then he hesitates; 'St. Paul says,' then he stumbles again. The third time he mushes right through and says real loud: 'Well, I forget what St. Paul says, but anyway,'—and he goes on for a hair-raisin' sarmin. It was good, and the kid is thar at preachin'; his doctrine is good enough for mine."

The ordination service lasted about an hour and a half, a fine choir of eight rendering the music. The bishop preached with his usual power, direct and vital words, inspiring, as always, to his companions of the trail. The bishop needs no introduction to anyone in Alaska; they all know him. As he passed down the hall after taking off his vestments, the first man to greet him with the words, "Hullo, partner!" was our friend "Two-step." The last time they had met they were driving dogs in opposite directions through the white wilderness, but each knew the other as a real man, resourceful and courageous.

A VITAL NEED

HOW to obtain an adequate supply of pure water is one of the most serious questions confronting the Church's representatives in the mission fields abroad. It may seem like a very petty detail compared with the greatness of the cause that calls our friends to the front. But it is a vital matter, and until the question is satisfactorily answered the missionary is always in danger. True, he takes the precaution of drinking only such water as has been boiled. Practically every station faces this difficulty. It has just become acute in Wusih and Soochow, two of the most important stations in the District of Shanghai. Bishop Graves writes:

"There is another case of typhoid at Wusih. As you know, the water supply for the Wusih compound is drawn from the canal that surrounds the city and partly from the well on the place, which Dr. Lee has just condemned as unsanitary. Soochow is quite as bad. The only safe water that they get is what they collect in jars when it rains. For some time the people at Soochow and Wusih have been agitating the question of artesian wells."

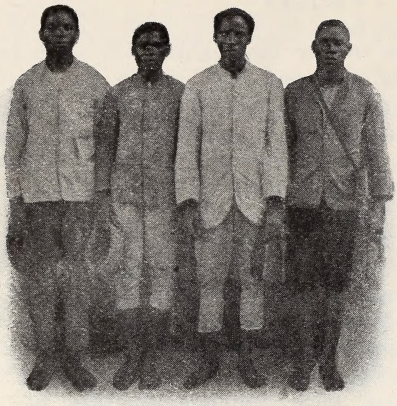
This plan seems to be entirely practical. A number of such wells are in operation in the neighborhood of Wusih and Soochow. The bishop has gone into the matter thoroughly with some local engineers and finds that a well can be driven and equipped for $950. He asks that he may be authorized to begin work at once in both places. This involves a total expenditure of $1,900. Bishop Graves says:

"I consider that it is one of the most necessary things for us to do for the health of our missionaries. In Shanghai, as you know, we are able to use the supply of the Shanghai Water Works, and since we have been able to do this there has been less sickness in the schools and amongst the missionaries at Jessfield. The Board could hardly make an insurance which would pay better than to put down these two wells."

Unfortunately, the Board of Missions has no funds which it can appropriate for the driving of artesian wells, vital as they may be for the health of the mission staff. The only thing it can do under the circumstances is to lay the matter before the people of the Church and ask them to send to it as quickly as possible such gifts as each may desire to make, in order that our missionaries may be safeguarded from the constant danger of serious illness through the use of impure water. Gifts may be sent to Mr. George Gordon King, Treasurer, marked "Special for artesian well fund."

THE LATEST ARRIVALS AT EPIPHANY HALL, CUTTINGTON, AFRICA

THE institution quartered in Epiphany Hall, Cuttington, continues to do a good work and is gaining a widespread reputation. The public examinations, held semi-annually, reflect credit on the workers there. The appropriation for its maintenance provides for seventy-six boys; but there has been such a rush of applicants for admission that the number has been increased more than fifty per cent. and still they continue to come —both natives and Americo-Liberians. A few days before I left Cape Palmas four promising-looking native boys went there all the way from Piccaninycess, about fifty miles from Cape Palmas (coastwise), and presented themselves to me in Harper, saying they had heard of the big school and desired to go there —that another of their comrades would come for the same purpose in the fol-



lowing week. They are just the age when the inducement to go down the coast to earn money is strong; in fact, they had already made several trips; but instead of going again they have decided "to learn book." I did not have the heart to turn such applicants off, and so wrote to the principal to admit them under a special arrangement. Before leaving, the accompanying photograph of them was taken by my son.

Never in the history of the mission has such a desire for book-learning been manifested, both among native boys and Americo-Liberians. The 125 boys at Cuttington are nearly equally divided between the two classes; for it is a settled policy with us to give both equal advantages in school and Church work. The number could be greatly increased in a short time if the needed facilities to care for them were provided. We should be in a position to admit every applicant, especially those from heathenism. Then, too, the boys should be taught trades as well as books. Funds provided for this purpose would accomplish great good in this missionary district.—*Bishop Ferguson.*

THE CHINA FAMINE

A MESSAGE FROM BISHOP GRAVES

MANY Church people have sent their gifts for the relief of the famine sufferers in China to the Board of Missions, and have thus given the Board the privilege of forwarding remittances to Bishop Graves as chairman of the Central China Famine Relief Committee. The secretary of the committee, writing to the Board of Missions, says:

"We have from time to time received notice through our treasurer of your frequent and very liberal remittances for the work of famine relief. On behalf of the committee I wish to express our deep appreciation of your help and cooperation. Will you kindly express our very hearty thanks to those who have helped in the work of raising funds, and to all who have contributed.

"There are now over 80,000 sufferers at work on ditches and dykes who, with their families and those who are receiving free relief, make a total of 400,000 persons who are being fed. Over sixty missionaries are giving their full time to the supervision of this work.

"There are still over a million people whom the committee has been unable to reach, and who ought to be helped. It is impossible to get accurate figures, but it is probable that the daily loss of life is greater than that caused by the loss of the *Titanic.*

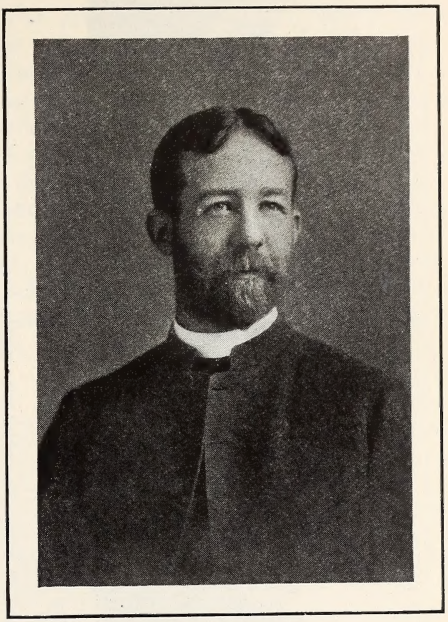
"We have been making every effort to induce the Chinese Government to take immediate action on a large scale, and but for the complications caused by the Belgian loan, a famine loan of $1,000,000 would have been available a month ago. We have every hope that this money will yet be forthcoming, and it may be of very great use in following up the work which we have begun."

To April 23d the committee had received from all sources $303,000.

THE NEW BISHOP OF WUHU:

HIS PAST SUCCESSES AND FUTURE RESPONSIBILITIES

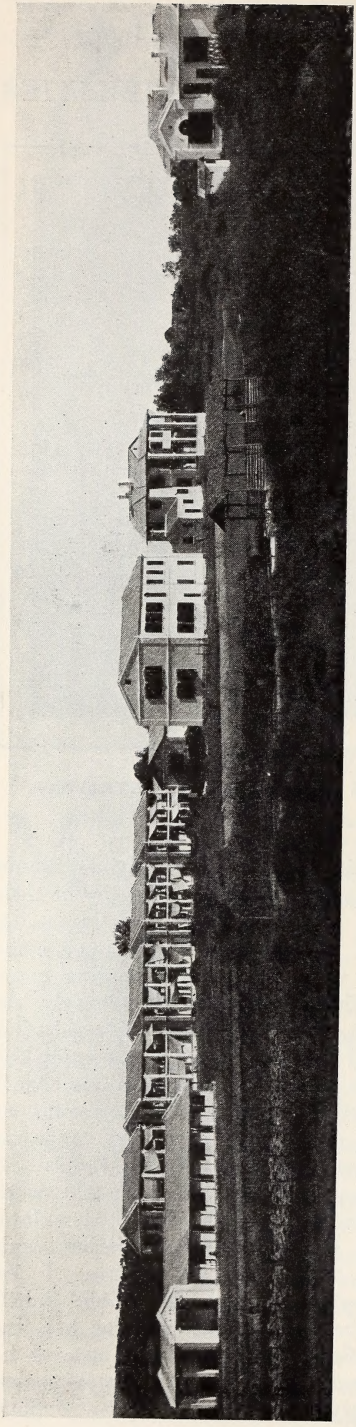
THE Right Rev. D. T. Huntington belongs to old Connecticut families, and spent his early years in Hartford. He is a graduate of the Hartford High School and of Yale College, and it was while pursuing his studies in New Haven that he decided to devote his life to missionary work in China. He was graduated at the Berkeley Divinity-school in 1895, and was ordained to the diaconate by Bishop Williams, of Connecticut. A few weeks later he sailed for China. Mr. Huntington was placed by Bishop Graves—at that time the sole bishop of our American Church in China—at Hankow, 600 miles from the coast. There he learned the language and engaged in the various activities of the mission. After about five years he was sent to take charge of the work at Ichang, 400 miles further up the river, and 1,000 miles from the coast. At this important frontier station, Mr. Huntington served the Church for eleven years and built up a remarkable work. He found at Ichang a missionary residence, a church, a small school for boys. He leaves there a large school for boys, with thirty boarders and seventy day scholars; a girls' school with thirty pupils; the unique Trades School for destitute boys, and a large industrial lace and embroidery work employing over 150 women, founded by his aunt, Miss M. C. Huntington, for seven years a valuable volunteer worker in Ichang. In addition to these institutions, Mr. Huntington carried on for several years a normal school, which was later moved to Hankow. He also held weekly services on the British gunboat stationed at Ichang. During his administration the missionary compound was enlarged and a new compound, made necessary by the rapidly growing work of the Trades School, was acquired.



THE RIGHT REV. D. T. HUNTINGTON

Working much of the time almost single-handed, and with the care of these various institutions, it was impossible for Mr. Huntington to do much evangelistic work in the surrounding country, although such work strongly appealed to him and he saw the need of it. Some of this, however, he accomplished. In THE SPIRIT OF MISSIONS for April, 1911, will be found an interesting account of a long journey made to Szechuen. On this trip he walked 340 miles and travelled by boat 200 miles. He found the country densely populated and in great need of Christian work.

The most unusual feature of Mr. Huntington's work is the Trades School which he founded in 1907 for homeless and suffering children, who but for his care would have perished from neglect and starvation on the streets of Ichang.



PANORAMA OF THE TRADE SCHOOL, ICHANG, CHINA

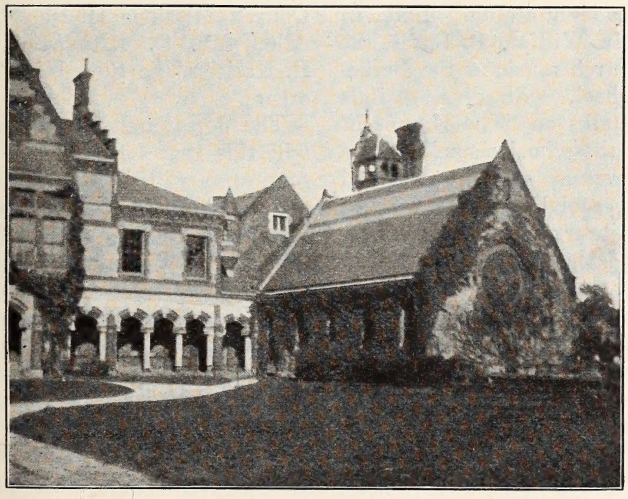
It is not the fault of these street children that they are beggars. Some are orphans of the city, but a large number of them come down the Yangtse from Szechuen. The boys are picked up by junk masters to help bring the Chinese junks down the river through the gorges, for small pay; but on the return trip the work is too hard for boys, so the junk master tells them he has no further use for them and they are mercilessly cast adrift in Ichang, hundreds of miles from home, absolutely without friends, and have no resource but to beg.

The buildings of this school, all of them new, are situated on a six-acre compound about a mile and a half from the other buildings of the Ichang mission. There are 150 boys now in the school, divided into families, twenty or thirty living together in each of the five cottages built for this purpose, each cottage being under the supervision of a competent Chinaman. Near by is the house where Mr. Huntington lived, now occupied by his successor, and here he had living with him some of the older boys who had shown special abilities. These he was hoping, through this close and constant association, to train for future work as evangelists. Next to this is the schoolhouse and refectory, and not far away the infirmary. A long one-story building contains the workshops where the boys are taught the various trades which will enable them to support themselves and to live honest, self-respecting lives. They are taught carpentry, brass-work, shoemaking, tailoring, barbering and gardening. The boys make all their own clothes and shoes, raise vegetables for their own food, and keep pigs. They are also in school for three hours every day, taking a course of study in Chinese, arithmetic and the Bible. Their manner of living is genuinely Chinese, and suited to their class, so that on leaving to pursue their various trades they will still be accustomed to the simplicity of Chinese artisan life.

It must have been a severe wrench to Mr. Huntington to leave this work to which he has devoted so much of his youth and strength, and to which indeed he has given all he had to give; and on the other hand these young Chinese whom he has rescued from suffering and death, and whose loyalty and affection he has won, will deeply feel the loss of their beloved master. Happily for them, one who has for years been interested in this work has taken it up. The Rev. R. E. Wood, a missionary in China since 1898, has been transferred by Bishop Roots from the Wuchang station and placed in charge of the Trades School.

Mr. Huntington's devotion and energy, combined with sound judgment and executive ability, have placed the work at Ichang on such a foundation as must be a source of satisfaction and encouragement to his successors.

The jurisdiction of Wuhu, which has now become Bishop Huntington's charge, comprises the Province of Anking and that part of Kiangsi lying north of north latitude 28. The district has but few workers and few buildings in the midst of an immense population, great numbers of whom at the present time are starving as the result of flood and famine. It is no light burden which the bishop has taken up. May the Church in America, which lays it upon him, strengthen his hands!



REFECTORY AND CLOISTER

CONFERENCE FOR CHURCH WORK

Cambridge, July 6th-22d

THE programme of lectures to be given at the fourth annual Conference for Church Work has just been issued by the chairman, the Rev. Max Kellner, D.D., and its make-up emphasizes once more the three-fold object the Conference has in view: To deepen the spiritual life of those who attend; to instruct them into an intelligent understanding of the Church's teaching; and to equip them as far as may be for the Church's work at home and abroad. That the object and the work of the Conference have

been appreciated is shown by the steadily increasing number of men and women who have attended the sessions—from fifty in 1909 to over one hundred and twenty-five in 1911.

The Conference this year, as in the past, is to be held at the Episcopal Theological School, Cambridge, July 6th-22d. This location, because of the adequacy of the seminary buildings, the delightful proximity to Harvard University, historic sites and the attractive facilities for recreation, has proved a boon to the sessions of past years. Four hours of each morning are to be devoted to lectures and study classes, of which, however, each student may elect only three. The early afternoons will be left open for tennis on the Jarvis Field courts, for boating on the Charles River, and for sight-seeing. Late in the afternoon Mr. William B. Davis, the instructor in church music at the Berkeley Divinity-school, will give recitals and illustrated talks on "The Hymns of the Church" in the school chapel. In the evenings conferences and lectures on missionary and social subjects will be held in the new library hall. Among these lecturers will be the Right Rev. Philip M. Rhinelander, D.D., Professor W. S. Urban, of Trinity College, the Rev. Arthur W. Moulton, Miss Vida D. Scudder, the Rev. Stuart L. Tyson and others.

The morning hours will be filled completely with courses of instruction. During the first hour of the first week the Rev. Francis B. Blodgett, adjunct professor of the literature and interpretation of the Old Testament in the General Theological Seminary, will give a course of six lectures on "Jeremiah: the Man and His Message." During the corresponding hour of the second week the Rev. Stuart L. Tyson, of the New Testament department of the University of the South, will lecture on "Studies in St. John's Gospel." The second morning hour of each week will be devoted to a missionary study of Japan, the subject upon which the Board of Missions desires to concentrate interest during the winter of 1912-13. The various classes were arranged in consultation with the missionary secretaries and will be conducted by experienced teachers suggested by them. The third hour of the first week will be filled by Dean Hart, of the Berkeley Divinity-school, who will speak on "The Great Councils"; and the corresponding hour of the second week by the Rev. Henry R. Gummey, D.D., of Haddonfield, N. J., who will speak on "Primitive Worship and the Prayer Book." The fourth hour of each week will be devoted to classes in Sunday-school work and to classes on Social Ethics. These will be under the direction of the Rev. William E. Gardner, secretary of the Missionary Department of New England, Deaconess Goodwin, of the Church Missions House, Mrs. A. V. G. Allen, Mrs. C. B. Coleman, the Rev. R. P. Kreitler, the Rev. John M. Page, and others.

The devotional life of the Conference will this year be in charge of two pastors, who will in turn be in residence and will keep office hours in the Bennett Memorial Room, where they may be found by any member of the Conference seeking spiritual advice and guidance. The Rev. Edmund S. Rousmaniere, D.D., of St. Paul's Church, Boston, will be the pastor during the first week, and the Rev. Frederick H. Sill, of the Order of the Holy Cross, during the second week. The day will open with morning prayer in the chapel at seven o'clock, followed by a celebration of the Holy Communion. There will be noonday intercessions, and a sunset service with an address under the spreading branches of the chestnut "that shades the western window, Chapel of St. John."

The members of the Conference will board in the refectory of the school. The men registrants will room in Lawrence Hall, the women in lodgings. As registrations have already begun, early application on the part of those desiring to attend is urged. For information apply to Miss Houghton, 58 Garden Street, Cambridge, Mass.



A VARIETY OF CUBAN CONVEYANCES

PALM SUNDAY AT BACURANAO

By Archdeacon Steel

AUTOMOBILES constantly pass the door of the little wooden chapel at Bacuranao, filling it with clouds of dust and the odor of burning gasoline, which is not as that of incense. But the priest in charge of this mission does not yet ride in an auto when he goes to Bacuranao. He must make the trips in the same old way as of yore—trolley, ferry; trolley, *guagua;* it is almost a jingle is it not? Well, the trolley bells do jangle, and the sleigh bells jingle to the rapid trot of the mules along the hard stone roads, urged on by the shouts of the *guagero* (driver): "Arre! Camina! Anda! U-u-u-gh! A-a-a-ah!" These shouts are accompanied and punctuated by the "Crack, crack" of the whip of the driver, as the lash circles and sings in serpentine coils about head and ear, and rump and flank, and stings as it sings.

Look about you at your fellow-passengers: "10 *asientos*" (ten seats) is the legend you read on the *guagua* sign, but count the people! Thirty-two, as I live, and thirty-two varieties also! They shade all the way from the blackest of the black to the delicate white of the American señora who is passing through to her *finca* just beyond the pueblo.

Going, the *guagua,* which is a country omnibus, is laden with town stores; bottles of oil, which largely takes the place here of lard in cooking; bundles of dry goods; sticky pastries from the *dulce* shops; peddlers' packs; great strands of shoes tied by their strings and suspended from the shoulders; groceries of various sorts, and fighting cocks by the dozen; fighting cocks tied by one leg, and held in the hand; others in thin muslin bags, wriggling about and crowing from time to time; still others wrapped in palm leaves and tied with thongs of palm, their heads alone being free. They seem to be very resigned, if not content. They have been treated thus so frequently that I suppose they have learned to meet the situation philosophically.

Jingle, jingle, go the bells; click, clack the hoofs of the little mules, accompanied by the incessant urging shouts and groans and grunts of the *guagero*, and the singing staccato of the whip-lashes—lashes, for there are two of them, a shorter one for the nearer team, and a longer one for the leader.

The long, solemn rows of Spanish bayonets lift their snowy plumes into the dazzling sunlight; the tall, scrawny stalks of the century plants form green silhouettes against the purple horizon and the distant hills; the sparse groves of royal palms wave their twelve green fronds high above their clean and shapely stems; the arroyo jungle rings with the music of many-colored birds; great ox-carts are lumbering citywards, laden with the products of the country; the perspiring, sweltering mass of suffering humanity shuts its eyes and holds to its mouth its handkerchief,—if it has one,—as the automobiles roar past, scattering clouds of alkaline dust which stings and irritates and burns as it falls.

Fortunately the time of this trip is only three-quarters of an hour, so we may easily survive it. Now the little aldea of Bacuranao stretches its long single street under the shady roadside trees. Just in the middle of it, with its little wooden cross over the door, and its paper roof, stands the chapel in which the Sunday-school has its sessions every Sunday afternoon.

See the groups of children awaiting the arrival of the priest-in-charge; see how their little hands wave him a welcome as the *guagua* stops at the gate; and listen to their greetings, *"Como está, Padre?"* *"Bienvenido Padre"*—"How are you, Father?" "Welcome, Father."

The gate is unlocked, the Father enters, and going into the chapel, closes the door. Then he removes his coat, and opening the windows proceeds to sweep the floor. Then he arranges the books, and the papers, and the tickets, and the roll book, and takes out his silver flute, which has to serve the purpose of an organ, since that instrument is out of repair, and besides, there is no one to play it.

Going outside the *Padre* summons the boys with a gesture, and they come, one of them bringing a *machete,* a short broad-sword or long knife, which is the instrument-of-all-work in Cuba. With this potatoes are dug, feuds are settled, trees are trimmed, oxen are goaded, grass and weeds are cut, and with the *machete* the *guajiro* goes forth to battle.



THE SUNDAY-SCHOOL AT BACURANAO

The boys go about fifty feet into the grove in which the chapel stands, to a date palm, and proceed to cut some of its great branches, for this is Palm Sunday. Presently about twenty-five of them, with branches waving like those of the children of the Temple who came to welcome the

Christ on the first Palm Sunday morning, pass beneath the shade of the trees into the chapel, each little fellow removing his hat on entering, and preserving perfect silence, as they have been taught.

Then the service proceeds, for the girls have followed the boys into the chapel, all looking sweet and clean, dressed in snowy white with broad ribbons in their hair, and much imitation lace on their dresses. You would have supposed that they had come from American homes, instead of these palm shacks with thatched roofs and dirt floors. You would never believe that in those same homes the sheep and chickens and dogs, and even the pigs, are as much at home as the people. Indeed, you would be astonished could you see coming out of one of the most miserable of these huts some of the prettiest and most daintily dressed señoritas you ever saw.

At the beginning of the service a hymn is sung, and I wish you might hear it; for it is one of the greatest *crashes* you could ever imagine. Everybody is making a dreadful noise; one or two are singing, but the rest are shouting at the top of their voices, hardly one having the tune, nobody having the right time; nothing but a *howl* from beginning to end! Yet they seem to enjoy it very much, so possibly they are praising God "with a cheerful noise."

Their offering is small, for they are a very poor people. Rarely does a boy have a cent all his own, so one must not expect large offerings.

Do you see the lizards on the walls of the chapel, running in and out of the wall pictures, and even on the altar? They are innocent little things, but very startling to a stranger as they dart from place to place.

Dear me! What is the matter? All the children have run out of the chapel! Is there a fire? Or an accident? I see—it is a group of masqueraders; just a lot of young men in costume, with a French harp and a drum for music. Such sights are not unusual, even here in the country, yet all the children have to run out to see them! Had they been adults they would probably have done the same; so simple are the minds of these people.

Now they are all back again, and we can go on. I think you would be interested in hearing them tell what they know of Bible stories. It is very little, and it has taken a great deal of time, labor and patience to teach it them; but what they know, they *do know*.

Now we have to hurry, for the *guagua* will be along in a few minutes, and it will not wait for us. Here it comes now, and it is full again! This time the things carried by the people are different from those we saw on the way out; they are the products of the country, fruit, melons, chickens in great dangling bunches. A half-grown pig has just been brought in by a woman; its four feet are fastened together, and its mouth is tied, so that it cannot make a noise. She carries it by the legs, just as if it were a market basket, and does not seem to mind in the least. Thus in rural simplicity we journey back from Bacuranao.

¶

WRITING in the April number of *The East and the West*, the Rev. W. A. Wickham discusses "Robinson Crusoe and Missions," and, as a practical conclusion, urges all those who have an opportunity to encourage boys to read the book, especially calling their attention to its missionary teaching. Henry Kingsley said that "Robinson Crusoe" has sent generations of English boys to sea. "Why," asks Mr. Wickham, "should it not also send them to the mission field?" The quotations upon which Mr. Wickham bases his conclusions are interesting and suggestive, and go far to sustain his thesis, even though he himself is of the opinion that Defoe had no special personal concern about missions, but rather wrote what he felt would be acceptable to the people of his time.

NEWS AND NOTES

THE Rev. Thomas Burry, missionary in charge of the Church's work in the Isle of Pines, District of Cuba, died suddenly on April 25th. Mr. Burry had but recently joined the Cuban staff, but had been most successful in his work of ministering to the increasing number of American residents. Six congregations were under his care. Bishop Knight needs a man quickly to fill the gap.

¶

A deaconess in the domestic field writes:

PLEASE find cheque for $100 for China. Just an outward and visible sign of inward and spiritual thankfulness to Our Father, who has brought about such great blessings there. I have always felt great interest in the Chinese and longed to go and help them. The March number of THE SPIRIT OF MISSIONS, which reached me yesterday, makes me long to assist more than ever.

¶

BY an almost unanimous vote the convention of the Diocese of Washington last month adopted the following resolution, offered by the Rev. Dr. McKim:

"WHEREAS, It has recently transpired that government schools for Indian children have been placed under the teaching of priests and nuns wearing their distinctive religious garb, and that besides the insignia of the Roman Church in the schoolhouses, pictures have been placed on the walls, depicting the damnation of all save the adherents of the Roman Catholic faith; be it

"*Resolved:* That we, the representatives of the Protestant Episcopal Diocese of Washington, hereby put on record our protest against the use of government funds to support schools which are in reality no longer secular, but sectarian."

A MEMBER of the freshman class of Boone University, Wuchang, writes to President Jackson: "I have been studying in Christian school for more than five years, and have heard the doctrines of Christianity so instructive and righteous. I have long been making up my mind to be baptized. Now as my home let me have the liberty, I write this letter to apply myself to be a Christian not for any other means, but for the sake of my life and eternity. Awaiting for your favorable answer."

¶

ON May 7th and 8th there were over fifty earthquake shocks, some of them severe, in Guadalajara, Mexico. The greater part of the population is sleeping out of doors. On May 8th Bishop Aves saw many hundreds of people on their faces in the streets. The "Catholic Party," using the term in the political sense, was defeated in Guadalajara on May 6th, and the statement is now being circulated that the earthquakes are coming as divine retribution.

¶

OF the many practical ways of helping to create missionary sentiment throughout the Church, a Pennsylvania clergyman has hit upon a most interesting one. He is putting on small slips suitable for enclosure in envelopes, for use as markers in books or for more general distribution, a series of brief missionary poems and hymns not found in any present collection. One of these is Archbishop Alexander's stirring poem entitled "The Scorn of Job." Its four verses are of a thought-provoking character. Copies can be obtained without cost from the Rev. Alan Pressley Wilson, No. 217 North Second Street, Lykens, Penn. Undoubtedly Mr. Wilson will appreciate the courtesy of return postage.

ON March 17th Bishop Graves confirmed a class of thirteen at St. 'eter's, Sinza, Shanghai, prepared and resented by the Rev. K. C. Li.

¶

PLANS are under way to erect a memorial to the late Bishop Moule, English bishop of Mid-China for many ears. Bishop Moule reached China in 857 and remained in active service for ifty years. Even after his retirement rom episcopal duties in 1907 he re-ained in the field, doing such work as is advanced age would permit. A year go he finally returned to England and lied at the home of his brother, the Bish-p of Durham. It is probable the memor-al will take the form of a new building or the girls' school at Hangchow. The chool was started by Bishop Moule, nd two of his daughters have given heir lives to it. Bishop Graves, of Shanghai, is one of the members of the nemorial committee.

¶

THE second convocation of our youngest missionary district was eld in the pretty little town of Tulsa in Eastern Oklahoma. Be-inning on Sunday, April 21st, with he early celebration of the Holy Com-nunion in Trinity Church, the three days of the gathering were full of interest. Bishop Lloyd, President of the Board of Missions, Bishop Brooke, of Oklahoma, and the Department Secretary, the Rev. H. Percy Silver, were guests of the convocation. Bishop Lloyd preached at morning service, and with Mr. Silver addressed an enthusiastic missionary mass meeting at the Grand Opera House on Sunday afternoon.

The convocation proper began with Bishop Thurston's annual address on Monday, a plea for the restoration of devotion in the family circle. "More than money," said the bishop, "we need more loyal Church men and women. Let our emphasis this year be on the renewal of family devotion, that we may turn our own to the service of the Lord." After the address of the bishop the convocation organized for business. After hearing the report of Dr. Johnson, in charge of All Saints' Hospital, McAlester, it was decided to equip the "Bishop Brooke Room" in honor of the founder of the hospital, and the necessary funds were subscribed on the floor. The Woman's Auxiliary met on Monday afternoon and in the evening another missionary meeting was held at which Bishop Brooke spoke. A dinner and Round Table conference of men on Tuesday evening was the closing incident of a most successful and inspiring meeting.



SECOND ANNUAL CONVOCATION OF EASTERN OKLAHOMA

FORWARD MOVEMENT NOTES

THE rector of a Western Massachusetts parish, referring to the success achieved through the weekly offering plan, says: "The vestry, who were a little doubtful at first, are already elated with its success."

¶

THE rector of a Michigan parish, commenting upon his experience with the Forward Movement plans, strongly advises against any attempt to canvass the congregation by mail. "Some of the men flatly refused to 'canvass' except by letter. Out of seventy-five letters sent out in one district, with stamped and addressed return envelopes enclosed, six secured responses. Out of thirty-five personally approached persons, thirty-three responded. This was an object lesson."

¶

THE rector of one of the largest parishes in the Southwest says: "We have raised double our missionary apportionment and expect to put up a parish house this summer."

¶

THE every-member canvass in Christ Church, Seattle, has resulted in an increase of $200 a year for extra-parochial work, and an increase of $500 a year for parish expenses. One of the laymen, writing of the canvass, says: "Probably more important than the money gain was the interest gain—the man getting behind the affair was of great importance. Our finances are now in splendid shape—resources enough and to spare to meet our obligations."

¶

AFTER three months' experience with the duplex envelope system, a committee of the vestry of St. Matthew's Church, Berkeley, Cal., reports to the parishioners that, in its opinion, the change from the old single envelope to the new system was wisely made. During the first three months of 1911, th offerings through the single enve opes amounted to $107. The loose offe ings during the same time amounted $50, making a total of $157. For th corresponding months of 1912, the en velope offerings for the support of th parish amounted to $168, while the loos offerings have also increased, amountin to $53, making a total of $221. Durin the first quarter of 1911, the gifts fo extra-parochial objects amounted t $4.30. For the first quarter of 191 through the missionary end of the du plex envelope, the amount was $49.7 The parish finances, the committee say have never been in better shape. S Matthew's is one of the smaller parishe with only about one hundred commun cants.

¶

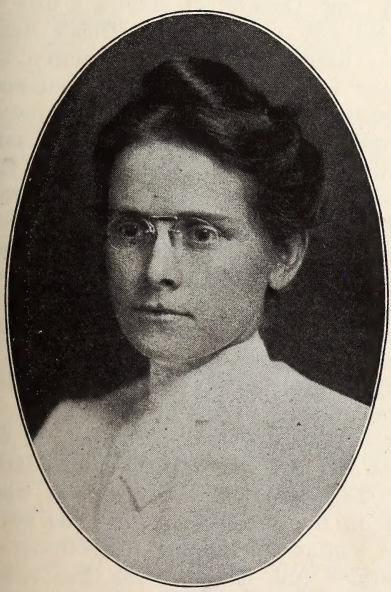
IN his annual address to the conven tion of the Diocese of Western Mas sachusetts, Bishop Davies expressed th hope that no single congregation, how ever struggling or poor, would fail t give something for the spread of th Gospel throughout the world. "Excee the apportionment if you can; meet i if you can; but, at the least, give some thing!" Western Massachusetts, h thought, had lagged somewhat behin other dioceses in New England, in adopt ing "new methods, which have bee tried and found efficient and successfu The every-member canvass and the du plex envelope have passed beyond the ex perimental stage. They have bee proved to work in large parishes as we as small missions. Here and there i my journeys I come upon an abandone mill, with silent, rusty, antiquate machinery. Let us not allow that t happen to our methods of missionar giving!" At a later session the con vention adopted a resolution strongl recommending to the congregations o the diocese the adoption of the duple envelope system for weekly offerings an the every-member canvass. At presen six of the fifty-eight congregations i Western Massachusetts are using th weekly offering.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. Robert E. Roe, our missionary at St. John's, Ketchikan, Alaska, writes as follows concerning the lamented death of Deaconess Louisa Smart, a short note on which appeared last month:

IN the early morning of April 10th, a noble, self-sacrificing life passed out into the wider circle of God's love. Miss Smart went about her work almost to the end. Her school was stopped at noon on Thursday for the Easter vacation; in the afternoon she directed the Indian women in their work of making the church bright and clean for the Feast. She was present at the services on Good Friday. Saturday morning she complained of not feeling well and remained in her room in the hospital, where she received her Communion on Easter Day. All was done for her that could be done; the two nurses of the mission hospital giving her a wealth of womanly sympathy along with the best professional care. But her work here was done; the Master called and vouchsafed her the fuller vision of Himself.



THE LATE MISS LOUISA SMART

Miss Smart was a native of Maryland, and had done missionary work in the mountains of Virginia, but felt that her duty lay in Alaska. It was some time before she could pass the necessary physical examination. It brought her great happiness, when in the fall of 1909 she passed this examination and was appointed on the staff of St. John's Mission, Ketchikan. She has done faithful work as teacher of the Indian school, in the two Sunday-schools of the parish and in visiting among both whites and natives.

The Indians especially have lost a good friend. She was always ready to give them any help in her power. Visiting among them at all times, carrying them simple dainties when they were sick, giving good counsel whenever possible, she will be greatly missed. Many an Indian in a broken way has expressed sorrow, and many an impassive face has shown real concern. Old Dick, one of her staunchest friends, asked me if it were really true. When I simply told him she had gone out from us, he said: "Too bad!" turned and walked away.

The influence of such a life will long remain with this whole community. As she lay dying she said at one time: "I would have done so much more for the mission if I could." And time and again she had me repeat that wonderful declaration: "I am the Resurrection and the Life," and she would say over and over again the closing words, "shall never die."

And indeed God's elect never die; they pass out into the everlasting life and leave their witness to that life and their influence to bless those who yet struggle on toward the rest that remaineth.

The school children gathered ferns and vines, the Indian women brought

what flowers they could, as did her white friends, and on Saturday, April 13th, in a mass of green and with the Easter flowers about, the last service was held in the church she loved and for which she had done so much. The church was filled, many standing, both inside and out; and all were there to render tribute to a beautiful life.

The rector accompanied the body to Seattle on the first stage of its journey back to Baltimore, where her relatives were waiting to take her to the final rest of the old Virginia family burying-ground.

How real such a life makes the splendid words of St. Paul: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of life, which the Lord, the righteous Judge, shall give to me in that day; and not to me only, but unto all them also that love His appearing!"

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*

Miss Harriet M. Bedell, our missionary among the Indians at Whirlwind, Okla., writes as follows:

I AM beginning my fifth year in the work and God has blessed us abundantly. Our school has more than doubled in attendance and we have a beautiful new church. We have now organized a boy choir. One of my friends at home has offered to furnish vestments for us. The older Indians as well as the young are delighted with the choir. The Indian is very religious, and when I told them the church would never be used for anything except for the worship of God, and would always be open so they could go in and be alone with God, they exclaimed heartily, "Min! Min!" They do go in, even some of the old Indians who are not Christians. Last week I went by request to visit some Indians in Geary, staying two nights in their home. I have my tent and enjoy these trips so much. The evening camp-fire was most interesting and the old man told many stories of early Indian life. I also told him why I had come to live among them. He said he never heard that before, and though he knew something about the Christian religion, now he knew more. I invited him to come to Whirlwind. He came and visited the mission house. I took him and his wife into the church. They were much impressed and the man walked up to the chancel, looked at the cross and offered a prayer in his own language to the Great Spirit. They stayed over Sunday to attend service. When he left he very heartily said he would come again.

I can already see the results of our industrial work. The girls who come in turn to the Mission House to do the work that each day brings are fixing up their homes. They are spending their money for stoves and beds, instead of jewelry, shawls, etc. To-day one of the girls brought me a muffin she had made and some of the mothers come regularly to the mission house to make "white man's bread."

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Extract of a letter from Bishop Roots, of Hankow, dated April 6th, 1912:

AFTER deliberate consultation with my Council of Advice I have decided not to open St. Hilda's School this term. We hope, of course, that there will be no difficulty about opening it next September, but the present conditions in Wuchang make us quite satisfied that we ought not to open there this spring. There are still some 10,000 soldiers inside the city, and indications show that here, as elsewhere, they are at present somewhat inclined to lawlessness. The situation is by no means stable, although we do not anticipate any other serious trouble such as might result in the destruction of Mission property or the breaking up of our boys' schools or Boone College. In fact even the girls' day-schools at St. Mark's, St. Saviour's and St. Andrew's, which are in the southern, middle and northern sections of the city respectively, are crowded full, having more than twenty girls in each, and these have to come

om their homes to the schools every y. But a girls' boarding-school is fferent from either a boys' boarding-hool such as Boone, or a girls' day-hool, in that we are necessarily much ore responsible for the girls, and in se of trouble from disorderly soldiers e danger to the girls would be im-easurably greater than to the boys.

We ought, in a matter of this sort, to r on the side of caution rather than the side of rashness. The American nsul said that he would strongly dis-prove our opening the girls' school at e present time, and the members of e Council of Advice felt that our estion should be not so much hether we ought not to open as hether we can show good enough rea-n why we should open in the face of e manifest difficulties by which we are set.

If St. Hilda's cannot be opened, how-er, this does not mean that our force ill be idle. The schools in Hankow e overflowing just as those that we ve opened in Wuchang are, and there a good deal of work for women, which n be done even now. As to the new achers from America they will be able make excellent use of this opportu-ity for studying the Chinese language.

* * *

r the second time, during his seven years' service in Alaska, Archdeacon Stuck has had a narrow escape from the treacherous pit-falls of the Yukon River in midwinter. He had spent Easter at Eagle, winning his way through a new country without a trail, and arriving Easter morning, after covering the last eighty miles in two night journeys. At Eagle he found two congregations, one white and one Indian, whose members had had no opportunity to receive the Holy Communion for a year. Writing at Circle City of the journey from Eagle to Fort Yukon, Archdeacon Stuck says:

WE made the eighty miles run back to Tom King's in two nights, and und the character of the river much anged below that place. Above all had en ice; the snow was nearly gone. he portages were bare earth and the ver surface ice; but the season grew uch later as we travelled north down ne river. It was like going into win-r again with the snow virtually untouched. Also the nights grew cold. Also we had to put back on the sled all the winter load we had cached at Tom King's and there was not much riding from that on.

Between midnight and one o'clock on the night we left King's, I was walking fast ahead of the dogs, in the almost complete dark, when the trail became indistinct in some hard snow and I bore a few feet too much to the right. I was conscious that I was off the trail, and stopped, and called to Walter, behind with the sled, that I thought I had lost the trail, when, while I stood, the snow gave way under my feet, and I found myself in water to my armpits. There was no bottom and I managed to hold on with my elbows, the swift current sweeping my legs down stream, until Walter, who saw me disappear, came cautiously forward and seized me by the hood of my parkee and pulled me out.

That was all there was to it, but it was five degrees below zero and we were six or seven miles from a road-house. Thinking it much nearer, I decided to try running on without changing, but I soon found that my feet were freezing and realized that I could not make it. So we stopped, and with the aid of a knife got the frozen moccasins and stockings off my feet and put on dry ones, but, unfortunately, there was only half a pair of long stockings in the handsack—the other must have been lost—so a long scarf was wrapped about the foot and wound all around the leg like a puttee and the rubber-soled boots that we had to use on the Salchaket were pulled on and we made our way to the road-house all right. The place, as we learned at the road-house, is a dangerous one, where drifted snow had crusted and bridged over water out of a tributary creek that had been open nearly all the winter.

From that point on we are travelling by daylight, as the most dangerous stretch of the river (the Flats) lies now before us. This is the first time in four years that I have broken through the ice.

LITERARY NOTES

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

CHRISTIAN AND MOHAMMEDAN: A Plea for Bridging the Chasm. By George F. Herrick, D.D., fifty years missionary of the American Board in Turkey. Illustrated. Fleming H. Revell Co. Price, $1.25 net.

THE ETHICS OF JESUS. By Henry Churchill King, President of Oberlin College. Being the William Belden Noble Lectures for 1909. The Macmillan Co., New York. Price, 50 cents net.

CHILDREN OF PERSIA. By Mrs. Napier Malcolm, with eight colored illustrations. Uniform with "Children of China," by C. Campbell Brown; "Children of Africa," by James B. Baird, and others. Fleming H. Revell Co., New York. Price, 60 cents net.

CHINA'S NEW DAY and THE YOUNG CHINA HUNTERS. By Isaac T. Headland. The United Study Text-Books for Adults and Juniors for 1912-1913. Published by the Central Committee on the United Study of Missions, West Medford, Mass. Prices, postpaid: "China's New Day," paper, 35 cents; cloth, 57 cents; "The Young China Hunters," paper, 20 cents; boards, with twelve illustrations, 50 cents.

FATHER POLLOCK AND HIS BROTHER. A memoir of two mission priests of St. Alban's, Birmingham, England, with selections from their writings. Longmans, Green & Co., New York and London.

SOUTH AMERICAN PROBLEMS. By Robert E. Speer. Illustrated. The Student Volunteer Movement, New York. 75 cents.

THE CHINESE REVOLUTION. By Arthur Judson Brown. Illustrations and Map. The Student Volunteer Movement, New York. 75 cents net.

THE GOODLY FELLOWSHIP. By Rachel C. Schauffler. A novel in which the characters are drawn from a missionary station in Persia. The Macmillan Co., New York. Price, $1.25 net.

SPIRITUAL PROGRESS: A WORD OF GOOD CHEER. By the Rev. Arthur W. Robinson, D.D., Vicar of All Hallows', Barking by the Tower, London. With an Introduction by the Bishop of London. Longmans, Green & Co., London and New York.

THE WORLD'S WORK for April contains an interesting account of Bishop Rowe, of Alaska, and his district, plentifully illustrated, by Carrington Weems. Some other noteworthy articles are: "China as a Republic," by Prof. T. Iyenaga; "How to Get Rid of Flies," by Frank P. Stockbridge, and "An American Adventure in Brazil," by Alexander P. Rogers.

BOOK NOTICES

The Chinese Revolution. Only a n with the wide experience of Dr. Br n could produce, so promptly after e close of the Chinese revolution, a l- ume giving so adequate a sketch of ts antecedents and consequences. Part l- larly suggestive from a missionary p t of view are the chapters on The C n- structive Influence of Christianity d on The Future of the Republic and e Duty of Christian Churches toward .

South American Problems. Dr. Spe's book will be welcomed for its own va e, and also because it fills a place long n- cant in missionary literature, dea g with a little-known field. With his u al exhaustive and careful analysis the n- thor has produced a book covering e general features of missionary work n the southern continent of our he i- sphere.

China's New Day. This is the Un d Study Text-Book for adults put forth y the Central Committee of Wom 's Boards of Foreign Missions. Dr. He l- land is well known all over the coun y, having been one of the very effec e speakers who campaigned with the L- men's Missionary Movement. His l g residence in China enables him to sp k with much authority concerning co n- tions there. How effective the volu e will be as a mission study manual e- mains to be proved. It seems to s rather diffuse for such a purpose, bu t contains a large amount of interest g and varied material. As a sample of e bookmaker's art it is not above critici n.

The Young China Hunters. T s Junior book by Dr. Headland is inten d to introduce American children to e life of the Chinese child. It shows n intimate knowledge of the social and - mestic life of the people. The st e strikes us as being somewhat juver , and we cannot help wondering whet r the old "dialogue" method can again e made popular in books for children.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER NINE

A Sled Journey with an Arctic Athlete

PLACE: Alaska
TIME: Present
ARACTER: Peter Trimble Rowe, Bishop of Alaska
SOURCES: SPIRIT OF MISSIONS
Conquerors of the Continent

HOW many of the boys and girls of the Church know of her athletic Arctic bishop, who has on the reputation among the hardy askan wayfarers of being one of the st "mushers" on the trail?

If we were to take a trip with him w we should start at Sitka, the oldest town in Alaska, where is located the bishop's house and his little cathedral, St. Peter's-by-the-Sea.

Of course you might think that we should be off at once, and that the bishop need only decide where he was going and pack his winter clothing in a stout suitcase. But he is far too wise a man for that. We shall not really make our start for about five weeks. This time the bishop will spend in severe training that he may get into proper physical condition. If he were to go on one of these winter trips without having be-



come hardened by exercise and self-denial he might not be able to last out the first day, and exhaustion and probable death would be the result if he found himself in a remote wilderness far from help.

How does he train? He begins by running half a mile, a mile, then two miles, and so on until at the close of the five weeks he is running five or perhaps ten miles, without stopping. This is "good for the wind," he tells us. Coming back from his run he will break the ice in some stream and plunge in, or sponge off in ice-water. Later in the day he puts in an hour or two climbing the side of a mountain. In the evening you might see him "skipping rope," beginning at five times and not satisfied unless at the end of his training he can do one hundred times without missing. This is to develop and harden the muscles which he must use in snow-shoeing.

But beside preparing himself physically for this trip he has his team of shaggy dogs to select and get into training. He must get acquainted with them, pick out the best one for the leader and let them get acquainted with each other, so that they will pull together.

Next the sleds must be tested and then packed with tent, robes, stove, axes, clothing and food for men and dogs.

At last the bishop is ready, "as hard and fit as a college athlete," and the journey begins.

And now, because this story must be short and Bishop Rowe's trips are always long, we shall make only two stops with him—one will be at Skagway, the gateway into the Klondike gold fields, the other will be at Fairbanks, on the Yukon River.

In the winter of 1897 there was much sickness in this town. Men from all parts of the earth had rushed to the Klondike to pick up gold. Many of them were utterly unfit to contend with the cold and the hardships. They became ill and there was no one to care for them and no shelter where they could go. The bishop appreciated the situation; he went to the rescue. He bent all his energies to establish a hospital where could be enacted the story of the Good Samaritan. This was the first of several such hospitals in Bishop Rowe's great diocese.

From Skagway we are off and away with him over the trail the Government uses as the winter mail route into the Yukon district. It is dark, we must remember, most of the time. From the last of November until January 16th the sun does not get above the horizon.

Let the bishop tell you of one of the storms he encountered on this trail: "Wind blew snow like shot in our faces. I kept ahead of the dogs, leading them, finding the way. We had to cross the wide river. The great hummocks made this an ordeal; had to use the axe and break a way for the dogs and sled. In the midst of it all the dogs would stop; they could not see; their eyes were closed with the frost; my own were; so I rubbed off the frost and went on. The time came when the dogs would and could no longer face the storm. I was forced to make a camp. It was not a spot I would choose for the purpose. The bank of the river was precipitous, high, rocky; yet there was wood. I climbed 100 feet, picked out a spot and made a camp-fire; then returned to the sled, unharnessed dogs, got a 'life line,' went up and tied it to a tree near the fire. By means of this we got up our robes and food sufficient. Here, after something to eat, we made a bed on the snow. It was a night of 'shivers.' All night the wolves howled near by, and we had to keep our dogs near the fire to prevent their being killed. Bitter, iron cold shackled the Northland."

We are glad to know of the warm welcome that always awaits the bishop at Circle City. Here, as in other Alaskan towns, his coming means a day of rejoicing and the whole population turns out to greet and to cheer him.

We hasten on to Fairbanks, which is the centre of a remarkable work. In 1903 Fairbanks took the golden glory away from the Klondike. Plentiful deposits of gold were discovered and great mining camps sprung suddenly into being, followed by a permanent town, which is now a fair-sized city, with modern conveniences and comforts, here in the very heart of Alaska. Bishop Rowe's promptness and sagacity guided him to make a wise move here. When

he heard of the gold strike at Fairbanks he hastened there to find life at fever heat; thousands pouring in daily; accidents, much sickness; no place and no person to care for the unfortunates. He planted St. Matthew's Church—the first one of any kind in an immense district—and when the people, feeling the urgent need of a hospital, turned to him, he replied: "You have the lots, raise half the money. I will leave the other half here now in cash with you. Build the building. I will send nurses, medicines, furniture—everything you need." This was agreed upon, and St. Matthew's Hospital has been an untold blessing to thousands.

For several years the church building was made to do duty as a reading-room, when not in use for services. A curtain was drawn across the chancel, tables and chairs placed, periodicals and reading matter distributed, and here men gathered constantly for companionship and recreation. A short time ago the equipment at Fairbanks was splendidly increased by the building of the "George C. Thomas Memorial Library and Reading-room," bearing the honored name of the late Treasurer of the Board of Missions.

At Fairbanks the bishop exchanges sled and snow-shoes for the much easier mode of travel furnished by the missionary steam launch, *The Pelican,* and here we must say "good-by" to him as he sails away on his summer visitations to the missions on the river banks.

Do you think he has earned the right to the title—an Arctic athlete?

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 10. "The Call of the Desert"

The material for this lesson is in the article on page 445

The Course

This lesson is one of a series of twelve lessons which began in the September isue of 1911, and will close in the August issue of 1912. For a detailed description of the purpose and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read carefully the article on page 445. Realize the opportunity of developing in the scholar's mind the realization of the many calls in life, and the importance of being able to distinguish between those which come from the world and those which come from God. Teachers who use this lesson with boys and girls who are asking the question: What shall I do in life? have a great opportunity. This opportunity can only be improved to its fullest extent by those teachers who have had the experience of hearing calls and have chosen to obey the highest. Every teacher has had these experiences. Some have not stopped to recognize them. An essential preparation for the teaching of this lesson is to be found in such thought on one's own choice as will open to the mind the strong and weak points in one's life. Heeding the call to teach a Sunday-school class, and a willingness to use a few minutes in teaching the class about missions is a good place to begin the list of worthy calls that have been answered.

Ask God for grace to hear the best calls and to lead the scholars to listen to those calls which come from Him.

To this personal preparation add the purpose of so developing this lesson that the scholars will see the great difficulties of promoting the Church in a diocese that is mostly a desert. The great distances, the struggle for gold, grain, wool, etc., that has called the people to the desert towns, the tendency to forget the best standards of life and the infrequent visits of the minister with his call from God, all can be made to so impress the scholar that he will feel the call to prayer and service. As a result of this lesson a scholar should be led to pray

for God's blessing on the ministers in the desert, and for His grace to waken in the Church a greater desire to help. To the scholar himself should come the question: What can I do to help? Is God calling me to prepare for western work?

Do not fail to read all of the lesson material found under the following divisions. Many times the hints given in one division will be found helpful in teaching another division.

Aim

When you have completed the assembling of your material, and have mastered the great purposes that are within the lesson, then you will be ready to formulate a simple aim that you can keep constantly in mind while you teach the lesson. The following aim may not be the best for your class. Test it by asking: Will it interest my class? If it will not, go through the lesson material and ask: What in this article will interest my scholars? What will stimulate and help them? On the basis of answers to such questions formulate such an aim as: *"I will try to show my scholars the various calls of life and how they are answered."*

Points of Contact

Be sure that each scholar knows what a desert is. Some question like: What would happen if there was no water in a big field? when followed by other questions, leads the scholar into the conception of a desert.

Classes which know about deserts should be asked to name some of the great deserts. Are there any in the United States? Lead the class to Nevada and say: We will visit, in this lesson, a bishop who has a diocese in a desert.

Interest in the lesson can be aroused by giving at the start a brief outline. The teacher can say: "This is a very interesting lesson this month, for it does four things: (1) It carries us to a desert; (2) it drops us into a gold mine; (3) it introduces us to three persons we should know, and (4) we will go to a fire where there are some Indians.

Some review questions might be used as *points of contact.* The class map should be introduced and the route of the journey followed from the first lesson to the last. This map work keeps the complete series of lessons before the class.

I

A TEN-MINUTE LESSON ONCE A MONTH

While this must be a brief lesson, yet it is remarkable what a deep impression can be made in ten minutes if the teacher prepares carefully.

Use the picture of "Desert Trail" in connection with the *point of contact* described above. Ask: Do you think a desert can call? Show briefly how water in the desert, and gold in the desert mountains call. Is there any other call in the desert? After the question, and without waiting for an answer, say: I want to tell you a story. Tell simply and briefly about Bishop Talbot and the beginnings of Church work in Virginia City. At the conclusion ask: Why did Bishop Talbot go to Nevada? Draw out the response that he heard the call of the people for the Church and the call of God to him to go.

In like manner tell the story of Miss Taylor and the Piute Indians. Use pictures to show how they lived.

Some teachers can use more profitably the material about Bishop Whitaker.

In concluding the lesson do not fail to contrast the various calls of the desert and ask: Which is the best call to answer?

II

A TEN-MINUTE LESSON EACH SUNDAY

The following suggestions aim to provide a lesson to occupy the *last* ten minutes of each session. The following outline is in four divisions following the four divisions of the article. One division should be taken each Sunday, and if there are five Sundays in a month a general review can be given on the fifth.

Introduce the lesson each Sunday by some *point of contact* or review questions. At the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson, so that the class will remember that the month's study is on one subject.

THE OUTLINE

. The Call from the Desert

Map work and *point of contact.*

A mountain climb with Bishop Robnson.

The call from the valley of Clover Range.

The call from the depths of the mountains.

Can the desert call?

The aim of this section is to open the whole lesson to the class. Such questions and suggestions as: If we were travelling in Nevada, what would we see? Let us go with the bishop while he shows us some of the interesting points of his diocese; will serve to bring out the points of the first division.

Let the great difficulties of the diocese in a desert dawn on the scholars. Magnify the difficulties of bringing the Church to those people who listen only to the call of water and gold.

. Beginnings of the Church in Nevada

Tell the story of Bishop Talbot and ask: Why would you object to his task? Why would you have liked it? Give some of the events in the life of the Rev. W. S. Rising that are worth remembering.

Tell the story of the first church in Nevada.

If in the first division the call of water and gold have been made clear, in this division make clear the call of God and humanity to Bishop Talbot.

. Bishop Whitaker and the Desert Call

Describe some of the good things that Virginia City has done for the Church.

Write a paper on Bishop Whitaker.

The story of Bishop Whitaker.

Was it cowardly to want to run?

Is it cowardly to be afraid when you hear a call?

Besides establishing the first church in Nevada, Virginia City gave to the Church Bishop Whitaker. This section can be made to show that a great call always brings a realization of weakness and lack of ability, but this fear is not wrong. It is the giving in to it that is cowardly. God never calls but that He gives power with the acceptance of the call.

4. What the Indians Saw in the Fire

The church and house on fire.

Why were the Indians there?

What had Miss Taylor done?

Why?

What are the calls that we can refuse?

What are the calls that we should obey?

The material about Miss Taylor is brief, but it is sufficient for the brief time that can be devoted to her life. The point to aim at is not so much a complete statement of her life as that she heard the call, and therefore the Indians loved her. She sets before us a loyal servant of Christ winning the loyalty of men and women because of her ability to hear and obey the highest calls.

III

A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These if the class and the teacher approve, should also be mounted in the class scrap-book.

¶

DURING its last fiscal year, which closed on March 31st, the English Church Missionary Society had the largest income in its history, except on two or three occasions, when an appeal was made for some special purpose. Last year's receipts amounted to $1,932,245. This is almost identical with the amount received for both domestic and foreign missions, including special gifts, legacies and interest income, by our own Board of Missions last year. Of course, the C. M. S. income is for foreign work only.

MEETING OF THE BOARD OF MISSIONS

May 8th, 1912

MANY matters acted upon by the Board were of special interest. The all-day session, which began at ten o'clock with a celebration of the Holy Communion in the chapel, continued until six. The President of the Board celebrated the Holy Communion, assisted by the Educational Secretary, the Rev. Arthur R. Gray. The Board convened immediately, and the President in his address to the members spoke of the retirement of the Rev. Joshua Kimber, Associate Secretary, after forty-five years of service, which was to be effected at this meeting. He also announced that he should nominate the Rev. F. J. Clark for the office of Recording Secretary, under which title he would succeed to the duties of the Associate Secretary.

The report of the Treasurer was awaited with some anxiety, and it was cheering for the Board to hear that the increase of contributions in the Church had been maintained and that on May 1st the amount given was $106,000 in advance of last year. In view of the fact, however, that Easter came nine days earlier and therefore some $23,000 of the Sunday-school offering was received this year which did not reach the treasury last year until after the first of May, a more accurate estimate of the increase would probably be about $80,000.

The Board was notified of the acceptance by the House of Bishops of the resignation of Bishop Van Buren, of Porto Rico, and also of the election of the Rev. Dr. Page and the Rev. Mr. Biller as Bishops of New Mexico and South Dakota. In accordance with the canon a retiring allowance was voted to Bishop Van Buren.

The Bishop of Tokyo, having been unable as yet to consummate an adequate loan for the erection of the proposed buildings of St. Paul's College, was instructed to make a beginning with the $25,000 on hand in the expectation of later negotiating a loan for an equal sum.

The report of the deputation which recently visited Haiti was summarized for the information of the Board and necessary action thereon was taken, in accordance with the suggestion of the Bishop of Cuba, who has been given the temporary oversight of the work.

At this point the presentation of missionaries was in order and the Rev. A. H. Mellen, our missionary on the Isthmus of Tehuantepec in Mexico, made a brief statement concerning his work, and answered questions as to general conditions in the neighboring republic.

After adjourning for noonday prayers and luncheon, the Board took up the proposal to secure a business manager for THE SPIRIT OF MISSIONS. It was evident from the representations made that the growth of the magazine had been such that its management should constitute a separate department of the work. The Board therefore empowered the Council of Advice to take the matter up, and made a budget available for that purpose.

The next matter was the question of the annual appropriations for the fiscal year beginning next September. These financial matters occupied practically the entire remainder of the session. It was the evident purpose of the Board to exercise the greatest restraint in increasing appropriations, in order that the Church might have time to adjust itself to the enlarged apportionment. Certain increases, however, were inevitable if the work was to be maintained. The total sum of these in both the domestic and foreign fields was only about $25,000. In making these appropriations it was felt by the Board, as the Executive Committee had already felt, that it lacked such definite information concerning many of the fields as would permit of a discriminating comparison and decision. A resolution was there-

fore passed empowering the Executive Committee to secure such exact information before the next appropriations were voted, and making a sum of money available for this purpose.

Two resignations of men who have served it long and well then engaged the attention of the Board. The President presented that of the Associate Secretary, the Rev. Joshua Kimber, after forty-five years of service. It was accepted and the following resolution was passed:

> *Resolved:* That the Board of Missions has heard with great regret that the Rev. Joshua Kimber has felt compelled, because of his physical infirmities, to tender his resignation as Associate Secretary of the Board.
>
> *Resolved:* 2d, That the Board does hereby accept the resignation of the Rev. Joshua Kimber as Associate Secretary of the Board, and that in so doing it desires to place on record its grateful appreciation of the devotion and fidelity with which for the past forty-five years he has served the missionary interests of the Church as represented by the Board, and also to express the hope that his valuable life may be spared for many years, in which he may continue to serve the Church and the Board as far as his health and strength will permit.

The second resignation was that of Bishop Peterkin, of West Virginia, as a member of the Board. This also was accepted with great regret. The Board then adjourned, to meet in New York on the fourth Wednesday in September.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Brazil

The Rev. John G. Meem, coming home on regular furlough, expects to arrive at New York on June 3d.

Cuba

The Rev. Thomas Burry, who was employed by Bishop Knight for mission work in the Isle of Pines, died suddenly on April 25th.

Hankow

At the request of Bishop Roots, Miss Louise L. Phelps, of New York, was appointed by the Board of Missions at its meeting on May 8th. From January 24th, 1908, to November 1st, 1910, Miss Phelps acted as secretary to Bishop Roots, and since then has taken a course at the New York Training-school for Deaconesses.

At the request of Bishop Roots, Miss Evelyn A. Taber, of Reisterstown, Md., was appointed by the Board on May 8th.

Miss Grace Hutchins, who sailed from San Francisco on March 19th, arrived at Shanghai on April 13th and proceeded to Hankow on the 15th.

Kyoto

Miss Clara J. Neely, who has been transferred from the District of Tokyo, will sail for Japan on the SS. "Persia," San Francisco, July 20th.

Shanghai

Miss Elizabeth Nichols and Mr. Montgomery H. Throop were married in St. John's Pro-Cathedral, Shanghai, on May 15th.

Mrs. C. S. F. Lincoln and three children, who sailed from Shanghai by the steamer "Korea" on April 5th, arrived at San Francisco on the 29th; reached New York on May 6th and arrived at her home, Harrisonburg, Va., on the 13th.

The Philippines

The Rev. Walter C. Clapp, on regular furlough, with his wife, sailed from Manila by the steamer "Prinz Eitel Friedrich" on March 7th. After visiting the Holy Land, they sailed from Southampton by the steamer "Kaiser Wilhelm II." on May 15th, arrived at New York on the 21st and proceeded to New Haven, Conn.

CORRECTION—It was stated in our May issue that the Misses Candida Goco, Veneranda Sulit and Quintina Beley,

who left for Manila after completing a course at the Episcopal Hospital, were also graduates of the Church Training and Deaconess House. The latter statement was incorrect.

Tokyo

The Rev. W. F. Madeley and family, who sailed from London on February 13th, arrived at Yokohama on April 1st.

Having been appointed to the joint treasurership of the Japan missions by the bishops of the districts, Mr. J. D. Reifsnider has removed from Kyoto to Tokyo.

Miss Jenny Zimmermann, after visiting her family at Odense, Denmark, sailed from London by the steamer "Nubia" on January 13th, arrived at Tokyo on March 11th and entered upon her duties as a nurse in St. Luke's Hospital.

Wuhu

The Rev. C. F. Lindstrom and wife, returning after regular furlough, sailed from New York by the steamer "Oscar II." on May 9th for Mrs. Lindstrom's home in Torhamn, Sweden.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

China

HANKOW:

Deaconess Edith Hart, of Hankow.
Rev. S. Harrington Littell, of Hankow.
Rev. Dudley Tyng, of Wuchang.
Miss M. E. Wood, of Wuchang.

WUHU:

Rev. F. E. Lund, of Wuhu.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

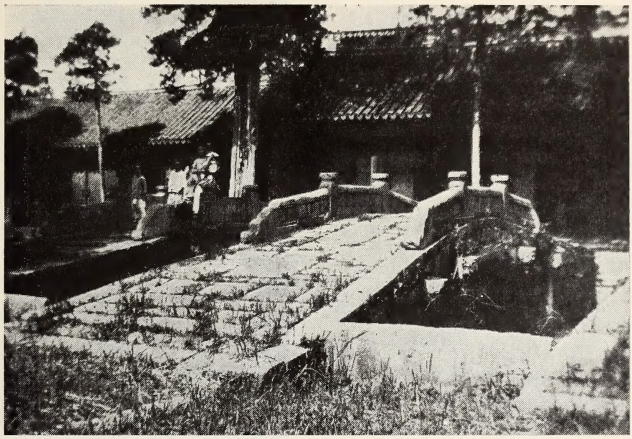
¶

AT the council of the Diocese of South Carolina last month Bishop Guerry made an earnest plea for the election of a Negro suffragan bishop. A committee appointed at the last council to consider the subject was divided in its opinion and presented majority and minority reports, the former advocating, the latter opposing, the election of a Negro suffragan. After full discussion, it was resolved by a large majority that the council is "not in favor of a Negro suffragan bishop at this time." By a unanimous vote, however, Bishop Guerry was authorized to secure the help of a Negro archdeacon.

Bishop Guerry claimed that "the test of the Church's fitness to deal with the Negro was to be found in the lives of colored communicants. The Negro trained under the tutelage of the Church as a rule represented a higher type and attained to a higher moral standard of life than the average in churches of their own organization."

The Woman's Auxiliary

To the Board of Missions



GATEWAY OF CONFUCIAN TEMPLE AT KIADING, WHERE OFFICIALS PAY HOMAGE TO THE ANCIENT SAGE

A HOUSE-BOAT TRIP TO KIADING

JUST before the revolution broke out, Miss Nichols and I accompanied Miss Richmond on one of her boat trips, our destination being Kiading. We left St. John's about two o'clock on a beautiful day. It was a Friday, as this trip was taken when I could best be spared from Shanghai.

All house-boats differ as trains do at home, and I was not sorry we were unable to make the day's journey by railway, so superior was our boat to the average I see plying the creek. I am sure our boatmen had Dutch blood in their veins, for they seemed to do nothing between times but scrub and scrub. Our house-boy was with us and looked after our comfort, as he does at home. Especially interesting it was to see him cook for us on a small stove of pottery as big as a flower-pot. No two meals were the same, so well had he planned them.

Miss Nichols and I got off the stately craft late in the afternoon, and walked ahead of the boatmen on the towpath, as they offset rowing by pulling. In China, you know, the beast of burden is the man; at least, this was true in this case. With a bamboo rod arrangement swung over them and fastened by two ropes which finally join in one and unite with the one beginning at the masthead, they drew Miss Richmond along as she sat on the peculiar deck in front, viewing, as on so many such trips before, the flat country about her.

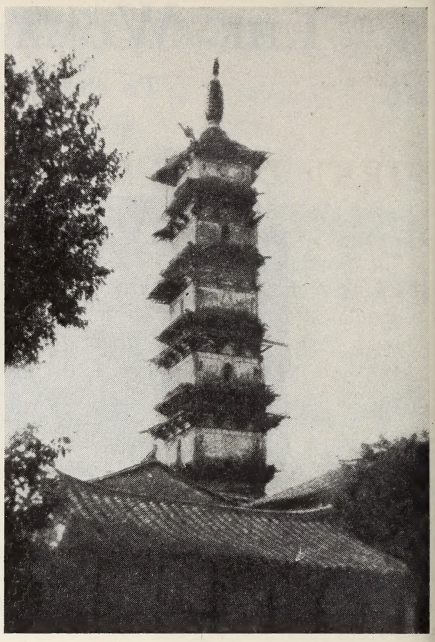
We had not gone far before we saw a small temple in which a sacrifice was being made. The long table of eatables offered as a sacrifice tempted our keen appetites, but the country dogs frightened us, although we knew that a stone thrown in their direction would make them run away!

That night we reached Kiading, and tied up near the mission which is outside the city wall near the west gate and below the Cow Bridge. In days gone by the city was noted for its carved bamboo work, but commerce and competition have almost destroyed its trade.

The Rev. Mr. Sung is in charge of our station at Kiading. He was educated at St. John's University, and is the son of the first Chinese to be made an archdeacon.

The mission compound is "U" shaped and consists of connected one-story houses. On the left as you enter are the girls' school and the home of the catechist. Mr. Sung lives at the back. The church forms the entire right side, and while the building held us all that Sunday, the narrow wooden benches with their straight backs are placed very close together, so it is quite difficult to kneel, and I should imagine especially difficult in winter when the Chinese pile on their wadded garments. The boys' school is found in another Chinese house outside the compound nearby.

Sunday morning there was Morning Prayer, followed by a celebration of the Holy Communion. In the afternoon Sunday-school was just before Evensong. In church the little girls sat on the right and the little boys on the left. In the back on the right we sat with the other women, while the men sat on the left, back of the boys. I wonder if all the members of a family will ever sit together in their own pew in China!



THE PAGODA AT KIADING

The Bible-woman is the wife of the school-teacher and first began her work by giving two days a week of her time voluntarily for visiting the women of the parish. She did so well that she is now a regular member of the staff. It is through the Bible-woman that the largest part of the work for women is done.

On Saturday, Mr. Sung took Miss Nichols and me to see the sights of the city, while Miss Richmond did the work she had come to do. We visited three temples and saw the pagoda on the way back. One of the temples is very large, and, like all those used for the worship of Confucius, it contains no idols, but simply tablets covered with many characters. It is surrounded by a high wall, and facing the entrance is a very large gateway with many doors. It is here the officials pay their respects to the ancient sage, never venturing to cross that threshold throughout the ceremony. A



THE MISSION STAFF AT KIADING

quare court without ornamentation is etween this gateway and the temple self.

We returned early Monday morning to Shanghai, in good time for my work in Hongkew that day, and the whole trip was marked by the same curiosity on our part as on that of the Chinese.

A FIRST LETTER FROM A NEW MISSIONARY IN CUBA

I SPENT a whole month living in the school, but when my furniture, books, etc., arrived I took two rooms in the house of a Cuban dy who teaches Spanish in the school, nd am very much more comfortable ow, with some of my own possessions round me. Of course, I still eat in the hool, and am there all day and most the evening. We have a happy family, cluding the three girls who live in the hool, who are great chums of mine, and t as guides and interpreters when I go the stores.

Besides the kindergarten and primary asses, which I have in the day-school, ith a Cuban girl as assistant, I have e three girls who live in the school and vo Germans in Sunday-school on Sunay mornings; and on the Sundays when r. Ackley is away I read service bere the Sunday-school class. In the ternoon at three I have a class in r. Mancebo's mission among the Jamaica children and then stay for their service in English at four.

Yesterday we started a branch of the Woman's Auxiliary at Santa Maria's Chapel. We had four colored women, two young girls, and one little girl from the Sunday afternoon class. I do hope it will grow and that they will become interested. Of course, they have very little to give; they practically all work out by the day; but I tried to impress upon them the importance of prayer, and learning about the work, and that money is the least important part. The children are very much interested in their mite-boxes, especially the three girls who live in the school. I started them each with ten cents as a nestegg, and they are making things to sell. Dolores has earned seventy cents from that ten cents already, and Theresa fifty cents. Even Mercides, who is only ten, is making a needlebook to sell. She said yesterday, "I am crazy about making that needlebook! It is the first money I ever earned for the Church."

THE WOMAN'S AUXILIARY IN CANADA

IN the midst of the busy life of our Church Missions House, New York, it was doubtless an action hardly to be noted, the appointing of a elegate to the Eighth Triennial Conention of the Woman's Auxiliary to the issionary Society of the Church of ngland in Canada, held in Winnipeg st fall, but to one woman in Trinity arish, Portland, Me., it came as a wonerful honor.

The journey of three days and nights through a country before unseen, and the ten days of the Convention furnished a revelation of new thoughts and experiences which she feels may be interesting to the women of the Auxiliary in the United States.

She found Winnipeg a large city, with everywhere signs of vigorous growth in new tall buildings, and of the rapidity of that growth in the many little wooden

structures of the early settlers which still linger, not having had time as yet to fall into decay. There are in Winnipeg seven Anglican Churches, Holy Trinity, where the meetings were held, standing in the midst, ivy-crowned, and surrounded by its fine group of buildings. It was here that the Venerable Archdeacon Fortin celebrated, some weeks later, the thirty-sixth anniversary of his rectorship.

The first three days, beginning September 22d, were devoted to the educational side of the Woman's Auxiliary. Each day a convenor with ten assistants held a demonstration mission study class, exhibiting clearly and fully how one should be conducted. These were followed by addresses on such subjects as "Our Missionary Calling," "Prayer as a Missionary Force," "How to Promote Prayer," "Results of Mission Study," all of them helpful and instructive.

On Monday evening, September 25th, the Most Reverend the Primate of all Canada, Archbishop Matheson, preached a sermon of encouragement and advice. On Tuesday, at the celebration of the Holy Communion, the United Thank-offering was presented. Then followed the address of welcome by Mrs. Fortin, vice-president for Manitoba and the northwest, and at this time a letter of greeting from our Maine Branch was read, when your delegate was given a hearty introduction, all rising as she came forward. Later she spoke on the methods of collecting and increasing the United Offering in the Woman's Auxiliary in the United States.

The president's address was full of interest. It followed the election of officers and convenors of standing committees. In the regular routine of business there was much discussion of revision of methods. The Juniors filled much of one day, and on others earnest addresses were given on various subjects: "A visit to the Edinburgh Conference," "Call of the present moment in Canada," "A visit to Japan," "Work of the Church among the Jews," "A Call to India," "Islands of the Sea," and "Work among Mohammedans."

This for the days; the evening meetings, held at Havergal College, were in large part given to the missionaries, who pleaded earnestly for more workers and means to sustain schools and hospitals among the 22,000 Chinese who have come to Canada, the Japanese and Jews on the western coast, and the Indians and Eskimos scattered throughout the vast northwest. Then it was that news was brought of one tribe of Eskimos, lately discovered, to which no white man had ever gone before. The great work in the far Northwest was more fully realized by all as the Bishop of Athabasca, accompanied by four nurses, left the Convention and started on the long journey into the Mackenzie River region.

Your delegate would call attention to "The Letter Leaflet," published each month by the Canadian Woman's Auxiliary, arranged somewhat after the manner of our own SPIRIT OF MISSIONS, but in cheap enough form to cost but twenty cents a year; to the four vice-presidents of the different parts of the country, and the monthly subjects for prayer and reading arranged for Foreign and Domestic Missions.

Now a word on general impressions as your delegate stood in the centre of this vast farming country into which thousands of immigrants are constantly pouring, from England and Scotland, vigorous, able-bodied parents with large families of rosy-cheeked children, taking up the land which a wise mother country offers, and raising in the seventeen hours of daylight the "No. 1 hard wheat," more valuable than any other and the greatest asset of the country: Winnipeg, where all the railroads meet, from which these new and eager farmers are sent out, to which the missionaries come for more men, women and funds, that the Church may follow, and the starting place of the railway missions which carry the Gospel to all homemakers along the track; Vancouver, fast filling up with the overflow

from Oriental nations, Chinese, Japanese and Jews, who must be taught lest they become a menace; the gold lands about the Arctic Circle, where gold-seekers forget God in their search for wealth, and Indians and Eskimos wait for their rightful share of the True Light; Montreal and old Quebec, with their interesting past and strong institutions!—there were delegates present from all these regions, presenting claims, and our sister Auxiliary is trying to help all.

The Primate of all Canada took for his text the words: "The Kingdom of Heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." He said: "The work of the Auxiliary cannot be measured by figures. Its quickening influence is felt in many branches of the Church's life. It is one of the recognized agencies for the furtherance of God's Kingdom upon earth, and calls for personal consecration with faith and good courage."

Your delegate records these words of counsel and praise to be held in mind among the other helpful memories of her eventful experience, together with the motto of the Canadian Auxiliary: "The Love of Christ constraineth us."

ON MISSION STUDY CLASSES

From a Paper Prepared for the California Branch of the Woman's Auxiliary

A.—The reasons for having a mission study class. B.—How to raise up leaders. C.—How to vitalize a class and make it interesting.

THE term mission study class conveys an idea of what is meant, a class to study about missions, but does it simply mean to get a missionary book and read about mission work in some particular field?

Why, some would say we could do that at home and not waste time in attending a meeting. We could do that at home, but do we do it? Do we do it regularly? At the end of our desultory reading, what definite understanding do we have of the work, say in Alaska, Japan or the Philippines? Granted that we have read with great interest, and have caught something of the fire and zeal that sent the pioneer priest or bishop to the far-off lonely land. We think of him as a noble worker, a hero, possibly a martyr. How does it affect ourselves? With whom can we share our enthusiasm, our desire to help, to let him feel that, while he is at the front, on the firing line, there are those at home who would uphold his hands with earnest thought and prayer, willing and wishing to have a share in helping him in his work?

We look about us. No one else among our family or friends perhaps is especially interested in missions. They do not care to talk about them, or about the missionary, and our little gleam of zeal dies out. Our interest slumbers, until the next newspaper alarm of famine in India, revolt in China, flood or fire in Alaska, brings to mind the lonely outposts and the Christian efforts there.

But join a mission study class and you at once find a congenial atmosphere and scope for action: united prayer, an interchange of knowledge, sympathy and admiration for the worker, a chance for combined help that is worth the sending, and the knowledge or how and where to send.

I suppose every thinking person is

more or less interested in the study of history—history of the past, history in the making, and the historical outlook for the years to come. It has been truly said that the history of missions is the history of the civilized world. I need not amplify the statement. We all know it. Mission study classes surely teach it. Christianity and civilization have gone hand in hand. The Church with its Apostolic commission is the great missionary society. We are all members of it by virtue of our Baptism. Should we not know of the life work of the society, not only of her past, but of her great and growing present work?

Noble men and women are giving themselves to this work. They are doing it at home and abroad, in our congested cities, on our widespread prairies, up in our mountains, on our Indian reservations, at the frozen north, in our island possessions and in foreign fields. We stay-at-homes are members of this same society. We should at least learn and know how and where to help.

This is an age of organization; of combinations of business; of clubs for work and pleasure. We hear of nature classes, language classes, Bible-classes, study classes of many kinds, then why not definite, well-defined, regularly held classes for the study of missions!

I have given you two reasons for mission study classes—the appeal of history, the appeal of sympathy. Now for the third and most cogent reason. A mission study class is surely a logical part of the work of the Woman's Auxiliary to the Board of Missions. How can we know unless we learn and are taught? How better can we interest others? How make the knowledge of our Church's work vital to ourselves and others? How better show that we consider it worth while?

Our parochial branches then would have a more clearly defined view of our purpose; they would realize themselves as a living part of the world-wide work of the great American Church. The missionary work of the Church is the first and truest call, and in our mission study classes and our Auxiliary work we are, in a special sense, each a part of the great world. A Woman's Auxiliary to the Board of Missions must help that Board of Missions with all the intelligent understanding of missionary work it can bring to bear.

Second: How to raise up leaders?

This is the problem of every parish, small or large. We cannot often find a trained, gifted teacher. We should not depend upon the rector of the parish. He has other and many opportunities to teach us and missions will often be the theme of his appeal. This is Auxiliary work, and therefore woman's work in each parish.

For the revised constitution of our California Woman's Auxiliary, our president is urging us to adopt as a rule and obligation that a mis[illegible] study class shall be conducted by each branch during the Lenten season. It is surely the ideal to aim at: but how to get class leaders?

You may have read in THE SPIRIT OF MISSIONS of the yearly conferences for missionary education.

At these conferences students are trained to be class leaders. The special subject for the year's course of mission study is taught, in what may be called normal classes, and each student finds herself sufficiently at home in that subject to go back to her own parish branch and become a class leader. The parish class learns and is taught in the learning. It is a circle of helpers. Some one person must lead, of course, and so is styled the leader, but the class as individuals can prepare papers and by informal comment, question and answer, produce an interchange of information and knowledge that gives good results as a mission study class. Large numbers are not advisable. A class of ten is a good parish class. Text-books are each year better prepared and systematized, and to be had at a small cost. A booklet of suggestions to leaders accompanies them.

The third division of my subject: How to vitalize our classes and make them interesting, hinges largely upon the second division: How to raise up leaders?

It is because we feel the importance of a capable leader that diffidence and lack of self-confidence deter us from offering to make the attempt. Can we not overcome the personal equation and make the effort? Is not the cause worth while? Again, is it fair to lay all the burden of success or failure upon the leader? Cannot each member of the class help to vitalize it and make it interesting? See that the class subject is one of living interest, as the "Conquest of the Continent" has proved to be this year. Come eager to learn; come ready to contribute something of interest yourself to the class. Prepare at home for each meeting.

Let me draw a picture of a model mission study class. In these days of automobiles you will easily follow the analogy.

We will call the class the "Round Wheel Class." The leader is at the centre, the radiating point, the first point to catch and spread the vibrations. But each member must be a spoke in the wheel—hence a spokesman, a spokeswoman. There must be no silent member. There should be no absent member. The outer rim, the circumference, the band that holds all together, must be the bond of fellowship, of sympathy with the subject, of enthusiasm and love for the cause. The vehicle, the motor, will, of course, be the subject of the class lesson. The power must be the spirit of the message. If the subject is vital, the life and the spirit will be there.

Shall I let my metaphor run away with me, and say, further that there must be no punctures—the class must work in harmony and unison. The tires (half-hearted members) can be fully inflated with the zeal stored in the class.

Let this be our new 1912 model, the class we shall be proud to advertise, and may the Diocese of California turn out a goodly number of these models in our parish branches next Lent!

THE JUNIOR PAGE

Summer Conferences

Are you planning to go to a summer conference this year? Many Junior leaders are complaining that they have not the training they would like to have for their work, and are eagerly asking the question: "Where can we get such training?" One of the best answers to the question is the summer conference. If there is a leader who can go to such a conference and who does not do it, she has indeed lost a great opportunity to fit herself to do better work. Of course it is not possible for every leader to go, but if you are a leader who can do so, it is worth making every effort to accomplish it. The dates and places for the conferences this year are:

Conference for Church work: Cambridge, Mass., July 6-22.

Missionary Education: Silver Bay, N. Y., July 12-21.

Blue Ridge, N. C., June 25-July 4.

Lake Geneva, Wis., August 2-11.

In a report of the Junior work in one of our dioceses this comment on the use of the summer conferences is made: "We consider that this has helped us greatly, almost more than anything else."

What Is the Value of Organization?

A Junior president writes: "I am sure work has been done in a number of places, but all efforts to get into touch with them have failed. They feel no diocesan unity. If I cannot bring them to see the value of organization, there is absolutely no use in a diocesan president." The Junior Auxiliary is certainly large enough and strong enough for its members to feel the value of belonging to such an organization, and the officers may ponder ways of bringing home this sense of unity to the parish branches. So against this first report, we put this other from another diocese: "There is greater unity in the work. The Juniors in the different convocations are getting together, and that means a strengthening of the work."

The Annual Meeting of the Nebraska Juniors

The leader of the Nebraska Juniors writes: "We had a very delightful and enthusiastic annual meeting, and the reports presented by the different branches indicate a successful year. One very tangible and encouraging result of holding the meeting at Brownell Hall (the diocesan school for girls) is the definite promise of a scholarship in St. Mary's School, Shanghai, to be supported by the Juniors of the Hall. I have been hoping for this for two years, and am so thankful that the hope is realized at last. The keynote of the meeting was the necessity of *continuous* work for and interest in missions all our lives; and the thought was emphasized that there must be no break between our work as Juniors and that in the Woman's Auxiliary. I urged the formation of separate parish branches for the older girls, and our diocesan Auxiliary president spoke on the same topic.

"There were a number of girls and young women present from different parishes, who are not now members of any Junior branch, but whom I hoped to interest and had especially invited to be there. They were all much interested and will be ready to organize in the fall. We are to have an educational secretary appointed at the annual meeting next week, and if we can't get an additional Junior leader, she and I will work up the older girl question between us. I know of several teachers, very bright, intelligent women, who will be willing to take charge of parish branches, and who will benefit by the work quite as much as the girls. With a definite subject like Japan and some definite work to do, as I shall plan, I believe they will take hold with interest and zeal."

A Presentation Service

This is the way one parish branch closed its year's work.

The members were asked to come to a service on the last day of their regular meetings. This service was held in the chapel of the church, and the congregation was almost entirely made up of Juniors, but one or two grown people were there, among them the president of the parish branch of the Woman's Auxiliary, who had been especially invited. The service was a shortened form of Evening Prayer, with the ninety-eighth and the one hundred and twentieth as "the proper psalms for the service of presentation." The lesson was St. Luke x., the sending out of the seventy.

After the prayers the rector spoke to the Juniors on the lesson just read. The seventy sent out by our Lord returned to Him, and that was what these Juniors were doing. The verses read were full of joy. First, they rejoiced because of their success; so might these Juniors, for they had succeeded well in their work; but Christ told them that there was a better reason for happiness in that their "names were written in heaven," that is, that they were allowed to work for Him, for that is better than success. But all this was the disciple's joy, and there was the Master's joy, which meant still more. After He had heard their story He said that mysterious thing, "I saw Satan fall from heaven like lightning." It was as if, in hearing of their success, He had foreseen the final triumph when those two evil spirits, heathenism in the non-Christian countries, and indifference here at home, should be conquered. Then He rejoiced, too, that these things were hidden from the wise and prudent but revealed to babes, that is, the young in spirit, those who would do the work with the spirit of youth; so if these Juniors should start a still younger branch of the Juniors next year it would be a good thing.

At the close of the address, the treasurer (one of the girls of course) carried the check to the chancel, and the rector presented it, and with the closing prayers and blessing the lovely service came to an end.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

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The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to May 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department I		
Connecticut	$ 56,390	$ 25,390.14
Maine	5,280	1,473.88
Massachusetts	73,000	41,506.90
New Hampshire	5,500	2,691.24
Rhode Island	18,230	9,709.48
Vermont	4,650	2,467.25
W. Massachusetts	13,000	4,843.97
	176,050	88,082.86
Department II		
Albany	28,080	10,774.97
Central New York	21,650	9,473.02
Long Island	65,720	17,247.53
Newark	39,230	18,324.37
New Jersey	25,670	10,742.51
New York	266,650	146,968.41
W. New York	26,160	9,530.27
Porto Rico	250	74.38
	473,410	223,135.46
Department III		
Bethlehem	16,280	7,208.97
Delaware	4,890	2,300.94
Easton	3,070	871.39
Erie	5,340	1,946.06
Harrisburg	9,590	2,924.55
Maryland	29,320	14,160.92
Pennsylvania	157,970	80,063.76
Pittsburgh	29,090	5,265.87
Southern Virginia	14,660	4,685.98
Virginia	15,140	13,147.98
Washington	21,810	11,062.29
West Virginia	6,390	3,668.50
	313,550	147,307.21

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department IV		
Alabama	$ 7,340	$ 2,510.06
Atlanta	5,970	1,847.69
East Carolina	3,600	3,564.20
Florida	4,190	2,696.66
Georgia	3,750	1,673.71
Kentucky	7,580	4,215.67
Lexington	2,160	1,023.93
Louisiana	7,800	3,061.41
Mississippi	4,590	1,284.91
North Carolina	4,820	2,443.16
South Carolina	7,170	4,467.29
Tennessee	6,330	2,805.03
Asheville	2,310	943.41
Southern Florida	1,910	544.72
	69,520	33,081.85
Department V		
Chicago	45,730	12,119.79
Fond du Lac	3,910	592.69
Indianapolis	4,220	1,714.70
Marquette	1,820	318.77
Michigan	16,210	6,572.46
Michigan City	2,550	885.31
Milwaukee	16,150	3,107.59
Ohio	28,550	9,004.84
Quincy	2,440	1,048.70
Southern Ohio	14,800	7,013.40
Springfield	3,160	398.44
W. Michigan	5,310	1,010.06
	144,850	43,786.75

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department VI		
Colorado	$ 9,750	$ 1,548.17
Duluth	2,470	1,188.45
Iowa	9,270	1,636.06
Minnesota	12,360	4,702.01
Montana	4,350	1,426.55
Nebraska	4,940	836.05
Kearney	1,450	992.47
North Dakota	1,730	1,237.67
South Dakota	2,260	1,859.68
Western Colorado	660	442.34
Wyoming	1,530	1,177.20
	50,770	17,046.65
Department VII		
Arkansas	3,400	1,348.46
Dallas	2,390	1,422.46
Kansas	3,820	1,306.10
Kansas City	6,760	1,330.68
Missouri	12,330	5,234.86
Texas	4,490	2,716.74
West Texas	1,890	1,830.43
Eastern Oklahoma	930	606.57
New Mexico	920	772.54
North Texas	200	263.52
Oklahoma	970	312.89
Salina	960	573.55
	39,060	17,718.80

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to May 1st, 1912
Department VIII		
California	$ 10,460	$ 2,504.63
Los Angeles	10,980	4,377.91
Olympia	4,350	1,414.53
Oregon	3,460	722.53
Sacramento	2,640	1,365.09
Alaska	1,000	795.42
Arizona	840	466.73
Eastern Oregon	630	317.97
Honolulu	1,170	467.08
Idaho	1,270	892.06
Nevada	1,820	638.80
San Joaquin	1,030	280.80
Spokane	1,740	366.05
The Philippines	500	319.07
Utah	910	465.37
	42,800	15,394.06
Africa	420	437.68
Brazil	250	188.17
Canal Zone	.....	124.50
Cuba	840	464.69
Greece	.....	4.72
Haiti	.....	.....
Hankow	250	30.00
Kyoto	160	.....
Mexico	420	147.64
Shanghai	250	.....
Tokyo	330	.....
Wuhu	.....	.....
European Churches	1,680	388.77
Foreign Miscell	.....	34.87
	4,600	1,821.64
Total	$1,314,610	$587,357.62

OFFERINGS TO PAY APPROPRIATIONS

Source	To May 1, 1912	To May 1 1911	Increase	Decrease
1. From congregations	$413,752 77	$353,201 76	$60,551 01	.....
2. From individuals	36,905 78	38,163 46	.....	$1,257 68
3. From Sunday-schools	67,732 70	28,152 60	39,580 10	.....
4. From Woman's Auxiliary	69,066 37	47,842 56	21,223 81	.....
5. From Forward Movement	.....	11,346 00	.....	11,346 00
6. From interest	46,262 76	49,266 03	.....	3,003 27
7. Miscellaneous items	2,386 99	1,975 16	411 83	.....
Total	$636,107 37	$529,947 57	$106,159 80	.....
8. Woman's Auxiliary United Offering	48,000 00	48,000 00	.....	.....
Total	$684,107 37	$577,947 57	.....	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,337,126 07
2. To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,509,130 06
Total receipts to date applicable on appropriations	684,107 37
Amount needed before August 31st, 1912	$825,022 69

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Rev. F. W. Bartlett, D.D., 1897. Rev. T. D. Martin, 1912.

Dignified and not too fast.





BISHOPS PRESENT AT THE FIRST SYNOD OF THE ANGLICAN CHURCH IN CHINA, APRIL 17TH, 1912

From left to right: Bishops Bannister, White, Graves, Iliff, Scott, Roots, Cassels, Moloney, Price and Huntington

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

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THE PROGRESS OF THE KINGDOM

NINETEEN hundred and twelve will always be a marked year in China's history and the annals of the Anglican Communion. For it has witnessed the organization of the first national Church for China and has added a new national branch to the fellowship of the world-wide Anglican Communion. The simple service in St. John's Pro-cathedral, Shanghai, when the missions of the English, American and Canadian Churches became the "Holy Catholic Church of China," must have been almost awe-inspiring. Many stirring memories no doubt thronged the minds of those who joined in the singing of the Te Deum. Possibly some recalled the name of the courageous American layman, E. A. Newton, who in 1834 moved a resolution in the Board of Missions that the American Church should establish a mission in China and the Far East. No branch of the Anglican Communion had at that time entered the empire. Mr. Newton's act was due in no small measure to the Rev. Augustus Lyde, who shortly before had conceived the possibility of carrying the Gospel into China and had hoped himself to be the messenger. He died before his vision could be realized. Closely after him there followed two young clergymen, the Rev. Henry Lockwood and the Rev. Francis Hanson, who dedicated their lives to the enterprise, and went to the Orient in 1835, only to find that they could not effect an entrance to the nation they desired to serve.

China's National Church

Some of the Apostles of China

So, too, there must have crowded into the minds of the delegates memories of William Jones Boone, the seer and the pioneer. When others could see only a China whose doors were closed, he saw the opportunity, as he said to a seminary friend, at least "to oil the hinges." For a quarter of a century, as priest and bishop, he lived for the Chinese. Next there came Channing Moore Williams, who said little, but whose life was eloquent. He was followed by Bishop Schereschewsky, scholar and translator, who will be known in the future as China's Wycliffe. Then there were the second Bishop Boone, whose first episcopal act, in 1884, was to consecrate the church in which the conference of 1912 held its historic service, and James Addison Ingle, the saintly leader and organizer, who, in training his Chinese helpers for efficient service, inspired them with some of his own devotion.

There was one among the company whose fifty-three years of service linked

the past and present. Archdeacon Thomson went to China in 1859, and is probably the senior missionary of the whole Anglican Communion. His life in China is associated with the period in which all of the Anglican bishops, past and present, have worked. He it was who, after the death of the first Bishop Boone in 1864, held the shattered mission together at a time when its membership consisted of two presbyters and one deacon, while Civil War at home almost paralyzed missionary effort. To him alone, of all the devoted men of the earlier day, has it been given to see the fruition of many hopes.

The Name of the Chinese Church

IN choosing a name, which is as nearly as possible the Chinese equivalent of the words "Holy Catholic Church," there was no desire to assume an exclusive attitude or to make ill-considered claims. As a matter of fact, the conference did nothing more nor less than preserve, as it alone could, for the future united Christian communions of China, the name of the historic creeds. The Protestant denominations, severed and separated as they are, could not preserve the name, and moreover have in some instances frankly intimated that they would hardly dare choose any name in which the word "catholic" was included. The Roman communion is practically prevented by its earlier history in China from assuming or using the name. In the seventeenth century a controversy arose, probably due to rivalry between the Jesuits and other Roman missionaries, but ostensibly centring around the meaning of certain Chinese rites with respect to the dead and to the memory of Confucius. The Jesuits contended that these ceremonies were merely civil and secular, and, as such, Chinese Christians might be allowed to continue them. Others held that they were idolatrous. An appeal was taken to Rome, and Pope Innocent X., in 1645, decided against the liberal view. The Jesuits, not convinced, sent one of their number to Rome and made such explanations to a tribunal of inquiry that ten years later Pope Alexander VII. approved of their contention. Thus the Roman Communion in China was embarrassed by two infallible decrees, almost diametrically opposed to each other. We say almost opposed, for Alexander had taken care not to contradict Innocent directly. As a result each side claimed that Alexander's decree favored its view.

The Lord of Heaven Church

Twenty years later the controversy broke out afresh, and in 1693 a Roman bishop in China issued a mandate opposing Pope Alexander's view, and claiming that the Chinese rites were idolatrous and not to be tolerated. Much of the disagreement centred on the significance of the word *tien*. Did it mean merely the visible heavens above, which some claimed the Chinese worshipped, or did it mean the Supreme Master, Author and Preserver of heaven and earth? The Jesuits asked the Chinese Emperor for a definition. He asserted that *tien*, as the Jesuits contended, means "True God, and that the Chinese ceremonies and customs are merely political." In spite of this declaration of the Emperor, the Jesuits could not persuade the then reigning Pope to accept their view, and in 1704 Clement XI. confirmed the mandate issued by Bishop Maigrot in 1693. By this decree, it was declared that the phrase to be used in speaking of or addressing the Divine Being should be *Tien Chu*—"Lord of Heaven." The use of the phrase, *Tien Shangti*—"August Emperor of Heaven," was forbidden. The dispute was continued for many long years, but the appellation *Tien Chu Kiao* —"Religion of the Lord of Heaven," has ever since been used to designate the Roman teaching. So the Roman Church became the "Lord of Heaven Church." Whether or not it likes the name, it seems to be destined to bear it in the future. Thus it is that the national Church of China, issuing from the conference of the Anglican Communion, has

wisely decided to preserve for Chinese Christians the title "Holy Catholic Church."

The Missionary Spirit of the Chinese Church

Discussion about names and the fashioning of constitutions and canons did not occupy all the time or energy of the Anglican conference or of the synod of the Holy Catholic Church. This was evidenced by the fact that one of the first acts of the new Church was to provide for a Board of Missions, national in its scope and constituency, and some day no doubt to be international in its operations. Moreover the consideration of the appalling need presented by the famine districts of China led a number of the delegates to volunteer for relief work immediately upon the adjournment of the synod. This is much the same as if some of the distinguished clerical and lay deputies to our General Convention, had it been in session last month, should have volunteered for relief work among the needy people whose homes have been destroyed by the Mississippi floods. A Church that begins its corporate life in such fashion may be counted upon to do large things in the future.

A Family Responsibility

WE have frequently used our columns to appeal for the starving people of China, and never were they put to better use. It is a pleasure to know that a very considerable proportion of the money sent for the relief of China has come from our own Church folk. But China is not the only sufferer, and we should be dealing unfairly by our readers if we failed to call their attention to a crying need in our own home land. The Red Cross will need at least $250,000 to meet the widespread disaster produced by the floods on the lower Mississippi.

The country as a whole has subscribed a little over $50,000. Temporary relief has been given, but in all Christian fairness much more should be done. When the farmer reaches his home after the flood has subsided, he finds his house —if it be still standing—in bad condition; all else will be destroyed. Not a pound of food, or bushel of grain, or acre of pasturage, or head of live stock remains. He is almost as helpless as in the refugee camps. He must fight malaria and typhoid while he wins back the lost years in the cultivation of his farm.

The Red Cross is facing this enormous work of rehabilitation with the smallest relief fund ever given to meet an emergency of such magnitude. For the San Francisco disaster—more striking but not so widespread—$3,000,000 was contributed. Shall we not give prompt and generous answer to this appeal for that most industrious, but in such a crisis, most helpless of our people, the small farmer, who under normal conditions is so important a factor in our national prosperity?

Suffragan Bishops

TWO years have not yet passed since the canon permitting the election of suffragan bishops was enacted by the General Convention. Already there have been more elections under it than would have been thought likely within this length of time. Minnesota, Iowa and Connecticut have followed the lead of New York, Chicago and Pennsylvania. Thus suffragans have been chosen both for the concentrated work of large cities and for more scattered and rural sections.

Whether or not the office is to prove itself an efficient one in the Church, at least it is to be tested in a variety of ways, and its work will be watched with deep interest and concern. Something of its value will undoubtedly be known by the time the next General Convention meets. Modifications or enlargements of it may be introduced. Perhaps then it may not be too early to consider whether it promises to be of value in the development of missionary work.

Some suggestion of this kind was made when the original canon was introduced, but it did not figure largely in the final passage of the canon. There are those who feel that possibly the introduction of the episcopate in foreign lands, such as China and Japan, may in time be initiated in this way—a native bishop exercising his office under the advice and guidance of the American diocesan. The Church might also consider whether there would be any value in allowing suffragans to the missionary episcopate with a view to meeting a situation such as exists in the West Indies, and may easily exist in other places. It has been suggested, for example, that the island of Porto Rico—and possibly of Haiti—does not as yet furnish a sphere of activity large enough to occupy fully the time of a bishop, yet it is desirable that there should be some local representation of the episcopate. Suffragans on the different islands, under an able administrator like the present Bishop of Cuba, might perhaps meet the immediate need with reasonable efficiency and a better measure of economy.

Our Missionary Nestor

BISHOP TUTTLE, of Missouri, who is also Presiding Bishop of the Church, in addressing his convention last month, modestly alluded to the fact that for nearly twenty-six years he had been bishop of that diocese; for forty-five years a bishop of the Church, and for fifty years had been in Holy Orders. It is the remarkable record of a remarkable man. Elected before he was old enough to be consecrated, Bishop Tuttle became at once one of the Church's missionary pioneers in one of her hardest fields. He suffered hardship with cheerfulness, he broke down opposition; he won loyalty and affection everywhere, and throughout his life he has demonstrated how thoroughly true it is that every bishop should be a missionary, in heart if not in title.

The position of the Diocese of Missouri, and its record in missionary giving, is evidence of the leadership which has been exercised therein. Twenty-six years ago that diocese chose a missionary bishop for its diocesan; so well did he serve that last year it chose another bishop missionary for his coadjutor. We might reasonably expect, therefore, that among the stirring words of counsel given in the bishop's address a statement such as the following would be included:

"Before our eyes to day is a conspicuous example of the good resulting from missions. In China, the greatest empire in population on earth, an almost bloodless revolution is going on and seemingly is in a fair way to succeed. Its success spells progress in civilization and happiness to the Oriental races. In its guidance, if perhaps not in its inception, this uprising is in the hands of natives trained by Christian missionaries. It is seemingly getting ready to give striking proof that the godliness of Christ's Gospel 'is profitable unto all things, having promise of the life that now is, and of that which is to come.'

"But with the wholesome influence of missions of the past there is abounding need for enlightenment from Christian missions of the present and for guidance from Christian missions of the future. And China's need is our opportunity—opportunity to stand by the Master and to help on the cause of the Master as almost never before. The door is open, widely open. It may seem to a Christian that in this wonderful crisis in China the Master cometh, and that we should go forth to meet Him. God grant it may be with such replenishment of oil and trimming of lamps in the cause of missions as the Master shall deem acceptably fit. Opportunity goes as well as comes. And there is a shutting of the door.

"It would be strange, and yet not more strange than are other dispensations of God's Providence, if from China herself lessons in Christian truth and polity should be proffered for us of the West to give heed to and to learn from. Just the other day there was organized there

the Holy Catholic Church of China with its eleven bishops (seven from England, three from the United States and one from Canada) and its many faithful Chinese priests and laymen. If China, please God and pray God so, be converted, it is not impossible that the Holy Catholic Church of China shall have valuable aspects of Christian truth wherewith to enlighten us and wholesome developments of Christian practice wherewith to instruct us. And who can tell how much she may perhaps contribute to the solution, so ardently desired, of the great problem of Christian unity?

"Dear brethren all, it surely is a bugle call in this our day. Stand by missions, hold up missions, push on missions. God help us to pray and give and work while lasts the day of life, for the night cometh in which no man can work, and that coming night shall cut us off from the precious sharing, now granted to us, with the Blessed Master in 'the travail of His soul' wherewith He, and we also in the light of the great last day, 'shall be satisfied.'"

The Tragedy of Missionary Life

ONE of the greatest hardships of missionary life, especially in the foreign field, is the necessary separation from children at the age of twelve or thirteen in order that they may be sent home for education. This condition has been called "the tragedy of missionary life." There have been practically no facilities for educating the children of missionaries in the field. The subject has been considered by the officers and members of the mission boards of the various communions, but no agreement has been reached. At last our own Board determined to lead the way. At its meeting in Chicago in February, it asserted its conviction that some effort should be made to remedy the situation. It approved of the general outlines of a plan submitted by a committee in China, of which Bishop Roots is chairman, and called upon the mission boards of other communions to join in the effort to establish a school. The Board was gratified to find that the Presbyterian Foreign Board was also carefully considering this subject, and was ready to respond to its invitation to co-operate.

The Kuling School

A joint committee was accordingly appointed, consisting of Bishop Lloyd as president, the Rev. Stanley White, D.D., of the Presbyterian Board, as secretary and treasurer, Mr. Robert E. Speer and Mr. John W. Wood. This committee or board of trustees has decided to begin the school on a modest scale early in the coming autumn.

The site chosen is Kuling, about midway between Shanghai and Hankow. Situated as it is in the mountains about 3,000 feet above the sea, Kuling's climate throughout the year is excellent. Many of the missionaries of all communions come here for their summer holiday of from four to six weeks. Thus parents having children in school will have the opportunity of spending part of the year with them, without incurring the expense of bringing them to the station where the family is located. Moreover some of the small bungalows can be used temporarily to house the school.

The trustees have appointed a board of managers in China to give local supervision. Its members are Bishop Roots, the Rev. J. Walter Lowrie, of the Presbyterian Mission, and Mr. Fletcher S. Brockman, of the Young Men's Christian Association. The trustees have been fortunate in securing the help of Mrs. J. Lawrence Thurston, formerly of the Yale Mission at Changsha, as vice-president and the temporary services of Mr. and Mrs. E. P. Miller, of our own American Church Mission in the District of Hankow, as teachers. The school will provide for the education of children, both boys and girls, between the ages of nine and seventeen, and will aim to prepare those who are to have a college education to enter an American college with not more than one year of further preparatory work at home.

Support for the School

The support for the school is to be provided for in part by fees paid by the missionaries, in part by the appropriations of the two Boards, and in part by gifts of people at home who can see the value and justice of the effort now being made, and who wish to remove an unnecessary hardship from missionary life. No doubt there are many people in the Presbyterian communion, as well as in our own, who will gladly, as a memorial to some dear child who has been called back to the Father's home, undertake to provide for the education of one or more of these missionary children.

It is expected that the school will open with sixteen or eighteen pupils. The running expenses for the first year will approximate $4,500, and the special expenses for the first year, including the school and house furnishings, will be in the neighborhood of $3,000, a total of $7,500.

The trustees will be grateful for gifts to assist in the meeting of these expenses. Those who are members of the Episcopal Church may send their gifts to Bishop Lloyd, at 281 Fourth Avenue; those who are members of the Presbyterian Church, to the Rev. Stanley White, D.D., 156 Fifth Avenue.

Permanent Equipment

In time, it is hoped to erect permanent buildings to accommodate 150 pupils, in accordance with the recommendation of Bishop Roots and his associates. A group of missionaries in Central China has purchased twenty lots at Kuling at a cost of $2,500, and it is expected that this property will be donated to the school. The cost of adequate buildings has been estimated to be $40,000. Mrs. Thurston is now in this country and is prepared to give to individuals and groups of people further information about plans. Some additional details are also given in a folder issued by the trustees, to be obtained from either our own or the Presbyterian Board.

Our Department Secretaries

SINCE our last issue other agencies of the Church have reached out and laid hold upon two of our department secretaries. The Diocese of Kansas, at its recent convention, elected the Rev. H. Percy Silver, secretary of the Seventh Department, as its bishop-coadjutor; and the General Board of Religious Education, in session at Philadelphia, on June 12th, elected the Rev. William E. Gardner, secretary of the Department of New England, as general secretary of the new Board.

Both these men have rendered conspicuous service and won for themselves high regard in their departments. Each possessed gifts which seemed specially to meet the needs of his field. Mr. Silver has had long experience in mission work in the West, and for eight years was a chaplain in the army. He is an unusually effective and winning speaker, and is particularly strong in his appeal to men. He has travelled widely over his vast department and come into touch with all parts of it in a remarkable way. Mr. Gardner, as is indicated by his election to the highest office on the General Board of Religious Education, has a largely developed gift as a teacher. A New England man by birth and training, he has co-ordinated and stimulated his department as perhaps few other men could have done. His work also in the Sunday-school Department of THE SPIRIT OF MISSIONS has made him well known throughout the Church. It has not been publicly stated at this writing whether these men will accept the offices to which they have been chosen, but the fact that they were so chosen indicates the growing importance of the department secretaryship. Mr. Silver is the third secretary within two years elected to a bishopric—Bishop Sanford and Bishop Garland having been secretaries of the Eighth and Third Departments respectively.

The division of the Church into missionary departments and the establishment of department councils

has proved its value beyond question. Whether or not it was previously felt, it is now manifest that there was a need in the Church's life for this intermediate factor between the diocese and the General Convention. That it should develop along the line of the Church's missionary needs is most fitting.

Their Selection

The key to the efficient working of this machinery is the department secretary. He may make himself at the same time the efficient agent of the Board of Missions and the valued helper of the dioceses and districts within his department. There is scope in this office for the largest gifts, and the men chosen thereto should be of our best. Upon the character and ability of those who have thus far filled the office the Church is to be congratulated. This fact only lays upon us a larger responsibility for wise choice in the future. A suggestion has been made—which is certainly worthy of consideration—that some plan more careful and thorough, and more fully representing all the interests involved than does the present method of election by the department council, might well be considered. Beyond doubt it is desirable that the man chosen for a department shall in a sense be the man of that department; that he shall in a real sense be the choice of those with whom he has to work, and that they shall be pledged in advance to responsibility for his success. It also seems reasonable that the Board of Missions, whose agent he is to be and by whom he is supported, shall have a weighty voice in his selection. It has been said with some truth that neither of these ends seems to be accomplished by the present method; and that, notwithstanding the fact that good men have been chosen, the process of the choice was not such as would ordinarily guarantee the selection of good men. The department council is still rather an inchoate body, without highly-developed sense of responsibility, and with few efficiently-working committees. As a rule it has not been possible to make careful investigation and deliberate selection. Frequently the nomination and election of a department secretary was a thing begun and finished in one day of the council. When such election came before the Board of Missions the action taken upon it there was of necessity in some measure perfunctory; at least it was not thought desirable nor possible to go thoroughly into the question whether the most efficient man had been chosen. The body which elected him had already adjourned for a year and no review of the action was possible. It was rather a delicate matter even to question the entire wisdom of their action. Fortunately there has never been a case which demanded such question, but is it wise that election to an office of such growing importance should be made so casually? May there not be devised some amendment to the missionary canon which shall provide adequately for the expression of the department's preference and at the same time enable the Board of Missions to discharge its responsibility to the department and the Church?

One Hundred and Six Presbyterian Recruits

EACH year the officers and members of the Presbyterian Board of Foreign Missions devote several days in June to a conference with the newly appointed missionaries. This year's meeting, held in New York, June 5th to 12th, dealt with various aspects of the missionary's life, beginning with his aim and method, emphasizing the importance of high standards in physical, intellectual and spiritual life, and outlining his relation to the native Church and the home constituency. Attention was also called to the striking present-day world conditions—national, social and religious.

The Presbyterian Board is this year sending 106 new missionaries to the front. Of these, as is natural in view of present conditions, China receives a larger number than any other field. Twenty-four recruits are going to the six missionary districts into which the

Presbyterian work in the republic is divided. Seven have been detailed for service in Africa and fourteen for the two missions in India. The others are divided in small companies among the missions in Japan, Korea, Guatemala, Mexico, Persia, the Philippines, Laos and Siam. A number of those under appointment have not yet been assigned to any definite field.

An Apportionment of Men

When it is borne in mind that the Presbyterians this year are sending 106 recruits to the foreign field and that this number is only slightly in excess of their yearly average, it will be seen at once how modest is the request of our own Board that the Church should each year endeavor to send a minimum of thirty-six new missionaries to our ten foreign districts.

The Board realizes that one of its most important functions is the finding of recruits. It should devise not only an apportionment of money, but should make known to the Church the gifts of life it is hoped each part of the country may make. It, therefore, recently accepted the principle of an apportionment of men. This idea, first suggested by Bishop Graves, of Shanghai, five or six years ago, was further emphasized by Bishop Brent, of the Philippines. Both these leaders of the Church's work abroad made plain the necessity of some more regular and scientific method of enlisting the men and women needed in their fields.

What the Board Asks of Each Department

The records of the Board of Missions show great irregularity in the number of men and women offering for service. One year the number may be two or three times as large as the number in the preceding or in the following year. The same irregularity is found in the number of volunteers from the successive graduating classes in the seminaries and deaconess schools. It is also evident that most volunteers came from the Eastern dioceses. For the sake of the work abroad the Board desires to secure greater regularity in the number of volunteers. Thus the bishops will be able to plan their work for progressive development. For the sake of the Church at home the missionary staff should be drawn from a wider area in order that every part of the Church may know the stimulus that comes from giving its best life to the distant work.

The Board has therefore decided to ask each department to endeavor to give a minimum number of recruits each year and has divided the total desired as follows: Department I., six; Department II., nine; Department III., nine; Department IV., three; Department V., four; Department VI., two; Department VII., one; and Department VIII., one. The Board has asked the president of each department council to appoint a recruiting committee to aid in securing the needed volunteers.

In taking this action with special reference to the work abroad the Board has not been unmindful of the need for recruits in the home fields and especially in the great West. The administration of the home work, however, under the present missionary canon, is on quite a different plane than the administration of the missions abroad, and therefore seems to make the principle of an apportionment of workers much less applicable. Moreover, home work does not involve, as is generally the case with work abroad, the expectation of life service. Naturally, therefore, it can be entered upon more easily, and retirements from it can be made more readily.

THE border of our cover for this issue was specially designed for us by the Rev. Phillips E. Osgood, of Roslindale, Mass. It is intended to emphasize the event which has just taken place in China—the establishment of a new national branch of the Church. In the foreground is a cross made of traditional Chinese *motifs;* behind it is the Buddhist halo of self-mastery and the nine-pointed star of the new republic. Back of all is the still-prowling dragon.

THE SANCTUARY OF MISSIONS

WHAT MAKES A NATION GREAT

NOT serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the State
In eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His Word.
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.
—*Alexander Blackburn.*

A LITANY FOR THE NATION

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

For all the way that thou hast led us in the years that are past; for guidance and chastisement; for suffering and success; for peril and peace; for vanquishment and victory;

We thank thee, good Lord.

For the brave spirits that have labored and sacrificed that this might be a righteous nation;

We thank thee, good Lord.

For the opportunity which is ours to carry on the great work, and establish justice, peace and happiness in this land;

We thank thee, good Lord.

That it may please thee to bless this nation with prosperity and peace, but chiefly with such mercies as shall build us up into the likeness of thy Son;

We beseech thee to hear us, good Lord.

That it may please thee to guide and govern our rulers and all who are in authority, giving them grace to execute justice and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to pour upon thy people the spirit of prayer and supplication, and incline them to a fuller consecration of themselves and their substance to thy service;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the fellowship of thy children the people of many kindreds and tongues who are gathered here from all nations of the earth;

We beseech thee to hear us, good Lord.

That it may please thee to touch the hearts of those who, hearing the call of their Saviour, answer Him not, and having known the Gospel of salvation yet care for none of these things;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the day when thy Kingdom shall have come among us, and through us thy light shall shine upon those who are far off;

We beseech thee to hear us, good Lord.

V. God be merciful to us and bless us;

That thy way may be known upon earth, thy saving health among all nations.

OUR FATHER, etc.



GROUP OF THE FIRST SYNOD OF THE ANGLICAN CHURCH IN CHINA, APRIL 18TH, 1912

CHUNG HUA SHENG KUNG HUI:

THE HOLY CATHOLIC CHURCH IN CHINA

By a Special Correspondent

ON Friday, April 26th, in St. John's Pro-cathedral, Shanghai, a new national Church was born—the "Chung Hua Sheng Kung Hui," or Holy Catholic Church in China.

For over a week the Conference of the Anglican Communion in China had been occupied with the tentative draft of constitution and canons adopted at the Conference of 1909. The preparations for launching a new national Church were of necessity deliberate. The proposed constitution and canons had been submitted to the authorities of the Church of England, of the Episcopal Church in the United States and of the Church of England in Canada for their provisional sanction, which in each instance was granted. At the same time an authorized Chinese translation was made and submitted to the conventions of the eleven Chinese dioceses. These bodies returned to the Conference suggestions of several minor alterations, but no serious objection was raised on any matter of crucial importance. When, therefore, the Conference met on Thursday, April 18th, it was prepared to face the serious task of transforming the several independent missions of China into a co-ordinate and self-governing national Church.

The proceedings began with a corporate celebration of the Holy Communion in St. John's Pro-Cathedral. The service and sermon were in Chinese, Bishop Scott being the preacher. The Conference was called to order at 2 P.M. on the same day, Bishop Scott presiding; the Rev. F. L. Norris, the Rev. B. L. Ancell, the Rev. T. H. Tai, and the Rev. S. T. Yu were appointed as secretaries. At a later session Bishop Roots, of Hankow, was elected vice-chairman, and relieved the president at the afternoon sessions.

The continued unrest obtaining in many parts of China unfortunately prevented a full attendance from several dioceses, and Bishop Lander's absence in England deprived the Conference, to its very great regret, of his assistance at its debates. Fortunately in one case —that of West China, where it had not been possible to elect delegates—four English clergy, two English laymen, and two Chinese laymen were in Shanghai, and by a special resolution were empowered to represent that diocese.

Ten bishops, thirty-seven clerical and thirty-four lay delegates composed the Conference—eighty-one in all. Out of a possible membership of ninety-nine this was a remarkable attendance, and the seriousness with which the members regarded the duties which had brought them together is evidenced by the fact that not a single delegate was absent from any session of the Conference during the nine days.

The difficult task of interpretation was undertaken mainly by Bishop Roots, of Hankow, and the Rev. Bernard Ts'en, of Wuhu. For the first time Chinese was the official language of the Conference: and the fact that so much of its time was given up to the revision of the Chinese text of the constitution made it natural that the Chinese delegates should take a larger share than ever before in the Conference debates; and if, on the one hand, it was a matter of regret that so much valuable time was spent over points of Chinese scholarship, about which (as it sometimes seems to the foreign mind) no certain conclusion can ever be reached, on the other

hand it was a real opportunity for our brethren to grow familiar with the rules of debate, and one of which they made good use. The reports of committees, the resolutions, the daily minutes, were all submitted in Chinese; and although the burden of interpreting was heavy it seemed almost more effective than three years ago, the chief difficulties arising in the case of the Cantonese and Fuhkienese delegates.

Two matters took precedence of the main business of the Conference. The first concerned the establishment of three new dioceses since 1909, viz., those of Kwangsi and Hunan, of Honan, and of Wuhu. A welcome was extended to the three new bishops of these dioceses, Bishops Bannister, White and Huntington. The first was consecrated by the English, the second by the Canadian, and the last by the American Church since the last Conference. This greeting was replied to by Bishop Bannister, who in his speech made use of the third dialect he had learned since he came to China. He began his work in Fuhkien, was later transferred to a Cantonese mission and is now in Mandarin-speaking Mid-China.

The other matter was a tribute to the life and work of the late George Evans Moule, for twenty-eight years Bishop in Mid-China, who had recently passed to his rest. It was he who at the request of his brother bishops called the first Conference in 1897, which was attended by five bishops; it was he who presided at the first four Conferences, and whose counsel and advice, based on solid learning, deep piety and real sympathy, was always valued and revered.

The Conference then took up its main task, and for more than four days, with the help of a special committee appointed for the purpose, it was occupied with the revision of the Chinese text of the Preamble, Constitution and Canons. This was largely recast; a treatment which was almost inevitable when it is remembered that the Chinese language is at the present day in a stage of transition almost as violent as that which is marking the political change from monarchy to republicanism. But while whole sentences are hardly recognizable in their new dress, the fact that but three changes were necessary in the English version, shows how little alteration has been really made in the sense.

Friday noon found the work on the constitution and canons completed, and thus it was that quietly and almost unexpectedly the event took place which marked the birth of the Holy Catholic Church in China. The impressiveness of the ceremonial was not minimized by its extreme simplicity. Bishop Scott in his robes, as chairman of the Conference, said the service; the bishops sat in the choir; the delegates were in the front pews; and the members of the Mission, with boys and girls from St. John's and St. Mary's, who had been hastily notified, filled the remainder of the church. After prayer and the singing of "The Church's One Foundation," Bishop Scott stood at the chancel steps and read to the members of the Conference, standing in their places, the English version of the Preamble, after which the Rev. Bernard Ts'en, who had been the official interpreter of the Conference, read the newly-adopted Chinese text. This attitude of the Conference was the equivalent of a standing vote of acceptance—a unanimous vote, the result of the week's deliberations. After a few moments of silent prayer the congregation rose and all joined in singing the Te Deum; Bishop Scott then closing with the Lord's Prayer, the collect for St. Mark's Day, and the blessing. No service could have been more simple, none more impressive. No one of all those present had ever been in attendance at the organization of a new Church, and it was not possible that any could look forward into the future without some realization of the changes that will take place as the Church in China grows and expands and finally comes into her own true sphere as one of the great molding

influences in this country that is now in the throes of great governmental changes.

Some other matters remained for the Conference to consider before it resolved itself out of existence and reassembled as the first Synod of the Church in China. Various committees from the Conference of 1909 presented reports upon such matters as Church hymns, the Mandarin Prayer Book, special services, a Church newspaper and literature, the local adaptation of Christian teaching and practice, Chinese translations of theological terms, Church statistics.

The work of committees is of very great importance, but it is carried out under serious disadvantages. In many cases the only possible meeting of the committee takes place between the sessions of the Conference at which its report has to be presented. A strong feeling arose, and found informal expression on this occasion, that in future years at least the afternoon of the day on which the opening service takes place, as well as two or more days before the sessions are finished, should be set aside definitely for committee work.

The Conference was brought to a close early on Friday afternoon, and the inaugural session of the General Synod followed immediately, to allow of the transaction of formal business.

The Synod organized immediately, and very sensibly adjourned as soon as it had completed its organization. It is well that the Church should become accustomed to the idea of a Synod, as distinct from that of a Conference, before beginning with legislation. The bishops and delegates met separately. The bishops chose Bishop Scott for their chairman, Bishop Graves for the secretary, and Bishop Huntington for the recording secretary. The delegates chose the Rev. F. L. Hawks Pott, D.D., of Shanghai, for chairman, the Rev. F. L. Norris, of North China, for secretary, and nominated Archdeacon Sing, of Chekiang, for treasurer, an action afterwards confirmed by the bishops. The chairmen and secretaries of the two Houses, and the treasurer of the Synod, are *ex-officio* members of the Standing Committee; to their number as elected members the bishops added on their part Bishop Price, of Fuhkien, and the delegates on their part the Rev. T. H. Tai, of Shanghai, and Mr. K. S. Tsen, of Chekiang.

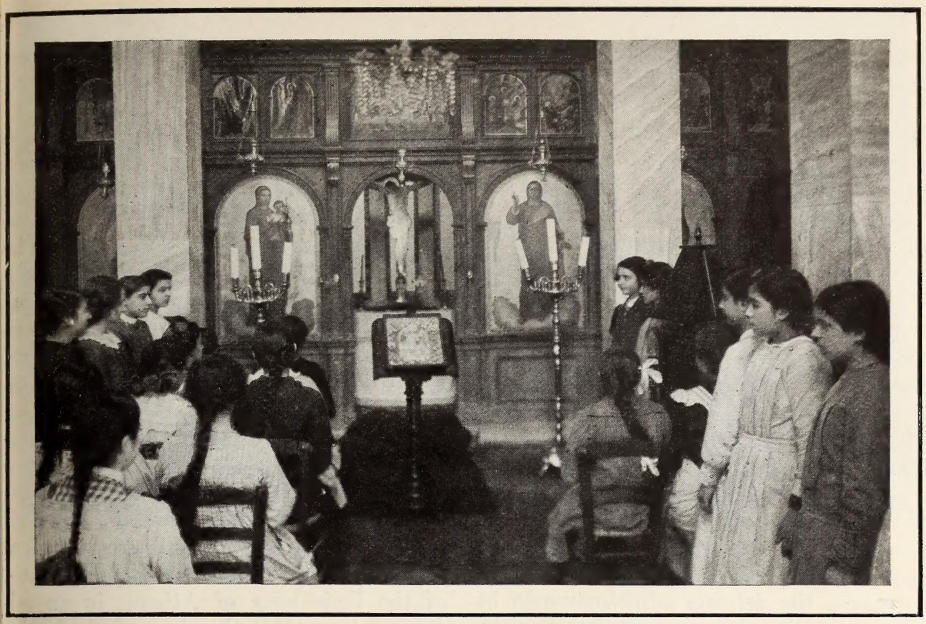
As one of its last acts the Synod passed a resolution to organize a Board of Missions and begin definite work at once. The final resolution passed by the Conference gave cause for real thankfulness. It was a true token of the seriousness of purpose which lay behind all the discussions. In answer to an appeal from the Central China Famine Committee, no fewer than eight members of the Conference volunteered to proceed at once to the famine-stricken districts and take a share in the burden of relief.

When all business was concluded the bishops returned to the lower house, and, after prayers, the Synod adjourned, to meet again in 1915.

So the Conference passed into history and the Synod began its life. In speaking of it Bishop Graves says: "We all feel that a very great work has been accomplished; greater probably than we now know."

The "grain of mustard seed" represented by the Conference of five bishops of the Anglican Communion in 1897 has already grown to wondrous proportions: the ten bishops, the twenty-seven foreign delegates, the fifteen Chinese clergy, and twenty-nine Chinese laymen, who met in Conference and Synod, represented a Church consisting of eleven dioceses, scattered over all but five or six of the provinces of China; and as day followed day all alike were conscious of friendships more closely knitted, of community of purpose and of life more fully realized, of the "unity of the Spirit," and of the "bond of peace."





THE INTERIOR OF THE SCHOOL CHAPEL OF ST. JOHN THE EVANGELIST

This was erected by pupils and friends as a memorial to Dr. and Mrs. Hill. The ritual of course is according to the Greek rite

"LEFT AT ATHENS ALONE"

By the Right Reverend William F. Nichols,
Bishop of California

AT a dinner party under the hospitable roof of the late Mr. George W. Childs, of Philadelphia, about a quarter of a century ago, one of the guests was the accomplished gentleman who was then Minister from Greece to the United States. A somewhat unsophisticated young person astonished the minister—not to say the company—by asking him "if there were any Christians in Greece"!

"Fit candidate for a Mission Study Class," we say, as we smile. "Books recommended: Acts of the Apostles, any standard History of the Eastern Church, and especially early annals of our own Domestic and Foreign Missionary Society."

And those same annals carry us back to an association (prized by the present writer as one-time rector of St. James's Parish, Philadelphia) with the vestry room of its first church on Seventh Street, where the Domestic and Foreign Missionary Society was organized November 21st, 1821, Bishop White presiding. Seven years later, in 1828, the first missionary to a foreign land, the Rev. J. J. Robertson, was sent to Greece on a tour of exploration. This led, in 1830, to the sailing from Boston, on October 2d, of the Rev. J. J. Robertson and wife, the Rev. J. H. Hill and wife, and Mr. Solomon Bingham, printer—the earliest band of foreign missionaries sent by the American Church to regions beyond our own country, an interesting account of which is preserved

in Bishop Perry's "History of the American Episcopal Church" (Vol. II., pp. 243, 244), from the pen of Dr. (afterward bishop) Alonzo Potter, Dr. (afterward bishop) George W. Doane and others who took part in farewell services both in Boston and in the cabin of the brig. All the circumstances show a wide appreciation that it was a most eventful step. "All the members of the mission," writes Dr. Potter, "seemed in excellent health and spirits. They felt that they had the sympathy and prayers, not only of their friends here, but of thousands in every part of the land."

The conditions in Greece after she won her independence from four hundred years of Turkish oppression, and in the ancient Church which has suffered so much; the delicate adjustments to be made with infinite wisdom and tact by our Church authorities as shown in the letter of introduction and instruction from Bishops White and Griswold; the devoted labors and fine spirit of Dr. and Mrs. Robertson and Dr. and Mrs. Hill, which so promptly ingratiated them with their difficult surroundings; the quiet but so strikingly effective part the mission had in the regeneration of modern Greece—each in itself affords fresh and absorbing topics for research and study to those awakening, in our mission's classes and otherwise, to things it ought to please the Church to remember.

Possibly in the archives of our Church Missions House there may be extra copies of a pamphlet containing a report of a commemorative service held for the Rev. John Henry Hill, D.D., LL.D., with a valuable historical sermon preached by Bishop Stevens, of Pennsylvania, and no doubt early numbers of THE SPIRIT OF MISSIONS from the time of its publication reflect the life of the Greek Mission. Some of the older parishioners of my days of rectorship in Christ Church, Hartford, Conn., could recall the agency of Mrs. Sigourney, working with Miss Catherine Beecher and others of the city in the interest of the independence of Greece.

It is well worth while for the modern Church tourist who visits Athens to put in his itinerary—he will not be likely to find it in the ordinary round of guide-book or guide—a visit to "The Hill Memorial School," which can easily be found upon enquiry at the principal hotels. As is so often the case, where the Church is a pioneer in school work, conditions have passed to a new stage. The first stage made its contribution, both by direct training of the generations of pupils and by creating a type which has passed more into the common educational ideals of the country. The famous historical and archæological authority, Professor Dromedes Kyriakos, of the University of Athens, in an address delivered at the time of the burial service of the Rev. Dr. Hill in 1882, said that then the schools had "educated almost three generations of Greek women. There are few Greek homes in free Greece or in the East, in which Greek mothers have not been taught in his school." And again: "The girls' school was the nursery and prototype of all the girls' schools afterward founded among us. The education and culture of woman is the education and culture of the nation." And the tribute paid to the half century's work of Dr. Hill on the day of his burial, on the part of the authorities and people of Greece, was in itself a unique memorial of the national significance of the work. A great procession over a mile long, walking six abreast, including the King's chaplain and the Greek Archimandrite, as well as all classes of the people, followed the remains to the grave, where the appreciative addresses were made. A monument stands over the grave, put there by the city of Athens as a token of the love and gratitude of its people.

Dr. and Mrs. Robertson's worthy share in the development of the work involving translations as well as its other exacting demands, is to-day held



HELLENIQUE CLASS AT HILL MEMORIAL SCHOOL

in high honor in the Diocese of California in having for one of its communicants Miss Mary K. Robertson, their daughter, who by her own good works and generosity perpetuates the missionary spirit of her noble parents. The Church Divinity-school library is the richer in rare volumes and autograph letters of prominent philanthropists which she has inherited from those pioneer days.

The Hill Memorial School at Athens itself has carried into a second state of usefulness that pioneer work. Miss Bessie M. Masson, a niece of Mrs. Hill, aided by her nieces and a competent staff, is bravely adapting the best traditions of the school to the changed conditions. In response to a request from the writer for a statement concerning the school, after his personal visit and prayers and address in the schoolroom, she tells of the "refreshment" it is to speak about the work she is trying to do, and says: "I see so few persons who care to know about what we are doing. As the school is not connected with the Board and has to support itself, it does not come before the public, and few know anything of its work. I myself look upon it as a continuation of the missionary work of my dear aunt and uncle. I constantly have occasion to see the influence that the religious teaching of the school has on the pupils. I could tell you many interesting facts about our graduates, and how they try to influence others when they return to their homes. Only last week I heard from the mother of one of our girls that ever since she left school her daughter has been teaching their servant and two others from her uncle's farm. She reads the Gospel for the Sunday and then explains it to them in simple language. She has also been teaching them in course the Life of our Lord. . . . I could tell you of many such instances of girls from the provinces as well as of some out of Greece, in Bulgaria and Egypt."

The "leaven" that has worked is still working by woman's agency. Patiently, uncomplainingly, with the joy of the vision, Miss Masson and her staff are working on, making no appeal, aiming at self-support. But while perhaps not coming within the province of our General Board, the visitor, I believe, will go away with something like a strong appeal pulling at his heart—an appeal for interest, an appeal for prayers, an ap-



Primary class

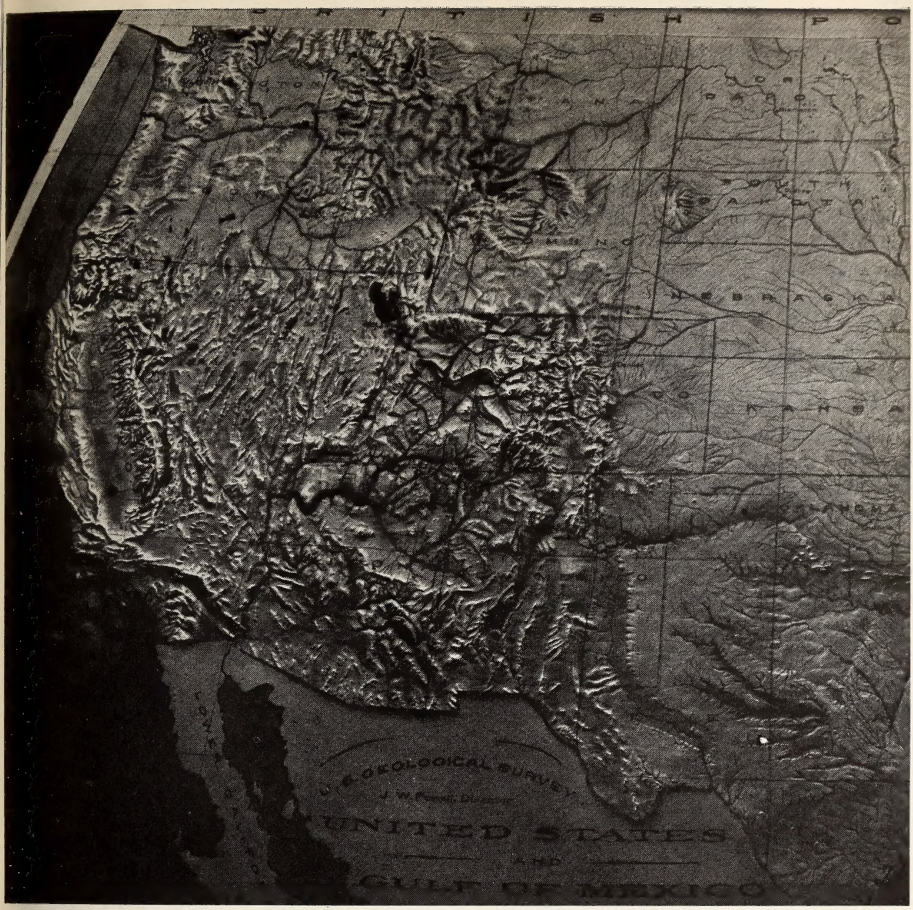
peal for scholarship, and, above all, an appeal to some one with abundance to provide a school having already such a dowry of devotion and national recognition and appreciation in the past, and with such a fine spirit and opportunity in the present, with the added dowry of a new housing and equipment. When we with our progressiveness and wealth would honor our illustrious forefathers in the faith, and realize that some of them have really had a shaping hand in the making of the educational methods of modern Greece, is it not a signal opportunity for some generous soul to be moved to provide the modest sum to give the Hill Memorial School the new buildings and new equipment it needs so much?

The monument in Athens says, "Their works do follow them." Are we to be content and comfortable in view of what their works were, to have the sentiment carved in Greek characters on that marble shaft and expressed in the winning faces of the "Maids of Athens" in the school scenes of the accompanying photographs, as well as in the loving loyalty to the memorial school of its modest Miss Masson and her staff—are we content and comfortable to have all that "left at Athens alone"?

THE TOKYO CHURCH IN CONFERENCE

"HOW can the Missionary District of Tokyo as a whole more vigorously prosecute aggressive evangelistic work?" This was the subject to which most time and thought were given at the Council of the Missionary District of Tokyo held on April 16th-17th. The bishop's report showed growth all along the line, with the exception of the number of women baptized. The confirmations numbered sixty more than in the preceding year. The council by resolution expressed its gratitude for the life and work of the late Rev. John Liggins, the first missionary in modern time to live in Japan, and the late Rev. Arthur Lloyd, whose service in Japan will never be forgotten.

On the two days following the adjournment of the council Bishop McKim met with the thirty or more members of the foreign staff. Grouped together they presented a striking contrast to the position of the isolated missionary who sometimes finds himself the only representative of the Church amid a million or more non-Christians. The conference devoted a large part of its time to the discussion of the best methods of training Japanese women for Church work, and for service as kindergartners. This latter need has come to be recognized in the late years more clearly than ever before. The kindergarten is one of the best ways of reaching the heart of the people, but to do this it must be a good kindergarten. A poor one is worse than none. A good kindergarten proceeds entirely from a good teacher. It is hoped soon to add to the training-school at Sendai a department for the training of kindergartners.



RELIEF MAP OF THE WESTERN PART OF THE UNITED STATES
Observe how the mountain ranges cluster in western Colorado and eastern Utah

ON THE SHORES OF THE GREAT SALT LAKE

I.

FROM whatever direction you approach it, Salt Lake is a surprise and a pleasure; particularly if after having crossed the desert you come all at once upon this land of pleasantness and bounty, with its trees, green fields and comfortable homes, set in the midst of forbidding mountains and desolate wastes.

Whatever one may say concerning the Mormon people, they must be given large credit for the intrepidity of their early leaders and the astonishing industry with which the plans of these pioneers were carried into execution. It is to the Mormons that we must credit the first serious settlement of the far West. It was they who first demonstrated that it was a land to be inhabited, when, following that shrewd, in-

domitable, unscrupulous leader of men, Brigham Young, they crossed the prairies in 1847. Here in a desert valley of Utah, on the shore of a great salt sea, they found in imagination their paradise, and set about translating that vision into reality. Their example in irrigation and dry farming, but even more in the courage and patience which wrests treasures from the desert, was a most valuable one.

What they found was practically an arid land. Throughout the greater part of it the scanty rainfall had failed to awaken the fertile forces of nature which lay hidden in the soil. Its vast plains were treeless; its mountains rugged and forbidding. Soon men stalwart and hopeful found it a great country in which to live. Locked up in the soil there were inexhaustible treasures of fertility. The lush grasses and the exuberant vegetation along its streams proved this. In fertile spots agricultural settlements began; creeping out ever more and more into the surrounding desert, and planting centres of civilization. Soon it was realized that the most forbidding of the land needed only water to be transformed, and before long the stern mountains which had added only grandeur to the landscape were called upon to supply this great necessity. The day of irrigation had begun.

A picture accompanies this article which exhibits the conquest of the desert. In the foreground may be seen the gray sage-brush grown on land untouched by water. Just beyond the wire fence, however, irrigation has touched the soil with its magic, and there amid



THE RESULT OF IRRIGATION

In the foreground is the sagebrush desert. Just beyond the fence is a field with four crops of alfalfa; three are in the stacks and the fourth is waiting to be cut

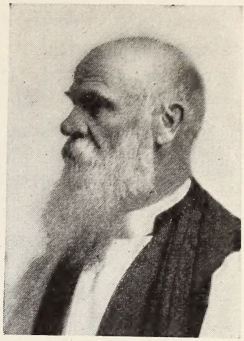
the green of a growing crop stand the stacks of alfalfa from three preceding crops raised in one year on the same land. The crop shown on the ground will also be cut before the winter. Such things as these demonstrate the possibilities of what has sometimes seemed to be a forbidding country, and are the incentive which draws men to make their homes in the midst of the desert.

II.

Salt Lake City was twenty years old before the Church was much more than heard of within its borders. Once Bishop J. C. Talbot visited it, during the period of the Civil War, but he found no chance to commend the Church to its inhabitants. Outdoor preaching was forbidden and no one would rent him a house. He was greatly oppressed by the growth of Mormonism, yet gave the following testimony: "Outwardly this is the most moral, orderly and quiet city I have ever seen. No saloon, gambling den or evil house exists in this community of 15,000 souls; yet the inner life is most shocking to the Christian sense."

One cannot visit or write of Salt Lake without thinking of our great pioneer, Bishop Daniel Sylvester Tuttle, the present Presiding Bishop of the Church. Twenty years after Brigham Young led his first band of settlers into this desert valley, Bishop Tuttle came to bring the message of Christ "as this Church hath received the same." For twenty years he was a well-known figure along the trails and among the camps of the desert and the mountains. Every stage-driver knew and welcomed him, curbing his usual string of oaths when the bishop sat beside him in his favorite place. In spite of his engaging personality he found little welcome in Utah for the "Gentile" and still less for his religion. It was a long process of overcoming prejudice and winning confidence.

But he found many manly ways of winning a welcome. Early in his episcopate he chanced to be in Helena, Mont.—for he had charge of Montana and Idaho as well as Utah—on the night when a great conflagration swept the town. It was a rabble of huts, tents and hovels without fire protection. The midwinter cold had frozen the only stream, and a biting wind fanned the flames. Dwelling houses and shops were swept away, but when the fire approached the warehouses in which were sheltered the food stuffs designed to feed practically the whole territory, men realized that to the terrors of the conflagration might be added the deeper horrors of slow starvation; for a thousand miles of plain and mountain intervened between them and the nearest source of supplies. It was then that three men emerged into leadership. Under their direction blankets were placed upon the buildings and kept wet by water, ice and balls of snow. Standing upon the roofs the leaders braved the fire and smoke and freezing wind. All night long they fought—and they won their battle. When the sun rose the fire had been stayed, and as the crowd below gazed upward at the three who stood high on the parapet of the building where the fire had stopped they saw—begrimed with smoke, their hair and beards singed, their hands bleeding and clothing ragged—three well-known figures. On the right stood Bitter Root Bill, a noted desperado; on the left was Gentle Joe, the leading gambler, and between them Daniel Sylvester Tuttle, Bishop of Montana, Idaho and Utah.



BISHOP TUTTLE

The methods which Bishop Tuttle adopted and practised in Utah were ef-

fective. He determined to minister to the immediate needs of the people. There was no hospital in all that mountain country, and only three physicians for 15,000 people. Therefore a first work was the founding of St. Mark's Hospital at Salt Lake, which has been in all the years since an effective witness for practical Christianity. Day-schools for Mormon boys and girls, who had at that time little opportunity for any sort of education worth the name, were opened by the bishop's helpers. When at the end of twenty years he accepted the bishopric of Missouri the three communicants which he found in Salt Lake had become 300, and in his schools 3,000 boys and girls had been taught. How many lives the hospital had saved, and how many broken bodies it had made whole, cannot be told, but it is good to know that the spirit of sympathy and helpfulness which Bishop Tuttle exhibited—frequently in sharp contrast to the bitterness and the denunciations of other Christian missionaries in Utah—have marked and still mark our work at Salt Lake under Bishop Spalding.

III.

The Salt Lake City of to-day is very different from that frontier town in which Bishop Tuttle landed forty-five years ago. Forty-five years, to a western town of ambitions, is the equivalent of a hundred years in other parts of the country.

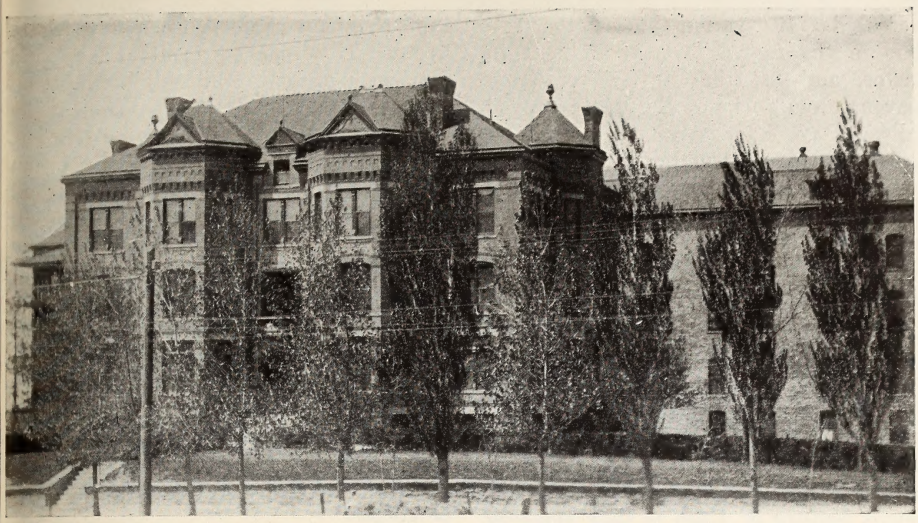
Over the transcontinental railways one rolls out of the desert into the midst of a fair city, for which snow-capped mountains form a background. The wide streets are lined with shade trees and the houses breathe an air of comfort and content. Modern business blocks are everywhere, and it is evident that Gentile energy is capturing at least a considerable portion of trade from the Zion Co-operative Stores—the commercial agent of the Mormon Church which used to hold a monopoly.

Of course the great sight of the place is the square in which are situated the sacred buildings of Mormonism—the tabernacle, the temple and other lesser buildings. The temple none but Mormons ever enter, but the tabernacle—which at a distance looks something like an immense foot-ball cut in half and laid on the ground—is open to all. It is one of the most remarkable buildings in the world. Certainly there can be few like it; indeed, one would not wish for many. It seems the outward symbol of the Mormon religion—strong, severe and practical, but thoroughly material and "of the earth, earthy." Neither without nor within is there so much as a suggestion of real beauty. The great organ is wonderful and every day vast crowds are admitted to hear it. It is handled



THE GREAT MORMON TABERNACLE AT SALT LAKE CITY

On account of the peculiar structure of this building it is impossible to gain an idea of its size



ST. MARK'S HOSPITAL, SALT LAKE CITY

When it was founded, St. Mark's was the only hospital in all the intermountain country

by expert musicians and admits of astonishing variations. This at least is beauty, but as the writer sat looking down from the gallery upon the rows of seats where thousands gather for the bald Mormon worship, and upon the lesser rows on the platform where sit the priests, the bishops and other members of the hierarchy, it was hard to believe that this was a church; particularly when one noted the row of generous and solid brass spittoons placed before the seats of the ministering priesthood.

No visit to Salt Lake would be complete without a sight of the lake itself, so one travels out on the trolley passing the salt meadows upon which the water of the lake is allowed to evaporate, leaving behind it a salt deposit many feet deep, which is shovelled into piles, looking like the snow of the western blizzard, though not so white. The water is 26 per cent. salt. We see also the smoking refinery which turns out 40,000 tons of salt a year, and supplies most of the states north of the Missouri River with that commodity.

Reaching the shore we find an immense bathing and dancing pavilion erected at a cost of $350,000. Of course we shall want to bathe, knowing that we have before us an unique experience. For, all proverbs to the contrary, here is water in which we can neither sink nor swim. The only danger to be avoided is that of letting your feet go up and your head down; some part of you will float, but it is better to keep your breathing apparatus uppermost.

Flying above the waters of the lake we notice swarms of beautiful gulls. These are protected by law, and the reason for this protection forms an interesting and beautiful story. In the pioneer days of 1848 nearly 2,000 Mormons, utterly exhausted and well-nigh despairing, watched anxiously their growing crops on 5,000 acres of desert land. Food was so scarce that they had to eat the roots of plants and thistletops. Just as the welcome green life was breaking through the virgin soil, legions of black crickets poured down from the mountains, devouring as they came, and leaving bare the broad fields which had promised such rich abundance. Horror-stricken, the people worked desperately to destroy the pests, but it seemed that their numbers only

increased. Starvation stared the settlers in the face. Then they knelt in prayer, and lo! like an answer from heaven, came flocks of the white-winged gulls. Day after day these friendly birds carried on their war against the insects. The crops were saved, and the gulls have ever since been held sacred among the Mormons. Even a "seagull monument" has been erected to commemorate these feathered friends-in-need.

IV.

But in spite of all that may be told of mountain and landscape and great salt sea, the most conspicuous and insistent feature of Utah is that amazing religion popularly called Mormonism, but which takes to itself the title "The Church of Jesus Christ of the Latter-Day Saints." Though it thus bears a Christian title, some of its features strongly remind one of Mohammedanism.

In the first place, it is a missionary religion of a most active type. Every young man when he reaches a certain age may, and probably will, be told by the church authorities that he is expected to go at his own expense for two years as a missionary into such part of this or any other country as they may choose to send him. It is this policy that plants Mormon elders in so many of our large and small towns, and scatters them in the lands abroad.

Secondly, it is a religion of materialism. Its promises and rewards, its hopes and visions, are all of the most concrete and definite sort. To the Mormon teacher God is a very large and powerful Man, and the "saints" will themselves become gods in another life. There is practically nothing of spirituality or exalted vision.

An example of this materialism, and also of the unscrupulous shrewdness of their first leader, Brigham Young, is seen in the following:

"It is said that a Welshman with one leg had been converted on the promise that Brigham could cause a new leg to grow. He reached Salt Lake, and forthwith presented himself at the 'Zion House Office,' and was confronted by the great man. 'So you want a new leg, do you?' said Brigham. 'Well, I can give it to you; but remember that all the attributes you have in this life will be resurrected at the last day. Now, you have already had two legs, and if I create for you a third, in eternity you will be a monstrosity, and will have three legs. Besides you are already old and cannot live much longer. Choose therefore between a new leg here and three in heaven.' The poor fellow naturally decided to be content with one leg here that he might have only two hereafter."

Imagine such a thing being told of one who has placed himself at the head of the religion of his people and calls himself the "prophet, seer and revelator of the Lord"!

Out of all this materialism there have grown revolting features of Mormonism. These are too well known to need further mention, but it is only fair to acknowledge the wonderful organization of the Mormon Church, the powerful appeal it makes to its people and the perfect satisfaction which most of them find in its teachings.

Bishop Tuttle found much to admire in these people and summarized the impressions of thirty years in the following words: "If one considers the religious earnestness that belief in revelation begets, an earnestness nourished and perpetuated by prayer and attendance on divine ordinances, and made deep and strong by self-sacrifice in the giving of tithes of money, of time and of strength in missionary work, one will not be surprised to find in Mormonism an amazing vigor, even though for forty-four years it crucified the nature of woman, for thirty-four years defied the laws of the land, and in all its existence has seemed little more than a laughing stock to the intelligence of mankind."



GROUP OF THOSE PRESENT AT THE DEDICATION

A SCHOOL OF THE PROPHETS

By the Reverend John W. Nichols

IT is no exaggeration to say that the Shanghai School for Catechists, which Bishop Graves dedicated on Easter Day, is one of the most important foundations the Church has made in China. Plainly the growth of the Chinese Church must bear at least some proportion to the number of its evangelists, pastors and teachers. A catechist school is an attempt to provide that every man who desires to preach Christ shall have the best aid in preparation that the Church can give and that he can receive. With one such school in Hankow for Mandarin-speaking Chinese, and one in the District of Shanghai for the millions that speak the "Wu" dialect, the Church's mission in China is now able to use every man that offers, with the guarantee that neither the man nor the cause shall suffer for lack of training.

Therefore the event was of real importance when, after a celebration of the Holy Eucharist and a sermon by Dr. Pott, fourteen clergy, many catechists and a large number of students marched with the bishop to the new building, where one by one the main rooms, and finally the whole building, were set apart for their special use with prayer and thanksgiving.

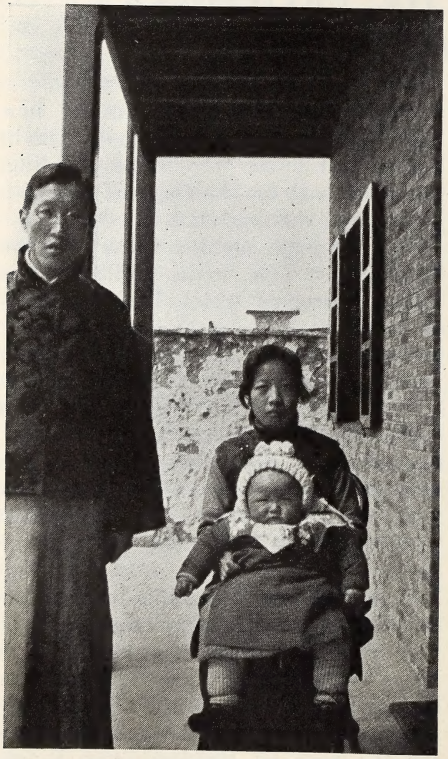
The complete plant consists of three buildings. The main building has twelve bedrooms which hold two men each, and could hold three if necessary; office, assembly, dining and reading rooms, and three class rooms, besides kitchen and out-buildings. The two other buildings are residences; one occupied by the principal and one by the Chinese headmaster. The cost has been: School, $5,000; the residences, $4,100 and $1,900 each; a total of $11,000.

It is not without significance that the school reaches its completion just at this time. The world knows that the hours of advance are striking on China's slow old clock as if the mechanism had gone mad and would make up for the past by striking from henceforth an hour every minute. China is catching up; and there is no doubt that

many who have till now looked on work in China as an attempt to start an unwilling elephant, will have to take care lest they be bowled over in the onward rush of the now well-energized beast.

Signs are not lacking that even the religious side of China is quickening under the new conditions. Not to speak of Christian advance in prestige and influence through the Revolution, there is evidence that the Buddhist organization is feeling its need of adjustment and revival. It was noticeable that at the inauguration of President Yuan the Buddhist hierarchy in Pekin took a prominent, though it could hardly be called an important part. On the way to a session of the Anglican Synod at St. John's University in April, I passed for the thousandth time a temple which I have chiefly noticed in the past for its closed doors and sublime lifelessness. But this time, behold! an open door with priests entering, and at the side a new sign, and on the sign the writing "Headquarters of the Buddhist Church"! I have reliable information that in Nanking the Buddhists have opened a "Propagation Office"—a sort of Church Missions House! Again in the *North China Daily News* of April 17th appeared the notice of a lecture that a Buddhist monk had delivered before the International Institute, and immediately following this really remarkable item of news:

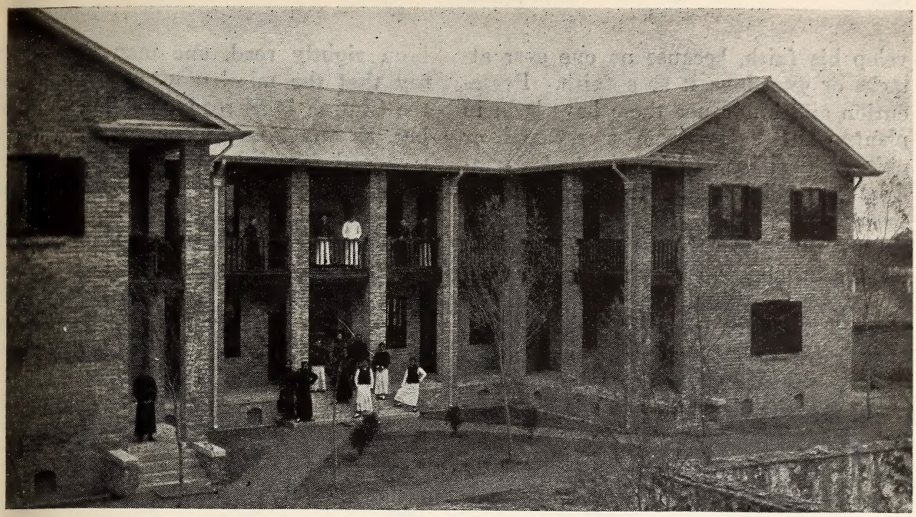
> A Buddhist "revival" has been started in Shanghai. At the many meetings which have been held various phases of the faith have been expounded to those who are likely to continue the revival among the people by means of lectures and addresses. One audience listened patiently for three and a half hours to a lecturer who had specially come down from Peking. A feature of the meetings has been that many women have attended the lectures and have made use of books on the various subjects dealt with.



THE REV. T. M. TAUNG, HEADMASTER OF THE SCHOOL, AND HIS WIFE AND CHILD

What all this means for the future of Chinese Buddhism one would hesitate to say. It seems an almost superhuman task to regenerate a faith that is burdened with such a combination of ignorance and apathy as is presented by the Buddhist priesthood, and in which whatever purer elements there may be are buried deep in overlying superstitions.

But the interest for the Christian missionary is intense. Something has started a new life, or at least galvanism, in a Chinese form of religion that has heretofore been regarded as being in well-nigh hopeless decrepitude. It cannot be doubted that the work and evident success of Christian work in China have borne a large part in this moving of the dry bones. If we can satisfy ourselves that Buddhism has begun to move, we have the earnest of a supreme



SHANGHAI SCHOOL FOR CATECHISTS AT WUSIH

victory, for we have at last touched the soul of China and seen it move—that soul which, if it has not been denied to exist, has at least been popularly supposed to be beyond the reach of men from the West.

But if Chinese Buddhism revives there will be a new and weighty opposition to Christianity. What then? I think one may safely answer that nothing could be more stimulating to the Chinese Christian community, that nothing is more needed at the present time than an intelligent religious "opposition." It is a fact often noticed that as yet the Chinese Church has produced almost no literature worth mentioning. The reason is chiefly that the Chinese Christian has nothing to make him think. He does not defend or de-



PROCESSION MARCHING TO THE SERVICE OF BENEDICTION

velop his faith, because no one ever attacks or questions it as a faith. Persecution and hindrance there have been in plenty—but never from a rational or philosophical base. We have had a hundred years in which to transmit the faith; the Church has had a hundred years of infancy. If the time has come for the infancy to end, and for the child to begin to think for itself, for the Church in China to really make its own that which it has received, we can only rejoice; thanking God for His wise provision for the past and for His spurring on which is to come.

And, if these signs of the times have been rightly read, one may thankfully say that the mission of our branch of the Church is as ready, humanly speaking, as any mission can be for such a new call forward. In each of our two great colleges is a divinity-school, and at each end of her allotted territory a school of large capacity and simple aim for the training of those whom Christ shall call to be His apostles, prophets, evangelists, pastors and teachers. What has been done needs but one thing more: "The glorious majesty of the Lord our God be upon us! Prosper Thou the work of our hands upon us! O prosper Thou our handiwork!'

WHOSE WORK?

HE was the hard-working rector of a small country parish, and it was easy to guess that many burdens and perplexities rested upon him. His people were of small, or only moderate means, and of thrifty habits. Faithful, conscientious Church folk, living in a rather narrow environment, the nearest need looked very large to them. The repair and improvement of the church, the salary of the rector, even the stated diocesan assessments and offerings, were regularly, if not cheerfully, met.

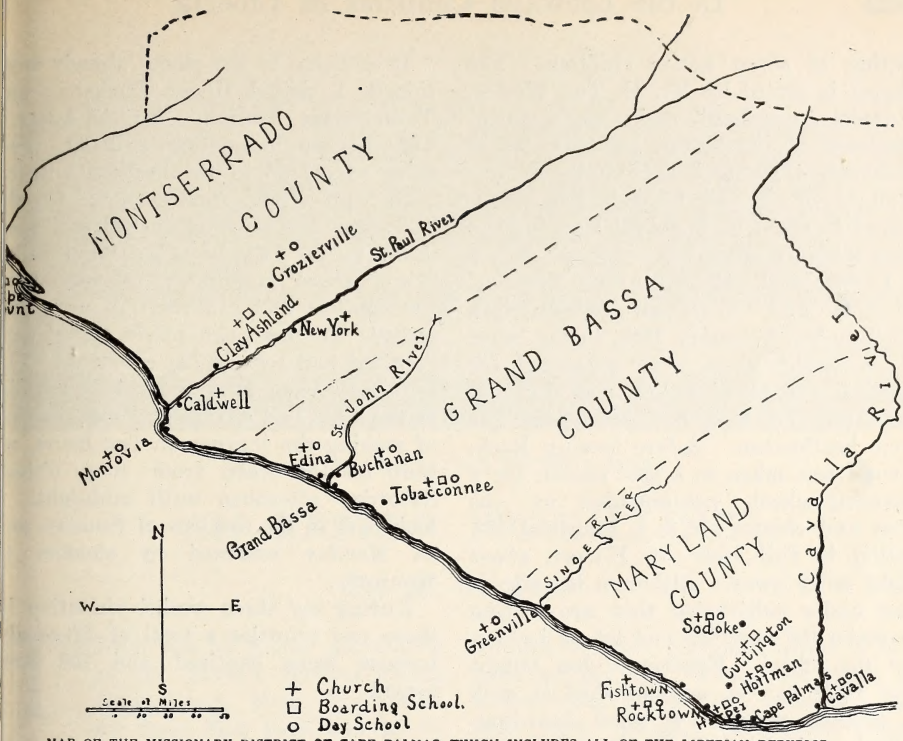
Then there came what sounded like an alien call. The Board of Missions wrote this rector, asking what he and his people could do for the widest and most urgent part of the King's business, and the rector replied, "It is impossible for us to help your work."

Of course he did not mean it; but that was what he *said.* Perhaps he was tired and discouraged; perhaps he was afraid of his people. Could he have imagined that the call of missions had less force than that of the coal bill or the building fund? Could he not understand how his people needed the wider horizon and the larger sympathy, and how great a blessing it would be to bring them within touch of the modern Pentecost, and give them a chance to share in a great campaign?

The root of his trouble revealed itself, all unconsciously, in the wording of his reply, "It is impossible," he said, "for us to help *your* work." Whose work? Ah! there it is! This larger mission, this supreme business of the Church of Christ, made no personal call to the man, and so could make none to his people. It might be interesting; it doubtless was important, but—it was the work of a Missionary Board. His work and his people's—at least all for which any real obligation was felt or acknowledged—lay within the bounds of the little parish, or at most within the diocese of which that parish was a part.

How different would have been the significance, and how different might also have been the response, had he thought of it as *"our* work." But had he said "our Master's work"—what then?

We are all more or less like the good rector whose words we have quoted. If we are still saying *"your* work," what wonder that we find it difficult to give even small sums for a thing seemingly so remote. But when the day comes that the whole Church shall say *"His* work," and shall recognize that the preaching of the Gospel in all the world is the great mission which our Master has committed to us, letters of appeal will no longer need to be written, and missionary apportionments may be forgotten.



MAP OF THE MISSIONARY DISTRICT OF CAPE PALMAS, WHICH INCLUDES ALL OF THE LIBERIAN REPUBLIC.
AREA 43,000 SQUARE MILES, ABOUT EQUAL TO PENNSYLVANIA

N THE LEEWARD COUNTIES OF LIBERIA

Bishop Ferguson during February visited two counties in Liberia and from his account of his journey the following notes are gathered:

ST. MARK'S Church, Harper, in Maryland County, celebrated its sixty-first anniversary early in January. This mission was ounded by Bishop John Payne in 1851, nd was the scene of the work of well-nown pioneer missionaries, such as the Revs. Hugh Roy Scott, C. C. Hoffman nd J. W. C. Duerr. I succeeded the ast named in 1860, and my son, the Rev. Samuel D. Ferguson, Jr., is the present rector. It was therefore espe-ially pleasing to me to celebrate this nniversary, and also to observe the rogress which is being made. The par-sh is now engaged in building a church nearly double the size of the first St. Mark's, and the people are trying to raise the money for it among themselves. This prevents rapid progress.

Sunday, February 4th, was the principal day of the celebration. I then ordained Mr. Methuselah H. Gibson, son of the late Rev. R. H. Gibson, who for many years was on the staff of the mission.

Connected with this visitation and celebration another significant forward step was taken in the consecration of the James M. Thomson Memorial Chapel, erected for work among natives residing as squatters in the suburbs of Harper. The chapel is named for the colored layman who began the work of the Church in Liberia at Mt. Vaughan, March 1st, 1836, where he opened a school con-

sisting of seven native children. The chapel is served by Mr. H. Too Wesley, a Gedebo merchant, under the superintendence of the rector, and Mr. A. F. Tubman, a young lawyer and a vestryman of St. Mark's Church, has volunteered to teach night-school here for one year without charge.

I officiated also in the Graway, Cavalla and Rocktown sub-districts. On Sunday, February 11th, in the latter place, twenty-eight were presented for baptism and an equal number for confirmation—all save one being converts from heathenism. Before leaving Rocktown I was taken to a spot chosen for a boarding-school, accompanied by the king and chiefs. It is a beautiful elevation in full view of Harper, about eight miles away. Although the site is now under cultivation they are willing to make the sacrifice and let us have it for the school. Experience has taught that little can be accomplished at such a station without a good boarding-school, and although the financial question stares me in the face I am determined to put forth efforts in that direction.

The total number confirmed in Maryland County during this visitation was seventy-six.

From here I went by steamer northwestward, some one hundred and fifty miles along the coast, to Grand Bassa County, where two notable events took place: the ordination of Mr. W. A. Greenfield to the diaconate, in St. Luke's Church, Edina, on February 22d, and the consecration of the new St. John's Church, at Lower Buchanan, which took place on Sunday, February 25th. Mr. Russell, our youngest clergyman, is carrying on the work here with commendable zeal. Anyone who doubts the willingness of our people to help themselves, or the advancement they are making in self-support, should inspect this large and fine edifice, built and furnished without foreign aid. Nor is this the only place where such effort is being made.

In addition to the places already mentioned, I visited Upper Buchanan and Tobacconnee Station. To the latter I went by sea in an open sailboat. Services were held in the heathen villages, with baptism and confirmation. On the following day we re-embarked and went down to the new branch station called Nito, where a number of candidates for baptism and confirmation were presented. In these two places thirty were baptized and twenty-five confirmed. The trip back from Nito was not agreeable, as the wind had changed so that, instead of making the journey in two hours, we were on the ocean from four o'clock Saturday afternoon until midnight. I took part in the services of Sunday, and on Monday returned by steamer to Monrovia.

During my three weeks' visitation in these two counties a total of fifty-eight persons were baptized and 108 confirmed.

¶

BISHOP MOUNSEY, of Labuan and Sarawak, whose diocese covers a large part of Malaysia, including the great island of Borneo, has recently challenged English laymen to visit his diocese and other distant outposts of the Church of England. He is no doubt voicing the experience of many other missionary bishops when he says: "I may pour out my soul on an English platform. I often produce very little effect on my hearers and leave them lukewarm, almost untouched by my heat." He is convinced, however, that, if the people could see and know the facts as he sees and knows them, they would all be equally "redhot," even though their lives are cast in prosaic England. Therefore he asks that a commission of level-headed laymen, men of business, should go to the front. "It is not a question of sentiment I am raising," he says, "but of business. If this mission work is worth doing at all, it is worth doing well. There is no use playing with missions. The work needs serious business effort."



SOME OF THE LITTLE POTTERY PIGS.

AN EASTER PIG-KILLING

By M. G. Aves

THERE was an Easter pig-killing at St. Mark's Sunday-school, Guadalajara, Mex. We are so far from New York that we do not receive the little mite-boxes sent out from the Missions House, and when they do come they are so late that Lent and Easter have long since passed. On Quinquagesima Sunday our school was opened with a short talk on Lent and its self-denial, by our good rector, the Rev. Allan L. Burleson. Then each scholar and teacher received in place of a mite-box a little pig. Funny little *pottery* pigs they were, some black, some with white spots, some smooth and some woolly. We were told to feed our pigs and fatten them, not with corn but with *centavos* and dimes, and on Easter Day we were to bring the little pigs, each child killing his own, so that the *centavos* it contained might be sent to New York and from there go all over the world to help bring other little children to the knowledge of the Christ Child. Nor was this all—as they put in their pennies the children were to say: "Thy kingdom come." For no money could go upon God's errand unless it were winged with prayer.

Each Sunday the children were reminded of their pigs and asked if they were getting fat. There was great interest when on Easter afternoon the pigs were brought to Sunday-school. After the opening service of hymns and collects and a short talk and catechising, a table was brought and a knife laid on it. Each child brought up his pig and "killed it." When the "pork" was reckoned up it was found that we had nearly eighteen *pesos* from fourteen children. This will seem a small sum, but times are hard, everyone feels unsettled, and the children had very few extra *centavos*. But the giving of what they had made the children very happy.

¶

THE China Press prints an interesting page of pictures illustrating famine relief work in central China. The photographs were taken by Mr. C. D. Jameson, the Red Cross Society engineer. He pays a fine tribute to the skill with which the missionaries are meeting the situation, not only in distributing famine relief, but in directing the work of the 120,000 men who are employed in building dikes around the river banks in the provinces of Kiangsu and Anhui.

HOW MAINE DETERMINED TO HAVE A SHARE IN CHINA'S PROGRESS

By the Reverend S. H. Littell

THE Diocese of Maine can hardly be called wealthy. Real efforts are required there to meet the local diocesan obligations; and yet the Church people of Maine would not let pass the opportunity of having a share officially in the development of that part of the one world-wide Kingdom which is in China.

The facts of the Church's progress in the New China seemed too forceful and convincing to be overlooked, and as a means of converting the sceptical, confirming the hesitating, and strengthening the faithful, too valuable to neglect as a great educational opportunity. So Bishop Codman determined to make this year's convention notably missionary, and to use the China field as the means of enlarging the view and increasing the interest of his people. He arranged that the speaker from China should have no fewer than six occasions in which to present in various aspects the political, social and religious situation in the new republic. A mass meeting at the cathedral, an hour in the midst of the official programme of the convention, addresses to diocesan organizations—the Church Club, the Junior Auxiliary and the Woman's Auxiliary—as well as to the men of the cathedral parish, reached the leading Churchmen from many points of Maine.

The outcome of the bishop's plan was not only to give the entire convention a prevailing missionary color, but to lead both men and women to rise up spontaneously and offer to use their new vision and inspiration for the extension of the Church abroad in a definite way.

The women decided to ask every member of the Auxiliary of the diocese to give a dollar above all other obligations for the special needs of China at this critical time; and the laymen, not to be outdone, divided up the diocese among themselves and started an organized campaign of education. They determined to send a letter, containing the striking facts about China and the Church, to every Churchman in Maine; and, in order that the matter should become personal, to ask each one also for a dollar for the New-China Fund. The labor involved is not small, but the men believe that the chance of arousing the Church, by means of the Chinese mission work and the interesting movements going on in China at present, is too great to be lost; and that, even if no large amount of money is secured, the educational value of putting information into the hands of every man, and the privilege of having, as a diocese, part in the life of the Chinese Holy Catholic Church,—"Chung Hwa Sheng Kung Hui,"—are too great and too unusual to miss. Maine will find, through this personal effort, blessings of enlarged faith, clearer vision and joyous service in ways she never anticipated at the time when she determined that a practical outcome should spring from her splendid enthusiasm.

¶

THE *Journal of the African Society* says that "the mission schools are creating an educated class of civil servants, skilled artisans, telegraph operators and agriculturists who will be of inestimable advantage to the development of Negro Africa. Practically nothing of this kind comes from out the teaching of Islam."

NEWS AND NOTES

OWING to the disturbances in Cuba Bishop Knight has felt it necessary to postpone the convocation of the district, which had been appointed to meet in Havana the second week in June.

¶

THE Sundry Civil Service Bill now before the House of Representatives contains a proposed appropriation of $12,000 "for the suppression of the traffic in intoxicating liquors among the natives of Alaska, to be expended under the direction of the Secretary of the Interior."

¶

THE Rev. Heber Hamilton has been elected the first bishop for the newly-created missionary district in Japan which is to be the special responsibility of the Church in Canada. Mr. Hamilton was graduated from Toronto University in 1885, after a distinguished career as a student. He began to study law, but soon decided to prepare for the ministry. His theological course was taken at Wycliffe College and was as brilliant as his university career. He went to Japan in 1892.

¶

AT the annual council of the Diocese of Florida, Bishop Weed referred to the possibility of the portion of the state west of the Apalachicola River being set off as a missionary district.

¶

THROUGH the inability of the Board of Missions to obtain the usual authoritative statement concerning clergymen receiving partial support from the appropriations of the Board to the District of Eastern Oregon, the congregations of St. Paul's, the Dalles, and The Redeemer, Pendleton, were made to appear as having received aid in the support of their clergymen last year. This does them serious injustice, as both congregations have for some years been entirely independent of any aid from the General Board of Missions.

¶

A PRESBYTERIAN medical missionary in Porto Rico tells of treating "a poor old man who had a carbuncle on his back as large as a good-sized hand; he came to the office once a day for his dressing; he had no one at home to care for him, living alone, and for food nothing but green bananas. Will some one at home eat green bananas for a week and nothing else and then report on the feelings, enjoyment and results?"

¶

A PRESBYTERIAN congregation in Rye, N. Y., provided equipment for a mission hospital in Mayaguez, Porto Rico, and continues to supply the money for its maintenance and work each year.

¶

THE Cuban government has declined to issue permits for cock fights except on Sundays and holidays.

¶

DR. THEODORE L. PENNEL, a distinguished physician connected with the work of the Church Missionary Society in India, died recently at his post in the effort to save the life of a colleague. When he volunteered for missionary service, he was asked why he wished to become a missionary. His reply was: "My parents brought me up for that work, and taught me as far back as I can remember that there was more work to be done for God abroad than at home, and this impression has been strengthened by what little I have seen of the world and work since. That it is my plain duty to work in what way I can for the advancement of the Kingdom of God I have never seen adequate reason to doubt, since I first learned 'Thy Kingdom come.'"

Progress is the order of the day in Arizona:

CONFIRMATIONS during the past year have been twice as large as during the preceding year. The number of Sunday-school pupils and teachers has almost doubled. There are twice as many branches of the Woman's Auxiliary as formerly. Baptisms have increased 60 per cent. The seventeen congregations have increased to twenty-six. Bishop Atwood expects that Arizona will meet its apportionment in full. "The main thing in our work," he says, "has been our fine set of clergy, not one of whom has left since I came here, and it is a great delight to see the fine comradeship that binds them together and makes them enthusiastic in the work. While none of them is thinking of leaving at the present time, yet I do not know how long we can keep some of them. No married clergyman has over $1,500 a year, and out of this each man has to pay more than $300 for house rent. Arizona is sparsely settled and never will become like the great Pacific Coast States, yet I sometimes think that our Church can get a hold here similar to that which it has in a state like Connecticut. But we must build churches or chapels and guild houses combined, at once. We have built three during the past year."

¶

Professor R. K. Rudra, of Delhi, India, speaking at the annual meeting of the Cambridge Mission to Delhi, in London, said:

I AM an Indian Christian, who had an education in a Government College, and came powerfully under modern influences. It is often said that Christian missionary work among the educated classes has been a failure. I can tell you that it is not. I know exactly what is going on in my country, what the people are thinking, and I can tell you from my own experience that the work is not a failure, in spite of the fact that there are not so many cases of individual conversions now as formerly. The great contribution of the missionary to India is the bringing of the sacred and inviolable personality of Jesus Christ. He is accepted by millions in India as a great Prophet. Many acknowledge His supremacy. Scores of people read the gospels and frankly declare: "That is the Life to be copied." I believe there is a Church which is latent, and that that Church will some day be made manifest, and that is what those who are critics of Christian missions have failed to see.

¶

MR. MATTHEW MAHORNER, a prominent Roman Catholic layman, of Mobile, Ala., says that the Roman communion "numbers over 13,000,000 among the faithful in the States alone—an increase of nearly 400,000 over the census of 1910 and a growth of over 4,000,000 in the past decade and practically double the Catholic population of the country of twenty years ago. She has 18,000 priests, 13,936 churches, fourteen archbishops, ninety-seven bishops, three cardinals, over 6,000 students preparing for the priesthood, 229 colleges for boys, 701 academies for girls and 289 asylums, where more than 47,000 orphans have found a home."

¶

THERE is no more important field for the Church's work in the West than that offered in connection with some of the great state educational institutions. With wise foresight Bishop Brooke some time ago secured property in Norman, the seat of the Oklahoma State University. The house is being used as a Church home for women students, and has already more than justified the venture. But unfortunately the bishop did not have funds to pay fully for the property (it is worth $6,000), or to equip the house as completely as he desires. For these purposes $3,000 will be needed. It is a pity to have vitally important work hampered for the lack of that amount.

SPEAKING at the seventeenth annual convention of the Diocese of Los Angeles, Bishop Johnson pointed out the impracticability of the parish system in such conditions as obtain in that city. He was confident that there are large numbers of unattached communicants who have come from eastern parishes. The priest-in-charge of one of the missions in a city which last year was credited with twenty-two communicants, recently, as a result of personal visitation, discovered 137 unattached communicants of the Church within four blocks of the mission. One of two things ought to be done, the bishop said. Either every parish should be adequately staffed so that systematic work could be done in canvassing neighborhoods and discovering communicants, or so much of the city as could not be worked satisfactorily under present conditions should be turned over to the bishop and his missionary committee in order that the diocesan machinery might be used to reach those who now seem to be beyond the reach of parochial effort.

¶

A CORRESPONDENT offers a complete file of THE SPIRIT OF MISSIONS from April, 1882, to date, which he is willing to give to any parish which may desire it for its missionary library.

¶

A Massachusetts clergyman writes:

I AM sending you ten cents in stamps, given to me by one of our parishioners on June 8th, which was her one-hundredth birthday. It is probably the last money that she will give to the Church and she wants this money to go for General Missions.

¶

One of our readers writes as follows:

I ENCLOSE cheque for one dollar, renewal of subscription to the most encouraging and happifying magazine that I ever see. It is so good to read about people who are all actively doing good and getting the result they hope for!

THE fiscal year of the Presbyterian Board of Foreign Missions closed March 31st. It was a banner year. The income reached the unprecedented total of $2,046,793. This, if we mistake not, puts the Presbyterian Board in the lead this year as having the largest income of any foreign mission board of the world. For the first time in its history, it has passed the figures of the Church Missionary Society of England. One notable feature of the year's giving were the offerings of $596,000 from the women of the Presbyterian Church, aside from the gifts of the congregations. The Sunday-schools gave $76,000 for foreign missions. The Board began its work in 1837. The receipts for the first year were $44,548.

¶

BISHOP SPALDING, of Utah, has received a gift of $25,000 to be used for the purchase of land adjoining the University of Utah in Salt Lake City, and the erection of a Church house.

¶

IN his address to the convocation of the Missionary District of San Joaquin, Bishop Sanford expressed the opinion that the advance the Church had made in that district during the past eighteen months had already justified the action of the General Convention in setting it apart. Ten years ago the total offerings for missionary work from the congregations within the limits of what is now the District of San Joaquin were $1,800. When the district was set apart they were $4,900. For the year just closed they will be nearly $9,000.

¶

THE Church of England Mission in Uganda now has 79,000 native adherents, an increase of 4,600 in the past year. In 1911 there were 6,051 persons baptized, of whom nearly 4,400 were adults. The offerings of native Christians amounted to 47,064 rupees.

THREE of the fifteen men of the class of 1912 at Wycliffe College, Toronto, have offered for missionary service abroad. Several others are going into the Candian Northwest. Forty-seven undergraduates are to work in various Canadian mission fields during the summer.

¶

THE Board of Missions has received and placed in the care of its Standing Committee on Trust Funds, for investment, the following most welcome addition to its permanent funds, the use of the income to be unrestricted:

"The Robert Treat Paine Memorial Fund

"A gift from his children, Miss Ethel L. Paine (Boston), the Rev. George L. Paine (New Haven, Conn.), and Mrs. Charles K. Cummings (Boston)—$10,000."

ON May 12th, being the Fifth Sunday after Easter, Bishop Knight consecrated the beautiful All Saints Church, Guantanamo. There were four services: the early celebration; the later service of consecration; one in the afternoon, which was attended by the Odd-Fellows, who were addressed by the bishop, and one at night. A class was also confirmed, presented by the priest-in-charge, the Rev. D. W. Bland. The building is in the old Spanish mission style of architecture, with its highly ornamented façade and its open bell tower. It is the most beautiful church we have in Cuba. Its old bell has had quite a history, having served for many years on a colonia, before being given to the congregation of All Saints' The church is surrounded by an iron fence, imported from England at considerable expense. During the past twenty-one months there has been a marked advance in the prosperity of this mission; fifty persons have been added to the communicant list, and the offerings have increased materially.



ALL SAINTS' CHURCH, GUANTANAMO, CUBA

FORWARD MOVEMENT NOTES

SIXTY men of St. Paul's Church, Waco, Tex., present at a parish dinner in May, agreed by a rising vote that they would do everything in their power to enable the congregation to give at least $1,000 for general missions. So far this year the parish has given $559.30. In previous years the average has been about $150.

¶

EVEN a parish in a missionary district can do great things with the every-member canvass. Witness All Saints', McAlester, Okla., from which comes the report: "Under the old plan there were fifty-two regular subscribers. As a result of the canvass the parish income has been increased $30 a month."

¶

FOR seventeen years prior to 1909, a certain Texas parish sent no offerings for the Church's work at home and abroad. In 1909, a beginning was made with a gift of $16 from the Woman's Auxiliary. From May 1st, 1911, to May 1st, 1912, the parish gifts for diocesan and general missions totalled $1,200. Of this amount the Sunday-school gave $139; the Woman's Auxiliary, $322; the Junior Auxiliary, $82, and the congregation $657.

"What is the reason for this change?" asks the Department Secretary. He answers his own question: "The old story—the rector has a vision."

¶

ONE of the best ways of enlisting men in the service of the Church and in the extension of the Kingdom is by securing them as members of the committee to make an every-member canvass. The rector of a Philadelphia suburban congregation says: "Two men who are members of a city church during the winter and who canvassed there, were prompt to volunteer to do the same thing here, so satisfied were they of the good of the system, and so pleasant had been their actual experience with people."

CONGREGATIONAL committees to make the every-member canvass vary greatly in size and *personnel.* Grace Church, Plainfield, N. J., enlisted fifty men, who did a remarkably thorough bit of work; St. Joseph's Church, West Pullman, Ill., on the other hand, had a canvassing committee composed of "one lady," who secured sixty subscribers for missions on the weekly basis out of a total of ninety-two communicants. The priest-in-charge says: "I would recommend the adoption of the duplex envelope by all parishes and missions. It is the only true method of gathering the Lord's money."

¶

BISHOP BURGESS, speaking to the Long Island Diocesan Convention about the progress of the Church's Mission, heartily commended the plans recommended by the Board of Missions, and expressed the hope that they might be formally adopted as the diocesan policy. "At this crisis in the Church's missionary life," he said, "the convention of the Diocese of Long Island will, I know, wish to support the Board of Missions with loyalty and enthusiasm. The Church is marching on to victory. It is a great 'forward movement,' to use the phraseology of the times, and if we do not adopt modern methods we will not merely lose our place in the ranks, but will not have our full part in obeying the glorious command of our Divine Master to preach His Gospel to all mankind."

¶

THE chairman of the missionary committee at St. James's Church, Spokane, Wash., where a canvass was recently made by ten men who secured forty-five weekly subscribers for missions, gives this advice: "Don't leave cards to be turned in by the subscribers; stay with them until they sign, or get the cards back unsigned. Cards out, unsigned and not accounted for, are a source of annoyance to the committee."

AT the annual convention of the Diocese of Chicago the Diocesan Board of Missions strongly recommended the continuation of systematic missionary education and the general use of the duplex envelope system and the every-member canvass.

¶

BISHOP BREWER says that as a direct result of the work done in making the every-member canvass and introducing the weekly offering, the salaries of two of the Montana clergy have been increased from $1,200 to $1,500, and over $2,000 has been released to the treasury of the Diocesan Board of Missions because of the increased self-help developed in the various missions. Four congregations have given up all outside help.

¶

THE Rhode Island Diocesan Committee on General Missions reported to the last convention that the every-member canvass had been thoroughly made in thirteen congregations. In five a partial canvass has been made. In two others the canvass was under way at the time of the report, and three others are making plans for a canvass. Twenty parishes have missionary committees and twenty-three are making their offerings on the weekly basis. Twenty-five parishes report 3,350 regular subscribers, or about one-fifth of the number of communicants enrolled in the diocese. One congregation gives most of its Easter offering for general missions. A number of others have various methods of bringing the Church's Mission and the privilege of giving for it to the attention of the people. The committee was able to report that throughout the diocese it found no indifference, save in three parishes. On the other hand, almost everywhere the liveliest interest was displayed, combined with an evident purpose to use every available means for meeting and if possible exceeding the apportionment.

The convention adopted the following resolution:

"That this convention endorses the Forward Movement plans of the General Board of Missions and heartily recommends the method of a parochial missionary committee, an every-member canvass and pledged offerings on a weekly basis to all the parishes of the diocese."

¶

Bishop Tuttle, in his address to the Missouri diocesan convention, makes the following strong plea for organized finances in the parish:

THE ideal to be striven for in missionary work is to get everyone busy in interest and helpfulness. In many dioceses and parishes systematic giving and the every-member canvass and the duplex envelopes have wrought striking changes of progress and profit. I can but hope that more and more of our own parishes will avail themselves of such helps which the Forward Movement has brought to our notice. It is found universally, I think, that the stirring of the depths of interest and zeal in the parish by these methods redounds not only to the benefit of General Missions, but also to the help of Diocesan Missions, and amazingly to the increase of parochial supply and parochial support. I throw out the suggestion whether it would not be well and wise for this convention to endorse and recommend the adoption of the methods among ourselves.

CHURCH people contemplating making their home in Southern California and desiring to locate at points where they may enjoy the ministration of the Church and at the same time the best opportunities for health, home, means of livelihood and investments of various kinds, may obtain reliable information and helpful advice by writing the General Missionary of the Diocese of Los Angeles, enclosing stamp for reply. Address, the Rev. D. W. Wise, San Diego, Cal.

OUR LETTER BOX

Intimate and Informal Messages from the Field

From the Rev. Nathan Matthews, at Cape Mount, West Africa, comes this belated Easter message:

EASTER was a delightful day. St. John's Church was decorated with palms and flowers in a profusion only possible in the tropics. At the nine o'clock service 200 people were present and forty-five made their Communions. At the choral service for the children in the afternoon the procession was headed by the choir boys, preceded by a cross of flowers. The children made an offering of $30. We will use it for putting lights in the church. We ought to get rid of the old oil lamps. They are smelly, dangerous and expensive. Perhaps there are some people who would like to add about $100 more to the gifts of the children in order that the necessary fixtures for the church may be provided.

We need very badly the roof for the cloisters. We have had a few tornadoes as this is the beginning of the rainy season, and quite a lot of rain came in the church, which would be prevented if the roof were over the cloisters. Then, of course, the walls will get free of dampness and will remain so during the whole rainy season.

***

Writing, on April 15th, from St. John's-in-the-Wilderness, Bishop Rowe says:

THOUGH many predicted that I could not reach here before the "break-up," though Miss Carter gave me up when I failed to arrive before Easter, yet I "blew in" here on Friday night last, April 12th, much to her surprise and delight. It was a forced trip and I had to press into service thirteen dogs. I came through all right excepting an attack of snow blindness. The glare of sun and snow was fierce. I leave to-night and after this must travel by night.

I found Miss Carter well but so busy. She has to run her house, teach the



A STUDY IN EBONY

The choir at Cape Mount, Africa, rehearsing; the Rev. Mr. Matthews in the chancel

children, care for the sick, and hold services. Yesterday I baptized twenty-eight natives and confirmed two—the first confirmation here. Properly the confirmation of the natives is delayed until they are thoroughly instructed. Conditions are very satisfactory. Miss Carter goes out this summer on furlough. Miss Jackson, now at Anvik, will relieve her. Some nurse must join Miss Jackson. I don't know who the nurse will be. She must be a nurse and be musical.

Who will volunteer?

* * *

Bishop Brewster, of Colorado, writing in acknowledgment of a letter announcing that the Board of Missions had increased the appropriation to Western Colorado by $935 for the next fiscal year, says:

THIS is certainly fine! It may enable me to be fairly sure about the stipends of two men. I have had to work with a diminished staff the past year, because of the need of retrenchment. But we cannot cover the ground, and already, acting on a "venture of faith," I have been negotiating for more men. At least we must have more this summer.

Notwithstanding our shortened force, we have had 105 confirmations in the year just completed. The largest number hitherto was 100 in Bishop Knight's year; and my largest (1910) was seventy-two. So there is a gain. Also, in apportionment contribution we are far ahead of last year; and in parochial contributions we have done better. At our convention the Missionary Forward Movement plans were adopted as the diocesan policy. By autumn I hope to have these plans in operation at all the important places, and small places too.

On the journey home from the convention the train containing most of our delegates was stalled two hours at Placerville by the undermining of railroad tracks. It was Ascension Day. Therefore we all repaired to the little chapel obtained lately (the only church in town) through the energy of the Rev. Arnoldus Miller, and there held an Ascension Day service. It was the first time any of us had seen this simple but effective church building. The melting snows turned all the rivers into torrents, and the next day the train which had carried us turned over at this very point, injuring several. Mr. Ward, staying over for a visit to Iquacio, and held up twenty-four hours by slides at Rico, saw, on Saturday, our cars burning below the bank. Three days after I was held up near Leadville three hours by a snow-slide which forced the front driving wheels of my engine off the track. Such is travel in the Rocky Mountains. But none of us has ever had a scratch. Sometime say a thanksgiving for us.

* * *

Bishop Sanford, of San Joaquin, acknowledging the action of the Board of Missions in increasing the appropriation to the new district by $1,300 for the next fiscal year, says:

IT will be a welcome relief to my mind, for though the income from our mission stations for self-support has practically doubled this year, the opportunities for expansion have been so many that I have made ventures of faith which I confess have sometimes given me anxious moments. However our missionaries are paid in full to date. I can assure the Board that their increased encouragement will not lessen our self-reliance nor our interest in the forward work of the whole Church.

¶

THE American Church Mission in China published a little pamphlet in January, 1912, for use in connection with noon-day prayers for the China mission. It contains a complete list of the missionaries, their stations, terms of service, etc., and is quaintly interspersed with Chinese characters which describe the stations and individuals. The entire staff is divided under the different days of the week, so that those who are engaged in intercession may remember them by name if desired. These pamphlets may be had by enclosing ten cents to Mr. T. J. Hollander, American Church Mission, Hankow, China.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER TEN

The Man Who Kept His Word

IS it worth while to keep your word to a heathen savage? David Livingstone thought so. Listen to the ollowing story and see if you can tell hy.

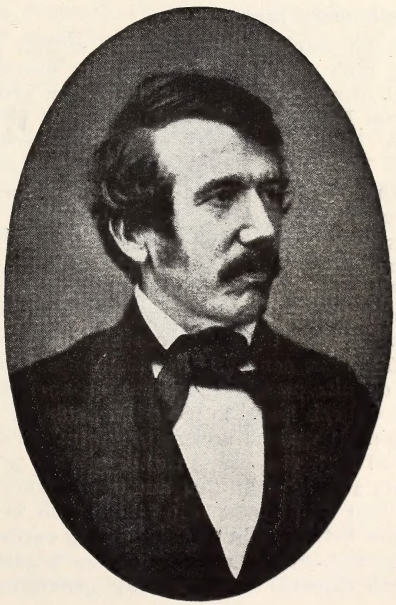
David Livingstone was the first man o go across Africa. He was born in cotland, and at the age of ten was bliged to work in a cotton factory from ix in the morning until six at night. hirsty for an education, he began to uy books and study, and in the end atended Glasgow University. Graduting from the university, he set sail for frica, determined to give his life to hat great country, filled with black peole, who had never heard of Christ and od.

Sometime you must read of the wonerful life which he lived in Africa, and ow he gathered little bands of natives bout him, and not only preached to hem, but taught and healed them.

Mr. Livingstone had a great desire to ross the continent from coast to coast, ut it was only after he had been in frica many years, learned the language f the natives and won their trust, that e dared to attempt the journey.

Can you find Linyanti on the southern art of the map of Africa? It was from here that Livingstone decided to start n his great journey. Here lived the reat Makololo tribe, with their good hieftain. To him Livingstone applied or guides to go with him through the orest. At first, the chief refused, for no nember of the tribe had ever been so ar away. It was only after Livingstone ad made a solemn promise that he would return with the natives that the hief agreed to help him with men.

Just try to imagine this journey over the unknown. He travelled sometimes on horseback, sometimes on an ox, sometimes in a canoe, but much of the time the natives carried him in a hammock when he was unable to travel on foot. Day after day he went on, often without water, frequently sick with fever, and constantly in great danger. Again and again he met slave dealers, who tore families apart and chained the poor captives together and marched them to the vessels on the coast. Wherever he went, by his care and thoughtfulness, he won the love and trust of the natives, who learned to believe in him and, through his acts of kindness to them, in the great God of Whom he told them.



Almost exhausted, he finally arrived at St. Paul de Loanda, on the Atlantic coast. Here an English vessel was about to sail to England. He was hungry for the sight of home, and the officers urged him to return with them, but he refused to go, because he had pledged his word to the Makololo chief that he would bring his natives back to him. True to his promise, he again entered the jungle, and after two years' march of over 2,000 miles he reached the town of Linyanti.

Do you wonder that when Livingstone died they embalmed his body and carried it to England and placed it in Westminster Abbey!

This is what the poet said of the man who kept his word:

"He needs no epitaph to guard his name,
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame—
Let marble crumble; this is Livingstone."

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 11. "On the Shores of the Great Salt Lake"

The material for this lesson is in the article on page 511

The Course

This lesson is one of a series of twelve lessons which began in the September issue of 1911, and will close in the August issue, 1912. For a detailed description of the purposes and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school, No. 1."

Preliminary Steps

Each teacher should locate clearly on the map the next step in our journey and prepare to describe it to the class. From Nevada we go to Utah. Salt Lake City is the principal point of interest. The Right Rev. Franklin S. Spalding, D.D., is the present bishop. For a good background for the successful teaching of this lesson read pages 117-124 in "The Conquest of the Continent."

Any teacher who attempts to teach our boys and girls about the Church's work among the Mormons should do so with a keen sense of responsibility. Only by definite prayer and great patience can the Church hope to meet the problem in Utah. It will be unwise to go into much detail with the class; rather aim to give them a realization that out on the shores of that wonderful salt lake there is a battle between the Church and a curious distortion of the religion of our Master. Much depends on the rising generation. The ultimate success will come when, as the result of prayer and self-sacrifice, the Church shows sympathy and a willingness to give the Mormons of her best. Before teaching this lesson, let each teacher ask for such help as will enable him to make his scholars realize that they must prepare to meet the question of Mormonism and win these people to the Church.

Read all the material found under the following divisions. Many times a teacher will find that the helps given in one division will be of use in teaching another division.

Aim

When you have read over the material, and have thought yourself into the situation, then ask, What in all this material will interest and help my class? Having decided upon the points, formulate an *aim* and write it so that your mind will be impressed, and a constant objective will be before you. The following aim will serve as an illustration: *"I will try to prepare my scholars to pray and work that the Mormons may be truly taught of Christ.*

Points of Contact

No doubt the Salt Lake is the best point of contact. Questions such as: Where is the saltest water in the world? Where does salt come from? How

does Salt Lake City get its name? will all help to quickly kindle the interest of the class in the lesson.

This might be preceded by some review questions which would serve to bring the class on the journey, and lay a foundation for the arrival at Salt Lake.

I

A TEN-MINUTE LESSON ONCE A MONTH

This lesson can be little more than a story by the teacher, told with the help of a few pictures. It should be preceded by some reference to the class map and to the journey. One or two *point of contact* questions will immediately start the class. Then locate Great Salt Lake on the relief map. Show the picture of the Tabernacle and describe the interior. This will lead naturally to the statements that the Mormons need to be taught the true worship of God and that the Church has been trying for years to live and grow in Salt Lake City. Show the picture of Bishop Tuttle, as one of the Church's messengers who has worked hard among the Mormons. Tell one or two of the stories about him. Aim to leave the impression that Bishop Spalding is to-day working hard in Utah, and needs the prayers and help of every boy and girl.

II

A TEN-MINUTE LESSON EACH SUNDAY

The following outline is in four divisions, following the four divisions in the lesson article. One division should be taken each Sunday. If the month has five Sundays, use the last for review.

Introduce the lesson each Sunday by some *point of contact* question or review question. At the end of each lesson, promise the step or incident that will be studied the next Sunday. Each week call for the general title of the lesson, so that the class will constantly remember that the month's study is on one subject.

THE OUTLINE

1. The Coming of the Mormons

Map work on Utah.

The next stopping place in our journey.

How was Utah settled?

Describe the "paradise" found.

How was the desert changed?

2. Bishop Tuttle and His Work

Who was the first bishop to visit Salt Lake?

How long did Bishop Tuttle work there?

What did he do?

Stories about him.

3. Salt Lake City

Describe the city.

Describe the great sights.

Why do the people protect the gulls?

4. Mormonism

What is the religion of the people at Salt Lake?

What do you think is good about it?

What do you think is bad about it?

What can we do to help?

Many of the above questions or topics can be given as assignments, and short reports or papers be requested from the scholars. If this is not done, then the teacher will have to treat each of the above sections as suggested in the monthly lesson.

III

A FORTY-MINUTE LESSON ONCE A MONTH

With a whole Sunday-school period at his disposal, the teacher should use all the material given in the above section: "A Ten-Minute Lesson Each Sunday." The method of the treatment of the four sections would be changed; instead of the teacher doing most of the talking, the sections should be given out to four members of the class as assignments. Each should be provided with a copy of THE SPIRIT OF MISSIONS, and the outline of the particular section assigned to him.

The lesson should open with the review and *point of contact* questions, as have been suggested above. The scholars reporting on assignments should be assisted by the teacher asking such questions as would start the thought of the class and bring about discussion.

Pictures and Note-Books

At the conclusion of each of the above lessons the pictures and such other material as the members have brought should be mounted in the class books.

A THREE HUNDRED PER CENT. INCREASE

By the Reverend Malcolm Taylor

ST. THOMAS'S Church, Taunton, Mass., has always stood well in its missionary giving. The apportionment has invariably been met and often a considerable sum in excess of the apportionment has been sent to the Board of Missions. Increased gifts resulting from a recent every-member canvass are an illustration of what can be done in a parish which has already a large amount of missionary enthusiasm.

The parish gave last year $837.52, through its church offering, to missionary objects. As a result of the canvass pledges for the same objects have been received, amounting to $2,417.70, showing an increase of about 300 per cent. The canvass was conducted by twenty men and thirty women, with four of the older Sunday-school pupils. Every person in the parish over eighteen years of age was visited and given an opportunity to participate in the missionary work of the Church.

Preparation for the canvass, which took place in February, was begun the preceding September. Interest was gradually aroused by a series of articles in the parish paper by the rector and others, by continual incidental reference to the coming canvass at the church services, culminating in a special address dealing with the purpose of the canvass. At this service every member of the parish was requested to be present by means of an individual invitation sent by mail.

Even more careful attention was given to the preparation of the canvassers. There was no request for volunteers, but the canvassers were selected by the committee in charge. Great care was taken in assigning to the canvassers the names of those on whom it would be most congenial for them to call. There were a number of preparatory meetings for the men and for the women, conducted separately by the rector, at which the details of the work of the canvass were carefully gone over. Information was given about the missionary work of the Church and suggestions were made as to how to answer the common objections and criticisms that are made by those who have little or no knowledge about missions.

Those in charge of the canvass attribute the excellent result to the care with which these preparatory meetings were conducted, to the systematic way in which the work of the canvass was guided by the rector and the committee in charge, and to the thorough preparation of the parish for the visits of the canvassers by means of the circular letter, articles in the parish paper and the special address by the rector.

The month following the canvass the usual letter was sent out asking for pledges for the support of the church. No unusual effort was made to increase these pledges and there was no canvass of the parish; but as a direct result of the missionary canvass the preceding month there was an increase of over $500 in the pledges for the support of the church.

Not least among the results of the canvass was the attainment of a larger sense of brotherhood in the parish and a deeper appreciation of the power of any united parochial effort.

¶

TRINITY Parish, New York, contains 8,610 communicants. There are only twenty-nine dioceses in the whole American Church having a larger communicant list.

LITERARY NOTES

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

MORMONISM THE ISLAM OF AMERICA. By Bruce Kinney, D.D., formerly Superintendent of Baptist Missions in Utah. Issued under the direction of the Council of Women for Home Missions. Fleming H. Revell Co., New York. Price, 50 cents net.

A HALF CENTURY AMONG THE SIAMESE AND THE LAO: An Autobiography. By Daniel McGilvary, with an Appreciation by Arthur J. Brown, D.D. Illustrated. Fleming H. Revell Co., New York. Price, $2 net.

THE LOVE OF GOD. By Samuel E. Stokes, Jr. Fifth Edition. With an Appendix, giving the author's reason for his recent change of plan. Longmans, Green & Co., London, Bombay and New York. Price, 50 cents net.

THE SPIRIT OF YOUTH AND THE CITY STREETS. By Jane Addams. Macmillan Standard Library. The Macmillan Co., New York. Price, 50 cents net.

MISSION PROBLEMS IN JAPAN: Theoretical and Practical. Lectures delivered before the Western Theological Seminary by the Rev. Albertus Pieters, for twenty years a member of the Reformed Church Mission in Japan. The Board of Publication, New York.

JAPAN ADVANCING—WHITHER? The text-book of the Course on Mission Study for 1912-13, compiled by the Educational Secretary of the Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York.

BOOK NOTICES

The Spirit of Youth and the City Streets. This stirring appeal for a recognition of the rights of children and youth in our complex civilization and crowded centres of life should be read by all who have the heart and the will to help bring in the Kingdom of righteousness and peace. Much of the material has already appeared in current publications, but in book form it will be valuable for those who are already making, or who desire to make, an effort to minimize the dangers which surround young people, and to promote healthy recreation. As Miss Addams well says: "The stupid experiment of organizing work and failing to organize play, has brought about a fine revenge." Those who take up this book will not be content to lay it down until it is finished. The writer is so close to the problems of which she treats that each becomes vivid under her pen, and illustrations from her rich and varied experience enhance the effectiveness of all that she says.

Mission Problems in Japan. A most stimulating little book, written from the point of view of a thorough believer in the Kirisuto Kyo Kwai (Reformed Church). It should be most helpful to study-class leaders, as it is brim full of topics for discussion. For instance, the author finds fault with Mr. Mott's call to evangelize the world "in this generation," and proceeds to point out that it is not the sole duty of the missionary to tell the ignorant about Christ, and then leave them to their own devices. He makes a rather good case for the position that the missionaries have a double duty: to plant, and then to water the Church. The description of conditions is most interesting, and the statement of Japan's problems provides food for profitable thought. A considerable portion of the book is devoted to the polity and teachings of the Reformed Church; but as it was written specially for the members of that body, no one can find fault.

Japan Advancing—Whither? This new text-book, issued by the Educational Department of the Board for the work of next year, follows the general style and lines of this year's text-book. Its 230 pages deal, in seven chapters, with the work of Christian missions in Japan, particularly those of our own and the English Church. Six appendices and an excellent chronological table add materially to the value of the work. There is also a careful bibliography appended to each chapter. Twelve full-page illustrations are given. The author has evidently aimed to produce a book which shall combine very considerable information concerning Japanese customs and conditions with an adequate historical outline and a faithful picture of the aims and achievements of mission work. The book should be widely read by Church people, and will, we think, prove itself

an admirable manual for the large number of mission study classes which have come into existence during the past year.

For further information with regard to this and the subsidiary text-books of the proposed course, refer to the second page of the cover of this issue.

A Half Century among the Siamese and the Lao. Probably not a dozen readers of THE SPIRIT OF MISSIONS ever heard the name of Daniel McGilvary. Yet for more than half a century he lived and worked for the upbuilding of the Kingdom of God among the Siamese and Lao people—the pioneer and the leader in one of the most successful enterprises of the Presbyterian Church. His autobiography tells modestly the story of a life which abundantly illustrates the principle our Lord laid down when He said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Dr. McGilvary reached Siam in 1858. Nine years later he was led to undertake a pioneering expedition into the almost unknown northern sections of the country. He pushed his way up tropical water courses for 600 miles, and there, far away from the sight or the ken of the busy world outside, he buried himself for the glory of God and the good of men. He was a great herald of the Cross. He won the first followers of the Christ among a new people, organized the first congregation, founded twenty others and gradually developed a Lao church of more than 4,000 communicants. He journeyed thousands of miles on foot, by boat and on elephants, making known the message, and winning the name, "Apostle of the Lao."

More than that, he laid the foundations for medical work, introducing quinine and vaccination among a people racked with malaria and scourged by smallpox. Now there are five Presbyterian hospitals and a leper asylum where he began with nothing. He was an educator, and left behind him when he died, a year ago, at the ripe age of eighty-three, eight boarding-schools and twenty-two elementary schools; while a college, a medical school and a seminary are in sight.

To the story of his life Dr. McGilvary has fortunately added suggestive and interesting comment upon missionary methods and policy, making his book doubly valuable to all students of Christian missions.

MEETING OF EXECUTIVE COMMITTEE

THE Executive Committee met in the Church Missions House on June 11th. The report of the treasurer showed that the gratifying advance over last year had been maintained for another month, the increase being something less than $90,000. Appropriations were made for Negro work in the amount of $103,185 for work among Negroes in the United States. In this connection the Diocese of Virginia served notice upon the Board that after September 1st next it would become entirely self-supporting and would no longer request appropriations for any of its diocesan missionary work. The following resolution was passed:

Resolved: That the Board deeply appreciates the action of the Diocese of Virginia in determining to support its own work and asking no appropriation from the Board of Missions for that purpose after the close of the present fiscal year.

The $1,750 for Negro work which was thus relinquished was appropriated to St. Paul's Normal and Industrial School, Lawrenceville, Va.

Appointments were made as follows: At the request of the Bishop of Honolulu, Miss R. S. Caldwell; at the request of the Bishop of Shanghai, Mr. Joseph H. Putnam as a science teacher in St. John's University, Shanghai, and Guilelma F. Alsop, M.D., daughter of the Rev. Dr. Alsop, as a medical missionary in the District of Shanghai.

The Board accepted with keen regret, on account of the continued ill health of himself and his wife, the resignation of Dr. W. H. Jefferys, who has rendered such splendid service in St. Luke's Hos-

pital, Shanghai. The following resolution was placed on record:

Resolved: That, in accordance with his own request, the resignation of Dr. William Hamilton Jefferys from the Shanghai Mission was accepted with great regret, to date from January 7th, 1912, and further

Resolved: That in accepting his resignation the Board desires to express its high appreciation of the great service rendered by Dr. Jefferys, both in the discharge of his official duties and in enlarging and improving the equipment of St. Luke's Hospital, Shanghai, through his own gifts and the gifts of relatives. The Board deeply regrets his ill health and that of Mrs. Jefferys, which compels their retirement from the mission, and sincerely hopes that residence in this country will fully restore them both. The Board will hope, with Dr. Jefferys's permission, to continue to avail itself, whenever possible, of his signal abilities in making known to the Church at home the facts of the Church's work abroad.

Marking the completion of twenty-five years' service in Alaska by the Rev. John W. Chapman, the following resolution was passed:

Resolved: That in extending hearty congratulations to the Rev. John W. Chapman upon the completion of a quarter of a century of service in the Alaska mission, the members of the Board of Missions desire to record their gratitude for the patient and effective work done through these twenty-five years by Mr. Chapman and his devoted wife, which has given to the Church a conspicuous illustration of missionary service, and to express the hope that their lives may be spared for many additional years of service for the extension of the Kingdom of God.

Five hundred dollars was appropriated from the Minturn Fund for a church building in Pullman, Wash., and appropriations of $100 and $200 respectively were made for the training in the Deaconess School of Miss Marianne Jones, of Haiti, and Miss Nellie McKim, of Tokyo.

The committee then adjourned until September.

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Africa

Bishop Ferguson ordained Mr. M. H. Gibson deacon on February 4th and Mr. William A. Greenfield deacon on February 22d.

Alaska

Deaconess Bertha W. Sabine was transferred some time ago by Bishop Rowe from Circle, where she had spent a year, to Anvik, where for many years she has rendered such effective service. Her address in future will be Anvik.

Brazil

The Rev. John G. Meem and family, who sailed from Rio de Janeiro by the steamer "Voltaire" on May 18th, arrived at New York on June 7th.

Cuba

Miss Sarah H. McGee, who sailed from Havana by the steamer "Seguranca" on June 4th, arrived at New York on June 11th.

Haiti

The Rev. Alexis Fargeau, of Port-au-Prince, died on May 14th.

Hankow

Miss Nellie O. Ludlow and the Rev. C. Fletcher Howe were married at Shanghai on April 10th.

The Rev. Walworth Tyng sailed from Shanghai by the steamer "Nile" on May 17th, arrived at San Francisco on June 10th, and was married to Miss Ethel Arens at Newburyport, Mass., on June 19th.

Deaconess Hart, returning after regular furlough, is to sail from New York by the steamer "California" on July 13th for Glasgow, and from Naples by the steamer "Goeben" on August 24th for Shanghai.

Miss Lucy Fish Baker, on special leave of absence, sailed from Shanghai by the steamer "Empress of Japan" on May 14th, arrived at Vancouver on June 2d and proceeded to her home at Jamestown, N. Y.

Honolulu

At the request of Bishop Restarick, the appointment of Miss Roberta S. Caldwell, of San José, Cal., was approved by the Executive Committee on June 11th.

Kyoto

The Rev. Kishiro Hayakawa, returning to Japan after special leave of ab-

sence to raise money for the erection of a new building for St. John's Church, Osaka, left New York on May 21st.

Mr. Peter Masumi Wakatsuki, having completed a special course at the General Theological Seminary, left New York on June 5th and sailed from San Francisco by the steamer "Chiyo Maru" on the 15th for Kobe.

Mexico

The Rev. E. A. Neville became rector of St. Paul's Church, Monterey, on March 1st, upon the resignation of the Rev. E. F. Bigler.

Bishop Aves accepted the resignation of the Rev. W. Jones-Bateman from the rectorship of Christ Church, Mexico City, D. F., to date from June 7th.

The Philippines

The Rev. F. C. Meredith retired from the work at Sagada on November 1st, 1911.

Shanghai

At the request of Bishop Graves, Mr. Joseph F. Putnam, of Ithaca, N. Y., was appointed by the Executive Committee on June 11th.

Gulielma F. Alsop, M.D., daughter of the Rev. Dr. Reese F. Alsop, of Brooklyn, N. Y., was appointed, at the request of Bishop Graves, by the Executive Committee on June 11th. Dr. Alsop has been engaged in medical work in St. Elizabeth's Hospital, Shanghai, since December, 1911.

The resignation of Dr. William Hamilton Jefferys, because of the illness of Mrs. Jefferys and himself, was accepted with great regret by the Executive Committee on June 11th, to date from January 7th, 1912.

Bishop Graves has accepted the resignation of Mr. Rollin A. Sawyer, Jr., to take effect from July 16th.

Miss Annette B. Richmond, on regular furlough, sailed from Shanghai on May 25th, via Europe.

Miss Margaret Hart Bailey, who was appointed on April 10th, is to sail from New York with Deaconess Hart on July 13th for Glasgow and from Naples on August 24th for Shanghai.

Tokyo

Miss Elizabeth Fenno Upton, on regular furlough, sailed from Yokohama on April 28th, via Europe.

Wuhu

At the request of Bishop Huntington, the appointment of the Rev. Edward Kimball Thurlow, of West Newbury, Mass., was approved by the Council of Advice on June 18th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D. Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312 Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China

Hankow:
Rev. Dudley Tyng, of Wuchang.
Miss M. E. Wood, of Wuchang.
Wuhu:
Rev. F. E. Lund, of Wuhu.

Japan

Kyoto:
Rev. J. J. Chapman, of Nara.

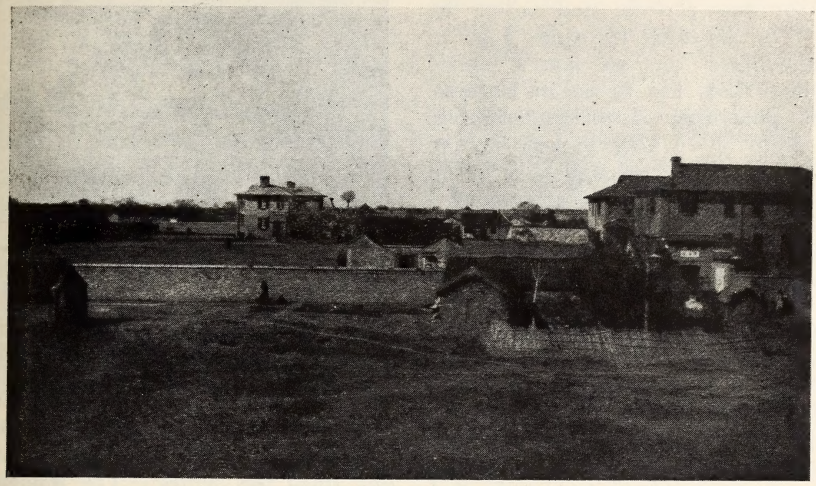
Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's Lawrenceville, Va., and the Rev. A. E. Hunter, of St. Augustine's, Raleigh N. C.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE COMPOUND AT YANGCHOW

WHAT HAPPENS THEN?

We print an account of her life at Yangchow, written by Mrs. Ancell, wife of the senior missionary stationed at that place. On June 8th, Mr. and Mrs. Ancell sailed from Shanghai on an eight months' furlough. During Mr. Ancell's absence, Mr. Sinclair and Mr. Dyer will be on hand to continue the work among men and boys and the general oversight of the station; but while Mrs. Ancell is away from her classes, and her home is closed to the women and girls who are her so frequent guests, how is the woman's work to prosper under the care of the handful of Christian women of whom she writes? Shall not these eight months in the States bring recruits for Yangchow, that the work there may never again be left without women to help it on?

Mrs. Ancell's Story

HOW thankful we have been to be able to stay on in our home and at our work, when so many have had to leave their stations and have had their work broken up. In November it did look as if we would have to leave, for things were rather stirred up for a while, but they quieted down, and we have been able to stay on in peace and quietness. A great many of the schoolboys left, but most of them returned after things became more settled.

School reopened last week, after the China New Year Holiday, and we have thirty-six boys in already and probably a few more to come, besides some day-pupils. The day-school near by, taught by a Chinese, is full to overflowing, with thirty boys. Not another one can be registered until we get larger quarters. As one looks into their bright faces, one realizes the great responsibility of having these boys to teach and to influence and the possibilities that open up for training them for active Christian service. Surely in the raising up of a great body of Christian men and women

lies the hope for better things for China in the days to come.

I have been teaching in the school again, this winter, three afternoons a week for two periods, and enjoy the work. On Saturday mornings I go to the day-school for an hour's music teaching. This has to be in Chinese, and is something of an undertaking, but I enjoy it. I have to keep up my own study, as this new dialect is by no means easy yet. Tuesday afternoons I have kept free all winter for social work among the Chinese women, either receiving them in my home, or visiting them in theirs. I have been able in this way to make friends with a number of the mothers of the schoolboys and have found them so friendly and nice. I greatly enjoy this work. Sometimes I have a swarm of women here, for when you ask a few to come, they bring their relatives and children and servants until the place does literally swarm with them! Once last fall I had a visitation from five ladies, two children, seven women servants, three men servants and twenty chair coolies!

Since I began this letter there have been many more pupils received in the school. The number has gone up to fifty-seven or eight, far beyond Mr. Ancell's expectation for this term. The building is full to overflowing, and he has already had to refuse some boys who were older and so promising. It is fine to have the school make such a splendid start this spring, but it keeps Mr. Ancell very busy to look after things, and is certainly going to bring a heavy burden on Mr. Dyer's shoulders when we go home on furlough in June. But we will soon be back, and with furlough behind us, we hope to get a much better start with many things, especially the women's work, which has to be held back until after furlough, as there is no prospect of anyone to help out with it for so long, unless I am here. Some things cannot be started for lack of someone to carry them on during furlough.



THE WOMAN'S AUXILIARY AT WORK FOR HANKOW

The Woman's Auxiliary has kept up its regular monthly meetings all the winter. The women come between one and two to sew, and at 3:30 we have our little service. All winter we have been making clothing which we have sent to Mrs. Roots to use for the poor destitute Christians in Hankow. We sent off our third box to-day. The women are also trying to learn to do some fancy work, which can be sold, to increase our offering. The first handkerchief they hemstitched was finished to-day, and I send it to you at the Church Missions House, not for its value, but because of what it stands for—the spirit of helpfulness in a new place, our women just trying to do what they can and joining hands with the women all over the world to help hasten on the coming of the Kingdom of our Lord. We have now seven members, with some others who attend quite regularly. These same women have been coming to a class for study on Tuesdays, in order to learn to read. They come at 10 A.M.; we study until noon, then we have dinner together (Chinese food), and study for a while after that, sometimes until two o'clock. The women are making good progress, and I am hopeful that two at least will be able to read before I leave. The only educated woman we have in the Church is Mrs. Dzas, who came here as a bride last December. She is a St. Mary's graduate, and her husband, who is now teaching for Mr. Ancell, is a St. John's graduate. The young daughter of Mr. Hu, a day-school teacher, can

read, but she is in boarding-school, so cannot come to our Auxiliary meetings. She was at home part of the year, recovering from the whooping-cough, and came and helped me teach the Chinese characters to the women for three



LEARNING THE CHINESE CHARACTER

weeks, but now I have to manage myself as best I can.

Mr. Sinclair has started a little Sunday-school in the street chapel on the compound, and I help him with that Sunday afternoons. Sometimes we have over sixty children. Last Sunday there were more than thirty women and little girls present. At the Tuesday class I teach the women the Sunday-school lessons, and on Sundays they come and help me teach the women and the little girls, dividing them up into classes and teaching the children the text and the lesson story. Of course it is new work for them. They do not know how to teach, but that they are willing to come and try is something, and I am glad to have them make the effort. My heart yearns over this little band of women—the first in our Church here—and I do so long to have them read and to work so that as others come into the Church, they too may be drawn into the same spirit of helpfulness. Perhaps the Prayer League will join in praying for an outpouring of the Spirit on this little band of women and an anointing for service. When I leave they will have to take up the responsibility for the women's work. Oh, that, with God's help, they may be able to do it!

This is a wonderful time in China. Just what is going to happen before the Government gets on its feet no one can tell. But one thing is certain, and that is that there are wonderful opportunities, such opportunities as there have never been before, for pushing forward the work. Old things are be-



ON THE CITY WALL AT YANGCHOW, LOOKING FOR RECRUITS

ing torn down and cast away, and China is ready for the new. What if the Church fails of her opportunity and does not bring forward the men and the means to help China now to find the best in the new to which they turn! The people are ready to listen, ready to go to school to be taught. This is the day of opportunity for us to spread the knowledge of Christ. Surely the Church will not fail, but will send all that is needed to push the work as never before. Oh, it means little to th home Church—a few more men an women, a little more money—and s much to China, with its millions of pe ple, one-third of the human race Surely there is no better opportunit for the investment of life and mone than in the work in China to-day. Ma the spirit of Christ quicken the Churc to renewed activity, and may that quick ening mean the bringing of the knowl edge of Christ to this great land.

THE EVERY-MEMBER CANVASS IN AN OLD MASSACHUSETTS PARISH

A MISSIONARY council, consisting of seven men and three women, was formed by the rector and vestry, which committee was enlarged at its first meeting to a membership of ten men and four women. These were divided into four subcommittees—on Education, Publicity, Finance and the Every-Member Canvass.

On the Sunday following the council meeting, the rector preached a sermon on the subject of the canvass, which was afterwards printed and sent to each parishioner, with a letter telling of the plan and enclosing an account of it, which had been printed in that month's parish paper. The letter stated that there would be a parish meeting after service on a certain Sunday morning, when the plan would be talked over. A day before the meeting a note of reminder also was sent, so that there should be no excuse for forgetting the date. Both letter and note were signed by the Publicity Committee. During the week before the meeting, the Rev. Mr. Gardner, secretary of the Missionary Department, spoke upon the subject at the meeting of the Woman's Auxiliary, to which the woman's club had been invited, and at the men's supper. Then came the parish meeting in the parish house, following the Sunday morning service. Two members of the vestry spoke and asked for the hearty co-operation of the parish. The recto appointed forty-five canvassers, me and women, and two meetings were hel for instruction—four would have bee none too many for the preparation of th canvassers.

The best meeting, attended by both men and women, was planned as fol lows: First, there was a plain statemen (from the junior warden) of what th Board of Missions is—its creation, it administration of funds, what is needed what is given, whence it comes, how th reserve funds are drawn on, th Church's obligation and responsibility— cold facts. Then came an address (fro the senior warden) on missions in th broadest sense—their need, from a economic standpoint, for the nation and for the world. Next came the hea of the canvassing committee (a young man). He said this was not a money making scheme, this was to arouse active, intelligent interest—and the money would take care of itself. He then went on to speak of souls in darkness, telling thrilling anecdotes of deeds of heroism and conditions calling for help. Then an officer of the parochial branch of the Auxiliary spoke of practical canvassing. Last came the rector, who made a few remarks wholly on the spiritual aspect.

An effort was made to have the canvass carried on by the parishioners

rather than to have the rector take the lead. For the use of the canvassers a selected library of leaflets and books was prepared, with an index. Two or three leaflets were given them to study and some to take with them on their calls. They were exhorted to *use* both books and leaflets. Of course everyone in the parish was prepared for the canvasser's visit, having received, in three relays, first, the bishop's letter and general information, then the rector's sermon, then notice of who would call.

Each canvasser was given the small canvasser's book in general use, and they were instructed that it is most necessary that they should realize that they are responsible to see that the "enrolment cards" *reach* the treasurer. One cannot always obtain an enrolment during the call. A large envelope addressed to the canvasser left with any persons who wish to "think it over," into which they can put their sealed treasurer's envelope, will often save a second call. It was found most advisable that two canvassers should go together. This has a psychological effect upon both the canvassers and the canvassed, for one visitor can supplement the other, while the person called on is more likely to feel at ease.

On another card, sent to the secretary, were "Remarks"—Report that the call has been made, "Baby unbaptized," "Disgruntled because the rector has not called," "Does not know anyone," or words to that effect. These reports were made to the rector, and a calling committee was formed. The possibilities of all this are tremendous. The canvass may become a power for vivifying and solidifying a parish in loyalty and charity and mutual work through the canvassers and canvassed.

The refusals were about eight per cent. In many cases where it was feared that the canvass had not been presented aright a second canvass was made, and in every instance but one or two came a response where the former callers had failed; but generally throughout the canvass almost everyone was received cordially, particularly by the poor people, who were "glad not to be left out," and a ready response was given to the appeal for the weekly pledge.

The amount asked for was $1,600. The number of communicants reported in the parish is 418, and about three hundred pledges were made. These were from a cent a week to three dollars—ten cents, apparently, the favorite amount of a weekly pledge—and the total amount, some of which has been already paid in a lump sum, amounted to $2,700.73.

A Canvasser's Rules for Canvassers

I. Dispossess our minds of any idea it is a hard or disagreeable thing we are doing. Attitude of enjoyment. Make new acquaintances and widen horizon. In everything in life what we take we get. Atmosphere responded to.

II. If possible work up people we are going to see beforehand. Find point of contact.

III. We go *not to ask a favor,* but to give great opportunity and privilege. We may feel grateful within, but it is not personal. Everyone has his own charm of personality to use, yet the personal must not creep in.

IV. The more simple and direct the better. "We have come in behalf of the missionary council." "What we want is greater interest in, and knowledge of, what the parish is doing *for others.* We want everyone to have a share, to know about it and to show their interest." "Perhaps you would like to have The Spirit of Missions sent you?" (A copy can be sent to the richer people and the C. P. C. asked to send it to the poorer; or, better still, each canvasser, who of course will take it, will pass it on.) "We are going to have a missionary meeting in the parish; be sure to come": And then, "We want support for these missions, for others worse off than ourselves," and "Surely you can help this way!" "A carfare a month would mean a cent a week—everyone

can do that." If they ask what amount to give, say, "Not less than last year. Reckon what you gave in the special offertories and divide it on a weekly basis." (It always looks so small then, they make it larger.) If people say—as they will—that they do not want to give up what they do for others direct, say, "Of course not! This is just for the regular support of the work, proportionately given. We do not want to hamper free-will offerings all along the line. But this support makes possible the existence of the work to which we can give our personal offerings."

V. None of us are likely to be experts in missionary knowledge, but those who oppose missions rarely have studied the question. "Prejudice is stronger than reason." We must perfect ourselves in one corner of the field if possible, some particular conditions or need. Have one or two good incidents or anecdotes to tell. The missionaries are but our hands and feet doing our work for us in those distant fields, unable to exist without our interest, our support and our prayers.

VI. Remember—it is the King's business we are on. We are His emissaries, to reach His children, to tell them of His need for them and for their help —and theirs for Him.

"The day has passed when we are considering if the heathen can be saved without us—that we can leave to His mercy. The day is here to consider if *we* can be saved without the heathen—that will be left to His judgment."

ARE YOUR AUXILIARY MEETINGS DULL?

"WE hear a great deal about the meetings of our parish branches being stupid and dull and dead and uninteresting, and have asked the members of several neighboring branches what they do in connection with their work—if any special effort is made to arouse interest and provide anything in the way of entertainment. I find it very difficult to understand this point of view, for to me the cause itself provides everything in the way of interest; it seems that in itself it should be sufficient to get people to the meetings, and make them want to stay. But I am told on all sides that I expect too much.

"My discoveries in regard to what the other societies do have not provided me with any helpful information, but we have decided at any rate to make a change in the time of our meetings, and I am hoping to make them more business-like. I have tried this before, with no success, but somehow or other I hope on, although I must confess that the prospects are no brighter, rather less so, in fact, for we have no president, and have no idea where to get one. So we are in a rather discouraging state. I am telling you all this, at the risk of consuming a good deal of valuable time, as I want to ask if you can give me any helpful experience from other societies which will help us? I think women are looking at the subject from a selfish viewpoint, for no one ought to expect to go to a business meeting for their own social pleasure—they can go elsewhere for that. If it is so important to have it, each one ought to take something to give, rather than go with the expectation of others doing it for them. And those who feel this way should suggest the remedy."

Will some one help our correspondent?

DOES THIS SUGGEST ANYTHING?

A PARISH secretary writes: "Yo don't know what a help, a inspiration I might say, thos leaflets have been to me—an not only to me, but to all of our Aux iliary, for I read them at our last mee ing.

"Indeed, I would like to have 'Th Why and How of Foreign Missions and I think a book like that would c more to enlighten us and to arouse us earnest work than anything else.

"Our guild had no Church calendar, so I presented the one you sent me to it. We are so desperately poor this year, through the failure of our bank, that we have not a penny to buy one. It was dreadful—the failure of that bank—not only on the people at large, but on our parish. The guild, aid, Auxiliary and vestry all lost literally every cent, so of course this is a hard time for us. The only Church society that escaped was my dear Junior Auxiliary. They had their precious $35 elsewhere.

"Nevertheless, and contradictory as it may seem, we have never worked as hard for missions, and done as much for them, as we have this season. It is almost impossible to make up our rector's salary, and it strains our every nerve to live up to other pledges we made before this crash came, and yet—we are working for missions as we never did before!"

Later—"I received the two copies of the 'Why and How of Foreign Missions,' and have already found them invaluable, and I do thank you so much for sending them. I sat right down and read it *through,* and in that way was able to pick out especially interesting bits for my dear Juniors, when they met with me Saturday—they being very concerned, as children will be, in particular, over the way the missionaries *live,* and thunderstruck that 'caste,' or anything else, should keep a cook from sweeping!

"To-morrow the Woman's Auxiliary meets, and I have marked other passages to read to *them.*"

MICHIGAN'S WAY

FOR the past three or four years we have sent a leader in our mission study work to the Young People's Missionary Movement Conference at Silver Bay to take the newest methods in mission study. Then in the fall and again after Christmas we have had her lead normal classes in order to provide leaders for the different parish branches during Lent. Last year and the year before we have had two delegates at Silver Bay, one taking especially the Junior work. And this year we also had two women, who happened to be spending the summer in Colorado, and they both attended the Cascade conference, and are willing to do normal work.

We find the best time for mission study in the parishes is during Lent, and as soon as the work is over in the spring we begin to plan for the normal the following fall, so we may have leaders ready when we need them. Last Lent we had twenty-four classes in our diocese.

In this work the Extension Committee and Mission Study Committee work very closely together. Our latest plan for extending the work is to work through the vice-presidents, as we have one in each convocation. We hope to have some normal classes in the different convocations, so that each convocation may have some leaders of its own. There was a meeting of our extension committee the last of October, when two of our out-of-town vice-presidents were present, and they both promised to try to get some women who would promise to lead, and we hope in this way to have more normal classes through the diocese. At our last extension committee meeting much stress was put upon reaching new women.

The subject of leaders for mission study is a big problem, as it does take time and concentration to make a successful leader, and the work of interesting new leaders is slow, but we so greatly feel the need that we are trying in our small way to help work it out.

In the parishes where there are no Auxiliary branches we have asked if we may be allowed to present the subject of missions and its various activities to any gathering of women there may be. We also enclose some leaflet received from the Missions House in every letter sent out.

Every January we hold an experience meeting and tell the story of our efforts in the preceding year.

THE JUNIOR PAGE

"I SPOKE to the Junior leaders in our diocese and urged them to go to a Summer Conference. I hope that some of them will go, though fully a third of them are beyond the age of those who usually take part in conference work. Is it not extraordinary that there are not enough young women for the Juniors? At least that seems to be the case this year."

Is there any reason why our young women should not find work with the Juniors congenial?

A PROBLEM MEETING

THE New York Junior leaders planned a problem meeting for their neighboring diocesan branches. They felt that with some of the others they were already in touch, but those nearest them they did not know so well. So invitations were sent to the four branches —Newark, New Jersey, Long Island and Connecticut. Each diocesan president was asked to get from her parish leaders a list of their problems in the work. When the meeting began, each of the five dioceses was represented, and none came *without* problems. The time was divided equally into five parts, and each president, or, if she was not there, her representative, took the time given her diocese to present the problems they felt were pressing, and to ask for suggestions from those present.

Many practical questions were asked and helpful suggestions were made. It was in the very best sense a business meeting, where the discussion was kept to business.

AT the South Carolina Junior meeting one parish reported a waiting list of unbaptized children looking forward to membership through Baptism, and coming to the meetings of the Junior branch meanwhile.

THE BABIES' BRANCH FONTS FOR 1911-12

THE specials given by the several diocesan Babies' Branches for the year 1911-12 for the purchase of a mission font amounted to nearly $80, and this was sufficient to place two fonts in the mission field. One will be for St. Paul's Mission, Vernal, Utah, where there has been no font before, and the other will be for the new missionary district of Wuhu, and the money for it was sent on the Feast of the Annunciation, the day of the consecration of Bishop Huntington.

It will be a pleasure to the leaders and members of the Babies' Branch to think that they have been able to make these lovely gifts to these two far-distant missions.

BISHOP HUNTINGTON'S THANKS

FIRSTLY, let me thank you very much both for your letter and for the money from the Babies' Branch. You say the money is for a font. If you will permit me I will change it to the plural, and say "fonts." I do not know about the price of things of this sort here, and very likely they are a little dearer than in Ichang; but I got a very nice stone font made for the Trade School for about $18 (Mex.), and I think I can easily get two for this money, and very likely three. I am not sure whether the new Church of the Holy Saviour here at Anking has money for a font or not. It is about the same size as the cathedral in Hankow and I think the finest church in the mission. It can be arranged to seat about eight hundred comfortably, and will be ready for use by September. Also, it will be the Pro-Cathedral. Many of the country churches certainly have no fonts, and I will let you know just what is done with the money later.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to June 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to June 1st, 1912
Department I		
Connecticut	$ 56,390	$ 30,843.39
Maine	5,280	1,906.36
Massachusetts	73,000	51,577.15
New Hampshire	5,500	3,387.05
Rhode Island	18,230	14,500.77
Vermont	4,650	3,345.65
W. Massachusetts	13,000	8,133.30
	176,050	113,693.67
Department II		
Albany	28,080	12,893.58
Central New York	21,650	12,555.67
Long Island	65,720	22,191.82
Newark	39,230	24,262.28
New Jersey	25,670	14,261.43
New York	266,650	169,347.83
W. New York	26,160	13,081.14
Porto Rico	250	144.13
	473,410	268,737.88
Department III		
Bethlehem	16,280	12,023.91
Delaware	4,890	2,741.16
Easton	3,070	1,544.96
Erie	5,340	2,700.67
Harrisburg	9,590	4,531.59
Maryland	29,320	17,762.42
Pennsylvania	157,970	109,287.20
Pittsburgh	29,090	6,977.23
Southern Virginia	14,660	7,631.15
Virginia	15,140	15,592.65
Washington	21,810	12,860.68
West Virginia	6,390	4,632.78
	313,550	198,286.40
Department IV		
Alabama	$ 7,340	$ 2,998.30
Atlanta	5,970	2,384.45
East Carolina	3,600	4,427.86
Florida	4,190	3,176.78
Georgia	3,750	1,954.68
Kentucky	7,580	5,152.39
Lexington	2,160	1,369.62
Louisiana	7,800	3,718.58
Mississippi	4,590	2,188.80
North Carolina	4,820	3,960.55
South Carolina	7,170	5,431.41
Tennessee	6,330	3,923.77
Asheville	2,310	1,671.47
Southern Florida	1,910	1,158.25
	69,520	43,516.91
Department V		
Chicago	45,730	17,841.74
Fond du Lac	3,910	846.55
Indianapolis	4,220	1,949.62
Marquette	1,820	392.80
Michigan	16,210	9,397.97
Michigan City	2,550	981.20
Milwaukee	16,150	4,365.77
Ohio	28,550	11,620.37
Quincy	2,440	1,144.70
Southern Ohio	14,800	8,398.44
Springfield	3,160	625.96
W. Michigan	5,310	2,024.08
	144,850	59,589.20

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to June 1st, 1912
Department VI		
Colorado	$ 9,750	$ 1,900.93
Duluth	2,470	1,610.37
Iowa	9,270	2,250.72
Minnesota	12,360	6,820.91
Montana	4,350	3,140.29
Nebraska	4,940	1,370.79
Kearney	1,450	1,112.13
North Dakota	1,730	1,495.82
South Dakota	2,260	2,772.77
Western Colorado	660	456.96
Wyoming	1,530	1,374.45
	50,770	24,306.14
Department VII		
Arkansas	3,400	1,856.90
Dallas	2,390	1,837.24
Kansas	3,820	2,232.97
Kansas City	6,760	1,778.06
Missouri	12,330	7,130.80
Texas	4,490	3,400.16
West Texas	1,890	2,868.40
Eastern Oklahoma	930	855.92
New Mexico	920	854.55
North Texas	200	324.58
Oklahoma	970	408.76
Salina	960	694.71
	39,060	24,243.05

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to June 1st, 1912
Department VIII		
California	$ 10,460	$ 3,522.68
Los Angeles	10,980	6,376.19
Olympia	4,350	2,309.47
Oregon	3,460	1,331.19
Sacramento	2,640	1,758.51
Alaska	1,000	1,126.42
Arizona	840	679.88
Eastern Oregon	630	564.03
Honolulu	1,170	1,394.00
Idaho	1,270	954.21
Nevada	1,820	846.98
San Joaquin	1,030	595.60
Spokane	1,740	1,026.96
The Philippines	500	319.07
Utah	910	473.59
	42,800	23,278.78
Africa	420	493.29
Brazil	250	188.17
Canal Zone	.....	124.50
Cuba	840	562.41
Greece	.....	25.72
Haiti	.....	.....
Hankow	250	43.39
Kyoto	160	.....
Mexico	420	157.14
Shanghai	250	.....
Tokyo	330	200.00
Wuhu	.....	.....
European Churches	1,680	659.72
Foreign Miscell	.....	34.87
	4,600	2,489.21
Total	$1,314,610	$758,099.34

OFFERINGS TO PAY APPROPRIATIONS

Source	To June 1, 1912	To June 1 1911	Increase	Decrea
1. From congregations	$484,495 80	$413,441 44	$71,054 36	.....
2. From individuals	41,210 42	45,564 14	.....	$4,353
3. From Sunday-schools	140,495 97	118,935 95	21,560 02	.....
4. From Woman's Auxiliary	91,897 15	67,629 73	24,267 42	.....
5. From Forward Movement	.....	24,898 63	.....	24,898
6. From interest	56,552 05	58,560 14	.....	2,008
7. Miscellaneous items	2,503 17	2,162 66	340 51	.....
Total	$817,154 56	$731,192 69	$86,961 87	.....
8. Woman's Auxiliary United Offering	54,000 00	54,000 00	.....	.....
Total	$871,154 56	$785,192 69	$86,961 87	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,342,392
2. To replace Reserve Funds temporarily used for the current work	172,003
Total	$1,514,396
Total receipts to date applicable on appropriations	871,154
Amount needed before August 31st, 1912	$643,241

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JAPANESE WOMEN AND GIRLS COALING A TRANS-PACIFIC STEAMER IN NAGASAKI HARBOR

See page 610

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

VOL. LXXVIII. August, 1912 No. 8

THE PROGRESS OF THE KINGDOM

JULY and August are always anxious months at the Church Missions House. Most of the aggressive work of the year has been done. Congregations are scattered and the minds of the people are naturally bent upon rest and recreation. Little can be done beyond gathering up the loose ends of the year's work and then waiting as patiently as may be in the hope that the efforts of the winter and the machinery of the Church will bring to the treasury of the Board of Missions the funds needed to avert a deficit.

Anxious Months at the Church Missions House

Unfortunately the June income showed a serious falling off. While the month began with an increase of $112,500 as compared with June 1st, 1911, it closed with an increase of only $85,400. In other words, $27,000 of increase had been lost during the month. A study of the departmental figures to July 1st shows that New England held its previous gain splendidly. It entered June $23,000 in advance of the previous year; it lost only $1,000 during the month. The largest falling off was in Department II., whose increase of $18,000 on June 1st was reduced to $6,000 on July 1st, a clear loss of $12,000. Department III. was not far behind, with a loss of $9,000. Department VII. just held its increase of $3,000, while Nos. IV., V., VI. and VIII. lost small amounts.

The Opportunity of the Individual

A study of the present income and the obligations that must be met during the last month of the fiscal year indicates the strong probability of at least a $40,000 deficit on the year's work, unless there is a large increase in giving during August. As everybody knows, diocesan and parochial machinery has slowed down, if it is not absolutely at a standstill. The Board can hardly look to organized effort to save the situation. It knows that in some instances diocesan and parochial committees will be hard at work during August to gather up such amounts as may still be held by well-intentioned parochial treasurers, who do not realize that the fiscal year closes August 31st. Self-sacrificing as this effort will be —and we know what it has meant in years past to bishops, clergymen and laymen—it can hardly be counted upon to turn the tide. There is just one thing that will save a deficit this year. That is a large increase in individual gifts. August, from the point of view

of the missionary treasury, is the opportunity of the individual Churchman.

A Layman with a Vision

FOUR years ago a layman of the Diocese of Albany, a busy manufacturer of national reputation, read the two volumes in which Bishop Tucker told of the experiences of *Eighteen Years in Uganda and East Africa.* He was so impressed by the record of heroic devotion and Christian accomplishment that he went to his rector and said: "I have been giving $1,000 a year through the parish for missions. After reading Bishop Tucker's book I propose to give $2,000 a year." A few weeks ago this layman, Mr. George B. Cluett, entered into the life eternal. Reference can, therefore, be made, as could not well be done in his lifetime, to his notable example in giving thought and money for the furtherance of the Gospel. His gifts were not confined to the $2,000 annually given to aid his parish and diocese in meeting the apportionment. He was one before whom any need might be laid with the certainty that it would have careful consideration and, if it proved worthy, a reasonable measure of help. Mr. Cluett was the layman who just a year ago gave $10,000 for the erection of two missionary residences, sorely needed in Japan and China. Later in the year he gave $4,000 for a launch for the mission at Point Hope, Alaska, so that the people might be enabled to secure fuel from the coal deposits from the Arctic coast, seventy miles to the north. It was Mr. Cluett, too, who, about the same time, gave $16,000 to enable Bishop Restarick to secure a much-needed piece of property adjoining the cathedral in Honolulu. Not only did this purchase give the Church control of a strategic position in the heart of the city, but it made possible a home for some of the Hawaiian girls who are earning their own living. Twenty young women can be accommodated in surroundings infinitely better than they could command in ordinary boarding houses. These three gifts, among many others that might be named, indicate the wide range of Mr. Cluett's thought and the depth of his sympathies. To him the capacity to make money was a challenge to give money for the extension of the Kingdom. How whole-heartedly he responded to the challenge some of his friends know. They will miss him not only because of the financial help he has given in the past, but because of his sympathetic attitude and the kindly understanding with which he approached every opportunity for Christian investment.

The Japanese Government Calls a Conference of Religions

UPON the invitation of the Minister of Home Affairs and with the evident approval of the members of the Japanese cabinet, a conference of representatives of Shinto, Buddhism, and Christianity was recently held in Tokyo. In addition to Mr. Hara, the Minister of Home Affairs, who presided, there were present Mr. Tokonami, the Vice-Minister, the heads of the various bureaus of the Home Department, and the Ministers of Justice, Communications and the Navy, as well as other prominent officials. The Prime Minister, who was unable to be present, sent his sincere regrets. All the thirteen Shinto sects were represented, as well as twenty or more Buddhist sects. Only one sect of Buddhism, though one of the largest, the Higashi Hongwanji, declined, on the ground that it objected to having Christianity put upon the same basis in the view of the government as Shinto and Buddhism. The seven Christians, among whom was the Rev. Dr. Motoda, headmaster of St. Paul's College, represented the Baptists, the Congregationalists, Episcopalians, the Greek Church, the Methodists, the Presbyterian and the Reformed Churches, and the Roman Catholics.

The Minister of Home Affairs, in welcoming the conference, expressed appreciation of what had been done in the past by the representatives of the different religions "to guide the minds of the people and better moral conditions." He hoped for a continuance of such effort in the future and had asked for the conference in order that there might be a better understanding between the governmental and religious forces as to the end to be aimed at.

A Joint Message from the Religious Forces

At the close of the joint session, the representatives of the three religions met in sectional conferences to draft a statement to be presented to the officials as indicating their willingness to co-operate with the government in improving the moral conditions of the people and, as Mr. Hara had put it, "to continue to labor for the welfare of the state."

The next day, when all the members of the conference met again in joint session, each section presented its proposed message and a final draft was agreed upon. The statement gives assurance to the government that all will endeavor, "the adherents of each religion practising their own doctrines and guarding and maintaining the prosperity of the Imperial throne, to elevate the morality of the nation." On the other hand, the conference suggested that "those in authority should promote government religion and education and bring harmony among them."

An Unprecedented Occasion

The request for the conference and the remarks of Mr. Hara and Mr. Tokonami indicate pretty clearly that the attitude of the Japanese Government toward religion in general, and especially toward Christianity, has undergone a striking change. Never before in its history has the government invited Shintoists, Buddhists and Christians to meet for the consideration of the moral welfare of the nation. There was a time when the elder statesmen, led by the late Prince Ito, took the position that religion had nothing to do with national life. It would seem that twentieth century statesmen in Japan have discarded that dictum. It might not have been surprising had the government called a conference of Shintoists and Buddhists. That Christians should have been included is regarded as "a distinct recognition by the government of Christianity as one of the religions of Japan."

Will Recognition of Christianity Mean Official Control?

It was natural for some to see in this conference a suggestion that the Japanese religion of the future ought to be an amalgam of Shinto, Buddhism and Christianity. There seems to be little, if any, ground for this view, even though the Vice-Minister of Home Affairs, in a statement to the press, said: "It is necessary to bring about a *rapprochement* of the various religious sects to make them a potential power to help forward the progress of the age." Japanese Christians were quick to see the dangers lurking in any such suggestion of a composite religion, and a number of the Japanese clergy preached sermons pointing out the possible necessity of submitting to social persecution if the government were to attempt to impose an amalgamated religion upon the country. Anxieties were, however, largely set at rest by the explanation of the vice-minister that no such amalgamation was contemplated. His words, he said, meant simply to stress the desirability of joint action for the common good. It is, of course, true that the Japanese Government may be inclined to follow official recognition by some degree of official control of Christian activities. If this were to be attempted, the advantages of official recognition would be

more than counterbalanced. While, therefore, the Christians of the West may well be grateful for the step that Japan has taken, as indicated in this conference, it will be desirable to reiterate the principle of official separation between the state and religion, while recognizing and emphasizing the necessity of co-operation between them.

Chicago—A Field and a Force

PROBABLY nowhere in the country has there been more decided and significant progress in missionary co-operation and support than in the Diocese of Chicago. Every thoughtful visitor to the great city, from which the diocese takes its name, must have been impressed with the missionary conditions right at its door. It is a commonplace to say that Chicago is pre-eminently the social storm centre of the United States. Here is a city of 2,000,000 people that has practically grown up in forty years. In it there has gathered the greatest imaginable diversity of elements—racial, social and religious. With more than seventy thousand foreigners, chiefly from the less advanced countries of central and southern Europe, entering Chicago every year to make their homes, it requires no vivid imagination to appreciate something of the difficulties to be faced.

The report, at once graphic and scientific, compiled a year ago by the vice commission, of which Dean Sumner, of the Cathedral of SS. Peter and Paul, was the head, is another indication of Chicago's need of constructive Christian work. Probably nowhere else in this country is a bishop of the Church followed, as Bishop Anderson not infrequently is, to churches where he is to hold a confirmation, by agents of organizations antagonistic to Christian teaching, who place in the hands of the young people who have been confirmed, as they leave the church, leaflets attempting to controvert the faith to which they have just pledged their allegiance anew. To neglect conditions such as these in order to minister to distant needs would be as immoral as it would be unwise. Chicago Churchmen, under the inspiring lead of Bishop Anderson, are grappling as they never have before with these conditions, and Chicago congregations are giving as they never gave before, to provide the means for bettering them.

Chicago's Progress in Missionary Giving

At the same time, Chicago Churchmen are realizing that they can deal with the home problem without denying themselves the privilege of sharing in the Church's enterprise everywhere. Ten years ago the offerings from Chicago's congregations on account of the apportionment were $1,903. Last year they were $15,204, and this year they are already considerably in advance of this amount. In other words, Chicago congregations in ten years have made a gain of about 700 per cent. The gifts from the Woman's Auxiliary have increased from a little more than $400 to about $3,500, or nearly 750 per cent. Sunday-school offerings, too, have grown steadily, though not in such striking proportions. All this has been accomplished in a period when the number of communicants in the Church in Chicago has increased 32 per cent. and when the work at home has been done with an energy and success not realized before.

The Challenge of Philippine Conditions

A ROMAN priest from the Philippines is in this country to raise funds for the erection of buildings in which students attending the new government university may reside. The institution has no dormitory system. He reports the desire of the islanders for education to be so keen that the capacity of the schools is constantly overtaxed. English is rapid-

ly becoming the language of the islands. In his opinion the feeling of the people toward the United States is one of increasing friendliness as they note how America is trying to promote their welfare. These three elements of the present situation—the desire for education, the greater use of English and the increasing popular friendliness — would seem to challenge our own communion to larger effort on behalf of that part of the population which, for years to come, if not permanently, will give shape to Philippine life. As has been so often pointed out, Christian forces cannot well leave to the government alone the task of working out the perplexing problem of Philippine progress. Any serious effort to prepare the Filipinos for political independence must include their religious development. Without in any way disparaging the contribution which other Christian people may make, we believe that the people of the islands need the ideals of national righteousness, of reverence and sanity, of liberty guided by intelligence, for which this Church pre-eminently stands.

There is now nearing completion in Manila a students' hostel, where Bishop Brent hopes to gather about forty of the young men attending the university. The Church has undertaken no work in the islands that has so important a bearing upon the future. The Board of Missions has made an appropriation for the support of the resident manager of the hostel. The important thing now is to find the right man.

A Semi-Centennial in the Hawaiian Islands

THIS year, 1912, marks the fiftieth anniversary of the arrival in the Hawaiian Islands of the Right Rev. Thomas N. Staley, D.D., the first Anglican bishop. The Hawaiians had waited just about seventy years for his coming. The great navigator, Vancouver, who was a Churchman, visited the islands in 1792. He was much attracted by the people, showed them many kindnesses, suggested ways by which they could improve their condition, told them of the Christians' God and promised on his return to England to send them a Christian teacher. But though the willingness of the Hawaiians to hear the Gospel and their need of it were made known to the Church in England, their request found no adequate response. To American Congregationalists belongs the honor of being the first to undertake regular Christian work in the islands. One of the first missionary parties from New England went to Hawaii, began work in 1820 and laid foundations upon which there was built up within the next two generations a strong Christian community. The islands have largely been reheathenized through the immigration of Chinese, Japanese and Koreans. Too much credit cannot, however, be given to the pioner Congregationalists who went to this outpost and the Congregationalists in this country who supported them, for their success in banishing many savage and pagan customs.

When Bishop Staley arrived in 1862 he found a ready welcome, for Kamehameha II. many years before had gone to England to try to persuade the authorities of the English Church to make good Vancouver's promise. There he had become familiar with the Church's ways and with the Book of Common Prayer. On his return, he told his people the things he had learned, with the result that they were ready to receive a representative of the English Church.

The Faith of Pioneers

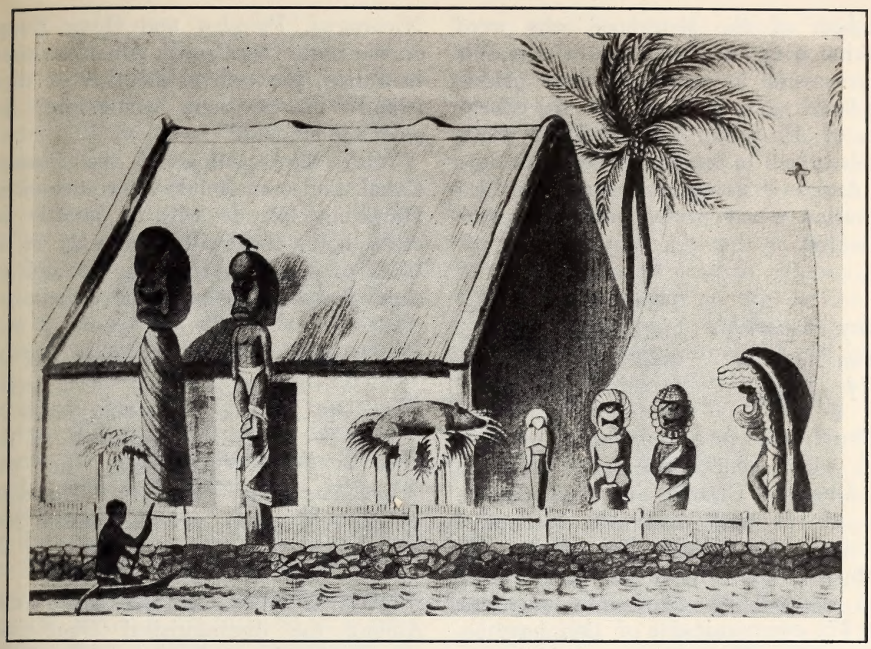
Perhaps the chief event in Bishop Staley's episcopate of eight years was the founding, in 1867, of a small school for girls, which has since become St. Andrew's Priory. Nothing but sublime faith in their mission and the dauntless courage that comes from the consecration of life to a great cause could have enabled the bishop and the two or three



A glimpse of Hawaiian wild life as it used to be



This cooking-school shows that the Church is introducing better methods of domestic economy



An old stronghold of heathenism



There is no greater difference between the old life and the new than the Church's care of children

members of the sisterhood who were working with him in Honolulu to march in procession around the rather primitive building, to dedicate it to the education of Hawaiian girls. Their faith enabled them to see far. Since that day, St. Andrew's Priory has done work for Hawaiian women which cannot be overestimated.

Bishop Restarick's Ten Years in Honolulu

This year also marks the tenth anniversary of the transfer of jurisdiction in the Hawaiian Islands from the Church of England, which held it for forty years, to the American Church, and the consecration of the first American Bishop of Honolulu, the Right Rev. Henry B. Restarick, D.D. These ten years have been marked by continuous progress. The 572 communicants of 1902 have become 1,600. The property owned by the Church has increased from a little more than $100,000 in 1902 to $422,000 now. The gifts of people in the field have risen from $9,600 in 1902 to nearly $40,000. But quite apart from the progress that can be expressed in figures, there has been a fine growth in loyalty to the Church and in devotion to the best things. Bishop Restarick has about him a company of Church people upon whom he can depend for sympathetic co-operation in everything that has to do with the extension of the Church at home or abroad. They recognize the strategic position the islands occupy. They have been called "the cross-roads of the Pacific," and they deserve the name.

Hawaii and the Panama Canal

Think of them for a moment. "Midway between Unalaska and the Society Islands; midway between Sitka and Samoa; midway between Port Townsend, Seattle and the Fijis; midway between San Francisco and the Carolines; midway between Nicaragua, Panama and Hong Kong; on the route from South American ports to Japan, the central location of these islands makes their commercial importance evident."

With the opening of the Panama Canal, the commercial importance of the Hawaiian Islands will be greatly increased, for they will be directly in the track of commerce passing through the canal bound from or to the Orient.

The Continuation Committee of the World Missionary Conference to Meet in This Country

THE Continuation Committee of the World Missionary Conference is to hold its second meeting, since its appointment at Edinburgh, in this country. The dates are September 26th to October 1st; the place selected is Lake Mohonk. Among the distinguished Churchmen expected at the conference are the Right Rev. Edward Stuart Talbot, D.D., Bishop of Winchester; the Rev. C. C. B. Bardsley, secretary of the Church Missionary society. Mrs. Creighton, widow of the late Bishop of London, and the only woman on the committee, also hopes to attend. The committee will hear reports from its special sub-committees which have been studying various phases of the missionary enterprise, such as "Unoccupied and Under-occupied Fields," "Christian Education," "Medical Missions," "Preparation of Missionaries," "Christian Literature" and "Co-operation and Unity."

A World Tour for Mission Study

At the request of the committee, its chairman, Mr. John R. Mott, expects to leave this country in October for a visit to the Orient to study carefully present missionary conditions for the information of the committee and all other home agencies. Of the three chief methods for obtaining information that will be followed, the first and most important is a series of

twenty conferences to be held in various sections in the Far East. Eight will be in India and Ceylon, eight in China and three or four in Japan. Each conference will be attended by about fifty representative men and women, both foreign and native, will last three days and will sit with closed doors. There will be no papers or speeches. A series of subjects to be discussed is now being prepared and will be finally passed upon by the Continuation Committee at its meeting in September. A copy will then be supplied in advance to those selected to attend each conference. It is hoped that in this way the freest expression of expert opinion may be secured. The conferences will have no legislative character. No one attending them, and no mission sending members to them, will be bound by any of the conclusions reached. Following each series of sectional conferences it is proposed to hold a national conference, at which subjects which could not be conclusively discussed in the smaller gatherings because of their national bearing, may be further considered.

Mr. Mott will be accompanied by at least one assistant, who will have time to do some research work along lines that may be suggested by facts brought out at the conference. Undoubtedly many avenues of study will be opened up. In preparation for his tour, Mr. Mott has conferred with the officers and members of a number of the British, Continental and American mission members. The list of subjects for discussion at the sectional conferences has been submitted to the officers of our own Board, among others, and their help in framing the most useful questions has been asked.

Mr. Mott's Declaration

It is evident that there are great possibilities for good in such a visit. Some undoubtedly will be able to point out the dangers lurking in it. We feel certain, however, that Mr. Mott already knows conditions in the mission field too well, and has too high a regard for the rightful independence of the various missionary agencies, to give the mistaken impression that his journey is in any sense undertaken for the purpose of investigating missionaries with a view to demonstrating their mistakes and shortcomings. He will go rather in order that he may acquire information which will be placed at the service of all who desire it, and which will enable all to support more adequately the work being done at the front in their name. In fact, Mr. Mott has distinctly declared: "I do not care to interfere with any mission or its policy."

Off to the Front

ON July 12th the annual service of farewell to missionaries going to distant fields was held in the chapel of the Church Missions House. The Holy Communion was celebrated by Bishop Lloyd, who also made a brief address, interpreting the significance of the day's act and the mission upon which the Church's representatives were going. The number of recruits this year is unfortunately small—only ten new missionaries are now under appointment. Of these China will receive eight; three going to Shanghai, three to Hankow and two to Wuhu. This number falls far short of the forty urgently needed in the China mission. Japan, too, calls loudly for additions to its staff. Not a single recruit, man or woman, is going forward this year, yet Japan may not unreasonably be regarded as the key to the rest of Asia. The names of the new missionaries and the fields to which they are going, are as follows:

Alaska, Mrs. Guy H. Madera.

Hankow, Miss Louise L. Phelps, Miss Evelyn A. Tabor, Miss Ada Whitehouse.

Honolulu, Miss Roberta S. Caldwell.

Shanghai, Mr. and Mrs. Joseph F. Putnam, Miss Margaret Hart Bailey.

Wuhu, the Rev. Edward K. Thurlow, and Mrs. Thurlow.

THE SANCTUARY OF MISSIONS

"GO ye into all the world and preach the Gospel to every creature."

V. The Lord gave the word.

R. Great was the company of the preachers.

GOD is working His purpose out,
as year succeeds to year;
God is working His purpose out, and
the time is drawing near—
Nearer and nearer draws the time, the
time that shall surely be,
When the earth shall be filled with
the glory of God, as the waters
cover the sea.

From utmost East to utmost West,
where'er man's foot hath trod,
By the mouth of many messengers
goes forth the voice of God;
Give ear to Me, ye continents—ye
isles, give ear to Me,
That the earth may be filled with the
glory of God, as the waters cover
the sea.

What can we do to work God's work,
to prosper and increase
The brotherhood of all mankind—the
reign of the Prince of Peace?
What can we do to hasten the time—
the time that shall surely be,
When the earth shall be filled with
the glory of God, as the waters
cover the sea?

March we forth in the strength of
God, with the banner of Christ
unfurled,
That the light of the glorious Gospel
of truth may shine throughout the
world:
Fight we the fight with sorrow and
sin, to set their captives free,
That the earth may be filled with the
glory of God, as the waters cover
the sea.

All we can do is nothing worth, un-
less God blesses the deed,
Vainly we hope for the harvest, till
God gives life to the seed;
Yet nearer and nearer draws the time
—the time that shall surely be,
When the earth shall be filled with
the glory of God, as the waters
cover the sea.

THANKSGIVINGS

"We thank thee"—

For the devotion of all who in this land, and especially in Arizona and Oregon, are working for the upbuilding of the Kingdom of God. (Pages 578 and 584.)

For the leadership of the bishops and clergy and the work of lay people in securing larger gifts for the furtherance of the Church's Mission. (Pages 560, 606, 607 and 557.)

For the manifest working of thy Holy Spirit in the thoughts of Japanese statesmen leading to recognize the necessity for religion as the foundation of national righteousness. (Page 558.)

INTERCESSIONS

"That it may please thee"—

To give wisdom and success to the Board of Missions of thy Church in its effort to find recruits needed in Japan, Alaska, China and the Philippines. (Pages 565, 589, 603, 560.)

To inspire all thy people with such devotion that they may joyfully give of that thou givest them for the increase of thy Kingdom and the salvation of all men. (Page 557.)

To give wisdom and patience to all who work for the spread of Christ's Kingdom among the people of the Philippine Islands. (Pages 569 and 560.)

To bless the devoted ministry of all who labor for thee in the lonely places in our own land where thy people are scattered abroad as sheep having no shepherd. (Pages 578 and 584.)

To grant that the needy congregations in Southern Florida and Japan may be helped to secure churches in which to worship and work for thee. (Pages 588 and 576.)

FOR DEVOTION TO GOD'S SERVICE

MOST HOLY LORD, Giver of all good things, who hast said Freely ye have received, freely give; open our hearts that we may offer more worthily of all we have and are. Take our powers and possessions and make them Thine, to the glory of thy Name and the service of those for whose eternal salvation thou didst leave thy throne; where, with the Father and the Holy Ghost, thou livest and reignest, ever one God, world without end. *Amen.*

THE NEW CHINA FUND

TWO members of Calvary Church, New York, have pledged $5,000 for the erection of a new church in Wusih for which an appeal was made through the New China Fund.

¶

THE gifts and pledges for the New China Fund now total about $45,000. More than one-fifth of the $200,000 has been given in four months. A good record.

¶

THE Treasurer of the Board of Missions has received from a member of Christ Church, Cambridge, who prefers to remain unknown, $250 as a thank-offering for the New China Fund.

¶

A FRIEND in the Diocese of Newark sends a gift of $100 for the New China Fund, with a request that it be considered a memorial of a priest of the Church who died two years ago. May not this suggestion be followed by many others?

¶

DURING Lent the Rev. S. Harrington Littell, of Hankow, China, conducted a series of conferences on Christian work in China for the members of the "Wednesday Morning Bible-class," composed of young women from a number of New York churches of various communions. Members of the class have just sent to the Board of Missions $3,000 to be added to "The New China Fund" and to be used for the wing of a new hospital at Wuchang.

¶

CONNECTICUT feels a special responsibility for having a large share in the New China Fund, partly because the new Bishop of Wuhu, the Right Rev. D. T. Huntington, D.D., in whose district a considerable amount of the fund will be expended, was a Connecticut boy, grew up in Hartford, and was graduated from Yale and from Berkeley Divinity-school. At the diocesan convention in June Bishop Brewster referred to these facts and expressed the hope that Connecticut would co-operate with the Board of Missions in providing the needed equipment for the three China districts. The bishop has appointed the following commission to enlist the help of Connecticut Church people in the New China Fund: The Rev. J. Chauncey Linsley, bishop suffragan-elect; the Rev. E. C. Acheson, the Hon. Gardiner Greene, Mr. H. H. Heminway, the Rev. John N. Lewis, the Hon. Burton Mansfield, the Hon. L. P. Waldo Marvin, Mr. Schuyler Merritt, and Mr. Walter T. Schutz.

¶

FOR the past three years the people of Calvary Church, Clifton, Cincinnati, have made their Easter offering for Church extension, general and diocesan. In announcing the offering this year the rector suggested that any who desired might designate their gifts for the New China Fund. The result was gifts amounting to $1,050. It was suggested by some that in view of the need of the parish for a new rectory, it would be really better to retain this Easter offering for local purposes. Such counsels, however, were not followed. Within a month after Easter four persons had offered $20,000 toward the rectory and $7,000 have since been raised for the same purpose. The rector says: "There is no connection between the new rectory and the missionary offering, save as an illustration of the ancient proverb, 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty.'"

Of course Calvary congregation, in addition to the offering for the New China Fund, has given the full apportionment and more, as has been its custom for several years.

WHAT OTHERS ARE DOING

THE Methodist missions in the Philippine Islands find difficulty in securing any measure of self-support from the people.

* * *

EVERY congregation in the Congregational mission in Zululand is self-supporting.

* * *

THIRTY-SEVEN Presbyterian congregations each gave $1,000 or more to the Board of Home Missions during its last fiscal year.

* * *

DURING its last fiscal year, the Presbyterian Board of Home Missions received $194,813 in legacies.

* * *

THERE are 250 Northern Methodist missionaries in China, who have the assistance of 2,882 Chinese co-workers.

* * *

A CONGREGATIONAL missionary, returning to this country after eighteen years' service in the Marshall Islands, reports that of the 10,000 people in the islands, 4,000 are Christians.

* * *

A METHODIST woman missionary from North China describes her home as being a thousand miles from a grocery store, nine hundred from a railroad station and six days' journey from a physician.

* * *

THE Church Missionary Society now has fifty-six hospitals in various parts of the world with an average of fifty beds in each. In addition, it has many branch dispensaries, leper homes and opium refuges.

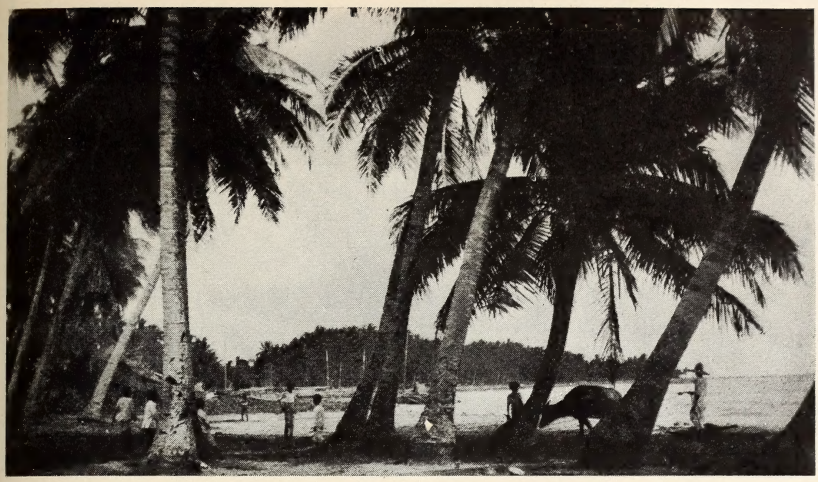
DURING the past four years the Methodist Community of southern Asia has increased by 52,000, bringing the total communicants in that region up to 262,000. More than 166,000 young people are enrolled in the Sunday-schools.

* * *

THE Congregationalists are maintaining educational work in a number of the smaller towns in Utah, in addition to two prosperous academies at Vernal and Provo. Since beginning work in Utah in 1865, all the Congregational denominational agencies have expended $920,000. There are at present ten Congregational churches in the state with a total membership of 1,385. The fourteen Sunday-schools have 1,397 members, and 662 pupils are enrolled in the day-schools.

* * *

THE Presbyterian Church in Hoquiam, Wash., is making a special effort to serve some of the 30,000 or more lumbermen in the state. Besides giving $500 a year toward the salary of a man giving all his time to the camps the pastor spends six days of every month holding services in the camps. "The men of the woods," he says, "are great, strong, manly fellows, princes of men when out in the forest; it is only when they make their visits to town that they kick over the traces and run amuck. . . . Some are good, some bad, but most of them have hearts as big as the trees among which they work. . . . In fact, if their hearts were a little smaller it would be better for the boys themselves, for then they would not fall a victim so readily to the saloons and kindred joints in our cities and towns."



A TYPICAL COAST SCENE IN THE PHILIPPINES

GLIMPSES OF LIFE, VOLUNTARY AND INVOLUNTARY

By the Right Reverend Charles H. Brent, D.D.

I PLANNED to spend a week at the big sugar plantation in Mindoro, where there is the largest community of American civilians in ıe Philippine Islands outside of three : four of the cities. We sailed out of Ianila Bay on the evening of May 6th ı the same ship that was to bring me ıck a week later. The most popular an among the passengers of the *Rubi* as a Redemptorist priest, whose keen it, hearty friendliness and fascinating ·ogue proclaimed his origin. We had avelled together before on a somewhat ·ilous journey and it was pleasant to eet again.

Eighteen hours on a glassy sea under ıiling skies brought us to Mangarin, ıere we disembarked and were carried a diminutive railroad on flat cars to e San José *hacienda,* twelve miles ·ay. The plantation comprises 55,000 res on the southwest coast of Mindoro d was formerly "friar land." It ıs virgin soil two years ago, when it was purchased, and there has been the struggle usual in such conditions to combat disease and make it the reasonably healthy place which it is fast becoming. Pernicious malaria has been the chief enemy.

The difficulties which have confronted the manager have been neither few nor inconsiderable, but he has met them with American sturdiness and determination. The big mill, latterly under separate though affiliated management, is complete with its machinery installed, almost ready to operate. Its capacity is 175 tons of sugar a day. A hospital has been built and furnished with doctors and nurses. An irrigation system is sending fertilizing waters from the river and from artesian wells throughout the estate. The fifty Americans and 2,000 natives and Japanese are housed comfortably. Great steam ploughs are slowly subduing the wilderness to cultivation. A big Avery automobile truck, with its speed and power,



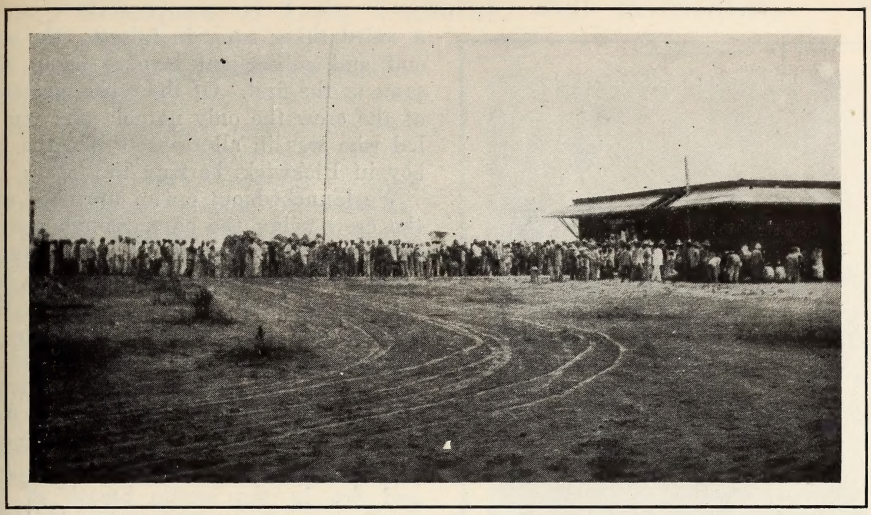
THE SAN JOSE SUGAR PLANTATION, MINDORO

supplements the slow industry of the deliberate *carabao,* and the little railroad locomotives dart up and down the line with infectious vigor. I think if I were not a man I should like to be a steam engine. It is such an industrious thing and its work so definite!

The personnel of the plantation is interesting, from the competent Californian who manages the estate and the Scotch engineer at the head of the Mindoro Company to the little native that is supposed to keep the goats from breakfasting on the young cocoanut trees and the garden vegetables. My host, Mr. E. L. Poole, is no novice in his profession. In both Cuba and Hawaii he has taken a prominent part in sugar growing. During my stay in Mindoro I rode with him over most of that part of the plantation which is being worked. The drought in the Philippines this year has been phenomenal and disastrous. Everything is burned up, after seven months without rain. For weeks the thermometer has soared in the nineties day after day and as yet there is no sign of a break in the weather. About a thousand acres are now planted or ready for planting. The work of preparation has been slow, some fields requiring ten ploughings.

The laboratory is in charge of a young alumnus of the Massachusetts Institute of Technology. An engineer formerly in the employ of the Federal Government is working out the irrigation system and superintending building operations. An Australian-American, who with his wife lives midway between the *hacienda* and the port, has charge of the constabulary. A Spanish *Récolleto padre,* whom I found suffering from fever, looks after the spiritual interests of the natives. I met an old friend in the transportation agent who is known as the "Admiral." We discussed religion and politics, as we always do when we meet. Being Irish, the "Admiral" naturally referred to the Home Rule Bill. "They talk," says my friend "about the inability of the Irish to rule themselves. But look at the ould home of the Puritans, would ye! Who governs the State of Massachusetts now? Sure it's the Doughertys and the Flahertys and the Brents!" I think I did come from Ireland by way of one of my great great-grandfathers on my mother's side.

But to continue. A little green (no red!) school-house provides for the education of the children. By degrees the wilderness is beginning to blossom and a dreary waste is being populated. I



RACE DAY ON THE PLANTATION

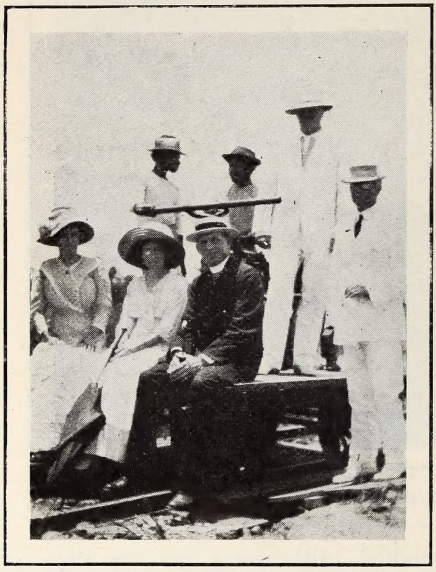
the nearby mountains there are some of the wildest things in men and animals which the islands contain—the shy, effeminate-looking Munyans with their shoulder decorations of cock's feathers and their bows and arrows, the wild carabao which are apt to charge one at sight, and the strange *timarau,* known nowhere else in the world.

I visited most of the Americans during the week and on Sunday we had services in the school-house. This is the first time that the Americans have had spiritual ministrations in the history of the plantation, which, though in miles not far from Manila, is nevertheless isolated. The nearest telegraph is at Calipan, a hundred miles over the mountains.

Sunday night the boat on which I was to return to Manila came in. But when our train reached the pier to my consternation I found that it had not waited for me. I was to be in Manila on Tuesday for an important engagement and from then on I was tied up by business that could not be delayed. My hosts were ready to do anything they could to aid, but there seemed to be little choice in the matter. At last I determined to take a native sailboat the next morning for Romblon, an island a hundred miles away, in the hope of securing transportation, or at any rate that I might cable to Manila. This being decided there was no further occasion for worry. I am much obliged to the philosopher who taught me that when one knows the worst and is therefore no longer agitated by apprehension nor agonized by expectation, the next duty is to go to sleep.

At 4 next morning we were stirring and saw the "dawn come up like thunder" as we puffed our way to Mangarin under a sky which, though full of the promise of heat, was blushing and flashing incomparable morning lights. Our craft was waiting for us and my companion, Mr. W. H. Edwards, and I embarked and waved goodby to our friends.

The good ship *Librado* is worthy of some description. She was an open boat about thirty feet long, with a low bamboo shelter aft. She carried three sails—jib, foresail and mainsail. The foresail was made of leaves from the *buri* palm. Some mischievous wind had snorted its way through the middle and it was as capable of playing the part of a sail as a sieve. The mainsail was of better material, having been begun with canvas and finished with a patchwork



"The way we went to church"

of old clothes. It inspired one to sing under its shadow "Aunt Dinah's Quilting Party"! The combings were made of nipa thatch, our galley was a heap of sand amidship with a nice little stove made out of a vacant can. A pretty steady stream of water trickled into the boat, but was bailed out every few hours. Our light was an aged kerosene lamp minus a glass which was liable to take fire at every crevice, so that we seldom used it. The crew numbered six and we had a competent servant, Apolinar, whom we called "Apollinaris" for long. The *padron* was a taciturn, spectacled Filipino with a white-clad son, who spoke "many English" a little and understood it less; the son was a merry lad and sang frequent selections from "La Paloma," "Bring Back My Bonnie to Me," "Marching through Georgia" and the "Star Spangled Banner." You see he had had American education. He seemed to know more of the words of the national anthem than there are, or at any rate than most adult Americans know. The pilot had a native song with which he kept himself awake (usually), a weird thing sung in falsetto, the second and subsequent stanzas being the same as the first. Of the other members of the crew the only notable one was a lad who was in all respects like the fat boy in Pickwick, barring the fat.

We launched out on an unruffled sea, the crew using the oars, though not so as to strain themselves. The sun stared down on us with fierce insolence, the sea was so blue as to make the sky jealous, and no amount of whistling or trilling succeeded in rousing a wind to action. Before noon, however, a whisper of a breeze came, our palm leaf sail fluttered as if it were capable of business, and in a short time we were tacking to and fro in the gentle breath of the southwest zephyr. We ate our lunch of beans and sardines and coffee with that unique appetite that God gives to people on picnics. As the afternoon waned, so did the wind and evening found us

"A painted ship upon a painted ocean."

The only sign of life was the occasional rush at the surface of a school of fish, or the skimming series of leaps of a large fish chasing its prey. Again to quote Coleridge, who knew the way nature behaves in the tropics:

> The sun's rim dips;
> the stars rush out;
> At one stride comes the dark.

Only those who have tried it know how delicious it is to lie all night under the merry stars with the fingers of the night breeze caressing the cheek. The Oriental night was brilliant, the Southern Cross swinging on its pivot, the Great Bear seeming quite comfortable upside down, and the unbreakable bands of Orion streaking the heavens. I woke up once to find the whole crew fast asleep, every sail set and the boat drifting backward. As there was no chance of wind and we were in no danger of collision, I disturbed no one and went to sleep again.

The morning woke, lazy and sweet. The distant mountains were garbed in mist and the bosom of the "gulls' bath"

was as smooth as the water in a tumbler. Whistling and trilling wooed the wind in vain and we rigged a protection from the ungentle sun. Occasionally in the far distance we saw the smoke of ships, but none was near enough to see the signal we had ready to use. It was nearly night before a good following wind puffed out the sails and I went to sleep to the lullaby of the pilot's endless song. Pajamas in down and linen never gave more refreshing sleep than the uneven, sloping bamboo slats on which we lay, with the sky for our canopy and the night wind for our nurse.

Though we made good progress during the darkness we had sailed in all only about sixty-five miles. Near by was the long island of Tablas and Romblon was still thirty-five miles away. About ten o'clock we sighted a steamer coming our way. We hoped it might be bound for Calipan or Batangas, so we changed our course to intercept her. We waved hats and towels, shook loose our signal, whistled through our fingers, fired shots with a revolver, seemingly in vain, for soon the ship showed us her heels with that same air of contempt which characterizes an automobile when you are on foot. But we kept on with our dumb show and at last the steamer put about, as we afterward learned, because the one American on board told the captain that we were in distress—so we were!

We climbed on board to find that the ship was the *Batangueños,* bound for Loac in Tablas and then for the south to Capiz in Panay, where we would have a chance of catching a boat and would be at the end of both cable and railroad. Beggars must not be choosers, so we settled down and looked around. The only quarters were such as you hustled for. It was necessary to shave and dress in full view of all the adult passengers, to say nothing of dogs, fighting cocks and children. The main deck was slightly cleaner, or, speaking more accurately, a little less dirty, than the deck below, which was occupied by pigs and *carabaos.* At Loac we watched a cargo



"The shy, effeminate-looking Munyans"

of *carabaos* come aboard. They swam out to the ship towing the small boats to which they were tethered and were then swung on deck by a steam winch. The lumbering creatures took the whole operation with the utmost *sang froid.* I believe it would be a good prescription for that form of fear and irritability which doctors call nervousness to contemplate daily the temperament and habits of the *carabao.* After touching at New Washington we reached Capiz, (seventy miles from where we were picked up) on Thursday morning, to find that there was no transportation there. But we got off telegrams and started for Iloilo by train. Nine years ago I rode on horseback the seventy-five miles from Iloilo to Capiz in three and a half days. This time we made the distance in three hours and a half.

Our companions of travel were interesting—a party of Chinese, an intelligent and able group of men, headed by the Hon. Li Sum Ling, deputed by the Chinese government to interest Chinese abroad in a popular loan; $30,000 was subscribed at 8 per cent. Mr. Li is a graduate of St. Paul's College, Hong Kong, and speaks fluent and polished

English. He assured me that the new government would allow no backward step in the anti-opium campaign. The conductor of the train was an old friend. I had last seen him making a trail in the wilds of Nueva Vizcaya. He is a type of American with which you get familiar in the Philippines—physically robust, capable, self-respecting, who advances from position to position, always "making good."

Iloilo gave us a drenching hot welcome and was so hospitable as to offer no transportation to Manila for nearly a week. We wired a "rush" message to Manila trying to charter a coast-guard cutter but without response. You cannot hustle the East, especially during the hot season. When we went to bed we wondered "what next?" The night was stifling and after a few minutes in bed I deliberated as to which would be the more economical of time and effort, to kill the mosquitoes inside or those outside the mosquito bar. The next morning we learned that the launch of the Hawaiian Sugar Planters was starting for Cebu at ten, and with the permission of the company and the collector of customs we could get passage and surely secure transportation there for Manila. This was arranged, and after seeing some of the young men of the city we embarked on the launch *Kamkai* at her moorings. The *Kamkai* and a *lorcha,* which she had in tow, were loaded with a bevy of charming little people, the girls and boys, mostly meztizo, of a Lilliputian opera company bound for Negros. We felt sorry to part from them.

The *Kamkai* had her weekly complement of Filipinos under contract for work on the sugar plantations of the Hawaiian Islands. They are going thither at the rate of 200 a week. They get $20 a month and seem well content. The first sight that greeted me on board was a series of gambling games which continued all day and a good part of the night—*vingt et un,* monte, or other games, some of native origin. The Filipino is an inveterate gamester—and what passion when once indulged is more incurable? The captain of the *Kamkai* I have known for some years. Like many sailors he is a thinker and a good deal of a philosopher. We discussed serious questions until far into the night.

Upon our arrival in Cebu, 170 miles south from Iloilo, we arranged to secure passage for Manila on the *Tean,* a vessel sailing under a foreign flag. It was necessary to wire the collector of customs of Manila for permission, owing to that ingenious application of the American coastwise laws to the Philippine Islands which profits few, if any, impeding commerce, and inconveniencing travel. Fortunately we escaped the necessity of this bother, as we found the *Sotolongo* sailing the same day. After seeing as many of the American and English residents as I had time for, and discussing his work with the Presbyterian minister, who is a strong man in a difficult place, I embarked for Manila, where we are due early to-morrow morning.

Father Lynch, my Redemptorist friend, was at the boat. I told him we had no luck since he left us. Senor Osmeña, the speaker of the Philippine assembly and the leading figure in Philippine politics, told me that the protracted drought with the extreme heat had created disastrous conditions. There is no food and will be none for at least three months after the rains begin. In Cebu, with its population of 700,000, conditions are at their worst. Many people are living on one meal a day of *camotes* (sweet potatoes), and others have nothing but the *buri* palm. To use it for food necessitates its destruction, a very serious matter in itself. Animals are being killed or dying because there is no food for them. The cocoanuts are shrivelling up and falling off, reducing the copra crop 25 per cent. at this centre of the world's copra market; there is no rice nor maize, sugar is burned up and hemp is dying. The ugly countenance of famine faces us. Every day without



"Some of the wildest things in men and animals which the islands contain"

rain increases the seriousness of the outlook. The people are not provident and no supplies are laid up against an exigency like the present, excepting here and there where a wise *presidente* has induced the people of his community to lay by a small store of grain. The worst of it is that when public relief measures are adopted we have to meet all that abuse and trickery among speculators and imposters which have characterized situations of the sort from the days of the Gracchi until now. It is a dreadful thing to face death by starvation. One wishes for some of the waste food from the bountiful tables of the West to meet the need of the East. I was told in a great western city in America that 80 per cent. of the children in a public school of 800 pupils were the children of junk dealers who lived upon what the balance of the community threw away.

As I write we are nearing the spot where we abandoned our sailboat four days since. When at last we arrive in Manila we shall have travelled 780 miles in order to compass 170, which is the distance from Mangarin to Manila.

Next week I have to go to Baguio. It may be that I shall find it expedient to travel thither by way of Borneo! *Quien sabe?*

LATER—Upon arrival in Manila I found a coast-guard cutter had been despatched to bring me back. After searching the seas between Mangarin and Romblon without finding us, the report had gone abroad that I might be lost. But I wasn't lost: I had only gone before!

¶

DURING the year ending May 31st, Bishop Roots, of Hankow, has confirmed 107 Chinese.

¶

BISHOP HUNTINGTON has selected Anking as the see city for the new district of Wuhu.

¶

THE Bishop of Kansas City has not forgotten that he was a missionary bishop before he became a diocesan. At the last convention of his diocese he reminded the members of the Auxiliary that the purpose of their organization was to help the General Board and asked them to cease their activities in any other direction. Quite recently the bishop returned some checks sent him by the Auxiliary for use in the diocese and directed that the money be sent to the General Board of Missions. We do not doubt that the Auxiliary cheerfully acquiesced in the bishop's desire.



THE OKUBO SUNDAY-SCHOOL IS WAITING FOR A CHURCH

WHERE HOUSES SPRING UP IN THE NIGHT

By the Reverend J. S. Motoda

OKUBO is a suburb of Tokyo, with 12,000 people. That is to say, that is the present population, but by the time this article is printed there is no telling how much it will have increased. Okubo is just outside the city limits, and many large families from the crowded districts are moving into it. New houses seem to spring up in the night, and you would think there could never be enough families to fill them all, but usually the sign "To Let" has just been put on a new gate-post when it is taken down and someone's furniture begins to arrive.

These new houses and most of the old ones are the residences of army officers, government officials, business men, and professional men.

The work of Christ Church, Okubo, began about four years ago with only five communicants, Mrs. Motoda and myself, Mr. Kuwabara, the catechist, Mrs. Kuwabara, and Mrs. Kajizuka.

When we began the work here, the Rev. R. A. Walke, in his usual conscientious and energetic manner, was with me, and for about a year we worked together heart and soul endeavoring to make a sure foundation for the future.

After about a year had passed Mr. Walke went home on furlough, and Miss Clara Neely was sent to help us. She was with us for about a year and her influence was widely felt among non-Christians as well as Christians. But unfortunately she was called back to America on account of sickness in her family, and after some delay we were fortunate enough to procure the help of Miss Bessie McKim. Although she has been working with us only about half a year, yet she has already, through her gentleness and deep spirituality, won the confidence and respect of the community. Also, the Rev. K. Suto has been added to our force of helpers, and we are most hopeful of a bright future.

There are now over thirty communi-

cants, about fifty baptized members besides, and a steadily-increasing number of "seekers of the Way." The Sunday-school was also begun four years ago with thirty members. It now has sixty members and an average attendance of forty. If all the sixty children should come every Sunday the preaching place would be too small for them.

There is no church in the District of Tokyo which has grown so rapidly as this church in Okubo, and its future is very promising.

The salary of the catechist and all the church expenses, except the rent, are met by the members of the church. The bishop pays the rent of the preaching place, which is also the catechist's home.

If readers of THE SPIRIT OF MISSIONS could come to one of the services on Sunday morning, they would see what it is like to be "in a tight place." This crowding doesn't seem to spoil the spiritual effect of the services at all, but it really would be easier to be reverent and devout if we didn't have to sit so close together.

We need a good-sized parish house and a catechist's house and, later on, a church building. Much of our present work can be better done in a parish house than in a church. The "preaching meetings" which are attended by "seekers of the Way" are more successful in a parish house than in a church building, as people who have not made up their minds to become Christians feel that they are committing themselves in some way, if they go into a church.

One young lady said: "I should like to be a member of your Church, but I don't want to go to the services until I have learned more about your religion. I think being baptized is like being married; you want to know just what your duties and responsibilities are going to be before you make any promises."

The members of the congregation like to bring their relatives and friends to the services in the preaching place, but at present they cannot do this as much as they wish on account of the limited space. In fact one strong point of this congregation is that many of its members do missionary work among their own relatives and friends. For this reason the congregation chiefly consists of families.

If the Church in America will give her generous help now and provide us with a good place for our work, it will have room to grow even more rapidly than before, and Christ Church, Okubo, will be enabled to become an ideal self-supporting church in the future.

We need about 300 *tsubo* of land (a *tsubo* is six feet square) and land is now selling at seventeen *yen* a *tsubo*. The price is going up, so that the sooner we buy the better. Land in a good situation and the two buildings, the parish house and the catechist's house, will cost *yen* 10,000, say $5,000. Half of this sum will cover the cost of the land and the other half will be spent on the buildings. The congregation will pay all the running expenses.

Will not the American Church help us build up a strong centre for this church which will be able to do a great work for the progress of God's Kingdom in Japan?

¶

A CONVINCING DEMONSTRATION

THE Rhode Island Diocesan Committee on General Missions publishes an occasional "Forward Movement Bulletin." In a recent issue it told the story of four every-member canvasses: one in a large city parish; another in a small town church; the third in a dependent mission without a rector or minister in charge; the fourth in a prosperous suburban church which has recently completed a costly church building. The successful experience of these congregations differing so widely in constituency and circumstances forms, the committee thinks, pretty conclusive proof of the effectiveness of the canvass and the practicability of weekly offerings for missions.



A GLIMPSE INTO THE GRAND CANYON

THE LAND OF THE GRAND CANYON

By the Very Reverend William J. Scarlett

SPEAK of Arizona to an average American, and by the law of associated ideas he immediately thinks of a desert; and again, by the same process, there is conjured up in his mind an unlovely vision of an arid, thirsty land of burning, sandy wastes, of hot, parching winds, and of a rough and primitive people. The name which some pessimist, in a moment of deep despondency, gave to Arizona these people seize upon: "The Land that God Forgot."

We who live in "the land that God forgot" love it, and we know He must, too. There is an irresistible fascination about it all—something that grips one and will not let go. It is not an easy country, flowing with milk and honey. The milk and the honey are there—if you can get them out. Arizona is one of God's challenges to man. "See what I have put here for you," He says; "silver and copper and gold without limit; a soil capable of producing in abundance anything under the sun: a land ready and able to support a great civilization—only you must find out how." And man goes to work, and two tiny streams which in the spring carry down the melted snow from the hills a hundred miles away, he dams up, and lo! the desert below blossoms like a rose; and with that pent-up energy he generates power and sends it over the wires with instantaneous speed a hundred miles to light the darkness, and to turn the wheels with ever-increasing speed. In many ways and with infinite pains he accepts God's challenge, and now in the "arid zone" of Arizona is springing up a new commonwealth, and a new star is given to the flag.

But let me tell you first of the land, before describing the work of the Church.

I. The Land

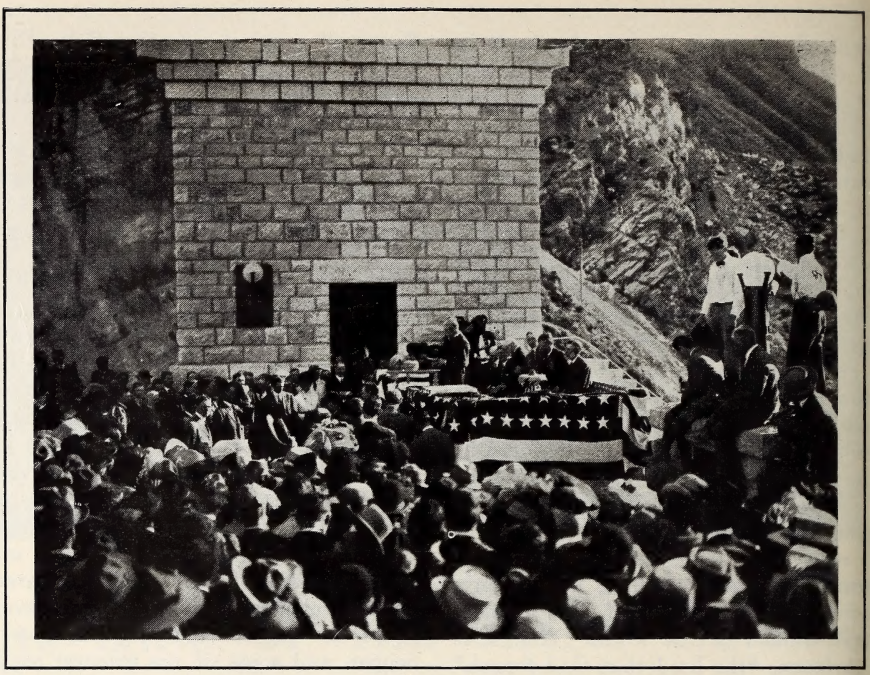
Arizona is one of the most versatile of states. What do you most want? Express your wish and rub the Aladdin's lamp, and lo! you have it. Are you

looking for beauty, O you who dwell in tall cities, in a murky and smoky air, and who dote upon the wonder of your buildings. Come out to Arizona, and stand upon the brink of the world's greatest scenic wonder, and look across the vast chasm twenty uninterrupted miles; look down into the terrifying abyss, with its serried terraces and temples and bottomless gorges. Five miles down and away you see a tiny white ribbon—the roaring river reduced to nothingness. Your Metropolitan tower and your Singer building in this canyon would be almost invisible—a speck in the infinite. Niagara would be a mere detail; Yellowstone Canyon one of many similar gorges. And all clothed in the richest and most gorgeous of reds, and blues and yellows and browns. There is nothing like it anywhere; it stands by itself, the greatest scenic wonder of the world. And it is in Arizona, "the land that God forgot." Again, in northern Arizona we have another marvel: The great petrified forests, where lie the large old monarchs of the woods turned to stone.

Are you interested in the relics of an ancient civilization? Come out to Arizona. Before Columbus set sail upon unknown seas, a small cliff-dwelling people had abandoned their homes in the sides of perpendicular hills, leaving the relics behind them. Montezuma's castle, a large and massive ruin of rock and stone, stands in a cave in a sheer hillside, a monument to unflagging industry and no little skill. In various parts of the state we find traces of these ancient peoples; and not far from Phœnix are found the ruins of what was probably a large city about the time Columbus put foot on American soil. At Casa Grande, the remains of a large communal house, surrounded by many smaller huts, have been uncovered; and here, before the white man had arrived, these people had dug their ditches and spread the water from the river over the land, irrigating the soil and raising their crops. The present canals of the Roosevelt project in the Salt River Valley follow in some places the ridges which mark the direction taken by these irrigators of so many years ago.

Are you interested in the hidden mineral wealth of our country? Again come out to Arizona, and see what the "fragments" contain. It is an unlovely country to ride through, I admit. The hills have no beauty of foliage; they are barren and rough and rugged, but fine. And they are endless, apparently. Someone from the East, after travelling all day by train through the hills, said to me: "It is a large state, but what on earth is it all good for?" I'll tell you what it is good for. Out of one of those hills has been taken enough ore to give each and every citizen of these United States one dollar apiece. And the mineral resources of Arizona have scarcely been touched as yet. True, for several years she has led in the production of copper, and some of the greatest copper mines in the world are in Southern Arizona, but there are many more waiting to be discovered; any day some man may come along and dig up some old unlovely hill that we have been looking at all our days, and uncover a vast treasure of gold, or silver, or copper. The mineral resources of Arizona are unlimited.

Are you looking for fertile farm land, wondering where to drive your stakes? Come to Arizona. Not many years ago, the Salt River Valley was almost a desert. It was a beautiful spot, even at that. Surrounded by rugged mountains the setting sun bathed the valley in a purple and golden light of indescribable glory. But it was of little value. It cried out to heaven for one thing. Some prospector coming along, in sheer desperation, dropped some seeds into the ground, and in some way got some water on it, and lo! he found it fertile beyond his wildest expectations. A few years ago, the farmers who had come into the valley formed themselves into a Water Users Association, and asked the Government to build for them



DEDICATION OF THE ROOSEVELT DAM

Bishop Atwood is standing, reading prayers. Ex-President Roosevelt is the second man from the front on the stand

a dam eighty miles back in the hills, where the Salt River is joined by the Tanto at a narrow granite gorge. It was a natural dam site. Through the energy of Mr. Roosevelt the bill was passed, and in March, 1911, the dam was dedicated by him. It is one of the greatest engineering feats of the world. When full, it will dam up the largest artificial lake in the world—twenty-five miles long. At the dam itself, the water will be 225 feet deep. The depth now is 180 feet. The dam reclaims 250,000 acres. The water is conducted down the river bottom to the Granite Reef dam on the edge of the valley, where it is diverted into canals and sent all over the country. And now we have a most fertile valley; anything under the sun will grow: cotton, fruits, grains—in great profusion. The crops of alfalfa range from five to seven a year. An expert proclaimed it one of the greatest stock-raising and dairying valleys in the country. Water is cheap, soil amazingly productive, and crops certain.

Are you looking for health? The life giving air coming in off the desert soon restores the color to the pallid countenance; there is no better place anywhere for sufferers from tuberculosis.

Do you want to engage in the work of laying foundations, of putting your hand and your will to the task of building up a new commonwealth in righteousness and justice? Come out here to Arizona, where all things are new.

So much for the "land that God forgot." But we know He did not forget it. If you were here, you would feel the same way—it grips you; you *must* tell. The story is told of a loyal Arizonan who attended a funeral; when the service was over the minister said: "If there is anyone who has anything to say about Brother Jones, let him now speak." There was a painful pause for a moment, and then the Arizonan arose

"If no one has anything to say about Brother Jones," he said, "I should like to say a few words about Arizona."

II. The Church

You may remember that most of Arizona came to us after the Mexican War, and the rest we purchased a few years later. About the time of Lincoln's first election to the Presidency, Joseph Cruickshank Talbot was made "Bishop of the Northwest." But Bishop Talbot had too large a jurisdiction, and he never saw Arizona. In 1872, Bishop Whitaker, later of Pennsylvania, was given Nevada and Arizona. Before long he made a trip of 2,727 miles, much of it by stage, and in the course of his journey he visited Arizona. He reported that at Tucson, then a city of 3,500 inhabitants, only 500 could read an English newspaper; the rest were Mexicans and Indians.

After Bishop Whitaker was relieved of this part of his territory, though several more bishops were elected, Arizona had no more episcopal visitations for many years. Nor were the ministers accomplishing all that might have been done. One was rather a rascal, and "choked the seed," as someone reported. Another, one Sunday morning, told his congregation of all the evils he had noticed among them in the week he had resided there. The whole congregation arose as a body and left the church; and that was the end of him. Another instance called to my attention, was that of a minister who wrote to the Governor, complaining that there were only two law-abiding citizens in town. When this was reported about town the citizens promptly held a caucus to discover the other law-abiding man, and sailing therein asked the minister to move on. A different type came in 1881, when Endicott Peabody, then a student in Cambridge, arrived at the cheerful town of Tombstone. There, by reason of his energy and popularity, a church was erected—the first in Arizona. The *Tombstone Epitaph* was loud in his praises, particularly noting his base-ball skill.

Energetic progress came in 1889 with Bishop Kendrick—called by his old admirers the "sledge-hammer bishop." The real story of the Church now began. He had a tremendously large field—all of Arizona and New Mexico, and a part of Texas. It was hard, primitive work. He had no conveniences, not even bridges. One time, crossing the swollen Salt River in a stage, the driver suddenly shouted, "We'll have to jump!" So the bishop, seizing the two suitcases, leaped into the water up to his neck and with some difficulty reached the shore, where he spread his episcopal robes on the sand, and when they were dry continued his journey to town, where he held services. Missions sprung up in various places, men came in, and soon the Church had a firm footing in this new southwestern country.

Two years ago Bishop Kendrick asked to be relieved of Arizona. The Rev. J. W. Atwood, then rector of the church in Phœnix, and Archdeacon of Arizona, was chosen his successor. The results have been remarkable. Within a little over a year Bishop Atwood has doubled the force of men working under him; the Sunday-schools have grown almost 100 per cent.; the number of communicants has largely increased; twelve new missions have been added to the fifteen already established, and now the Church is rapidly assuming a leading position in the new commonwealth of Arizona. One of the finest features, and one of the greatest joys of work in that new country, is the splendid response one meets. From all over the state come the same reports. Put the right man at work, and the community is won. The harvest truly is ripe.

The work varies greatly. First, there is the work in mining camps. The city of Globe is a typical example. Globe is a mining town of about 10,000 people. It is built on the sides of several hills, and one is apt to bump one's nose walking up the street. There is the old Do-



BRINGING AN INDIAN PATIENT TO THE GOOD SHEPHERD HOSPITAL

minion Mine, of enormous wealth, and several other rich ore fields near by. All through this country one finds the very finest kind of typical Western men. Does the Church appeal to them? Yes! they are naturally religious; their lives, lived close to nature, have made them so. One night I was talking to one. He had been a sheep-herder; now he was a miner. Just coming over the hill rose the moon, so big, so clear, so close, that it seemed as though if one were on the hill-top one could jump clean over it. And he said to me, "Look at that! don't you think when I lie out on the ground at night, watching the sheep, and look up and see that, and all those blazing stars; don't you think I know there must be Somebody behind it all?"

The bishop last winter offered Globe to a presbyter from the District of Asheville. He came. In three months he had a class of fifteen for confirmation, and fifty waiting until he had time to instruct them. His congregation was filling up, and he had a splendid men's club, willing to back him in anything. "We've got a real man now," they said to me one day. That is all they want—a real man. And this man's experience is typical of the results accomplished by other men throughout the State.

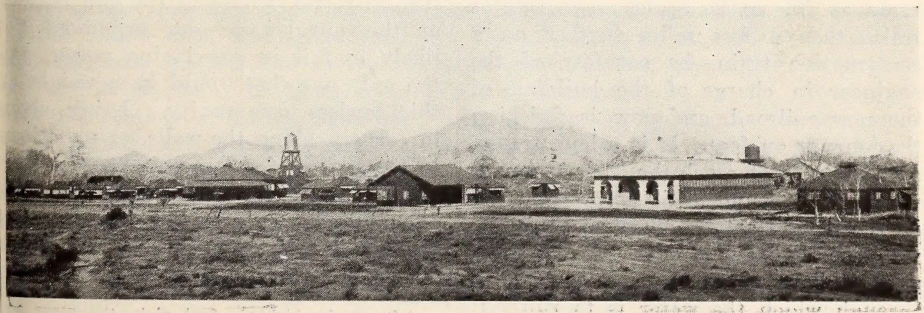
Another kind of work is in agricultural centres. Phœnix is a good example of this sort. It lies in the Salt River Valley, one of the richest valleys in the world. It is a city of 18,000, but is growing like a weed. Here we have the pro-cathedral, and here reside the bishop, the dean, and the canon, who is also superintendent of St. Luke's Home. The bishop pedals a bicycle; the dean rides a beautiful horse, and the canon drives an automobile. We are hoping to build at Phœnix in the near future a new cathedral. When we do, it will be a splendid thing for the work in Arizona. It will be a radiating centre of missionary work. There at the cathedral we can place several men, who can go out from Phœnix to various towns springing up all over the prosperous Salt River Valley, which promise in time to be good-sized cities, but are not large enough at present to support a man of their own. In various ways the cathedral will be a boon and a stimulus to the work there.

Another phase of work in Arizona is that among the sick. The wonderful climate and life-giving air attract many from all over the world, and they come seeking health. There are many who are ill with tuberculosis. The great difficulty in the past has been that patients were sent to Phœnix from all parts of the United States, many without a penny in their pockets. They expected to find work. But in their condition absolute rest was essential. The result was that they became dependent upon the community, and were a heavy burden. This has been decreasing of late, but what we need down there in southern Arizona is a large Government sanitarium, where these people could come, be taken care of, receive the benefit of the exhilarating air, and be sent back home healed.

Our Church is leading in bringing aid to these people. At St. Luke's Home, founded by Bishop Atwood near Phœnix, we have many patients, some who can pay nothing and some who can pay part of their cost to the institution. It is an excellent Home, and if you could only see the bloom restored to pallid faces, could see many sent back happy again, to take their places in the work of aiding the progress of humanity, you would think it well worth while. If the Church were doing nothing else in Arizona except maintaining the work of St. Luke's Home—by that alone she would have justified her existence. St. Luke's is supported by private contributions, and deserves the help of all Church people.

Another form of Church work is on the Navajo Indian reservation in the north. There are 20,000 Indians there. I think they are the only—or at least one of the very few—tribes who receive no rations from the Government. They support themselves by the manufacture of their famous Navajo rugs and blankets, and by agriculture. Disease is very common among them; and we have on the reservation an excellent hospital established some fifteen years ago, the only institution, I think, ministering to the sick among these 20,000 Indians. It is doing remarkable work, largely due to the devotion of the superintendent, Miss Thackara, whom the Indians call "the little mother." One of the Indian Service men has expressed to the bishop the Government's appreciation of this as perhaps the most valuable work done on the reservation.

So the Church in Arizona goes hopefully upon its way, ministering upon the one hand to those strong souls who are drawn thither by the abundant opportunities which lie beneath the seeming hardships of the land, and on the other hand to the sick and the weak who find Arizona no hard taskmaster but a kind nurse and a ready helper as they face dire disease. God has *not* forgotten this land and neither must the Church!



ST. LUKE'S SANITARIUM FOR TUBERCULOSIS PATIENTS
From left to right: Sleeping pavilions, dining hall, laboratory, hospital, superintendent's house

OREGON'S HINTERLAND

By A. M. Knight

THERE is an Oregon of which everyone knows something. It lies along the line of travel which tourists follow on the way to Portland (which city *is* Oregon to most Easterners), and does not differ greatly from the rest of the world except as one part of the country always differs from another in physical features or in industries. There is another Oregon, known only to the stockman, the miner, the buckaroo or the poor homesteader holding down a barren claim. It is of this vast district, far away from railroads and from the sound of church bells, often far from any civilizing or humanizing influence, that I want to tell you a little. Perhaps it may be best understood by following Bishop Paddock into two or three of the places he visits on his long summer missionary trips. They may be taken as typical of many.

Imagine yourself up among the mountains on a July day. A man comes climbing up a rough trail, where the pine-clad mountain towers steeply on one side, and on the other a river dashes and roars far down in the ravine below. He wears a blue flannel shirt and has a pack on his back. Certainly he does not look much like a clergyman, but he is the Bishop of Eastern Oregon. He has come as far as he could on a freight train, then a few miles further on a construction train, by courtesy of the engineer in charge of the building of the new railroad, and now is finishing the journey on foot. It is a long tramp, and he does not reach the little town for which he is bound until supper-time. It is the headquarters of the engineers who are building a dam for a great power plant and digging a tunnel through which the water is to run. It is also a mining camp, and the combination makes it one of the worst places in the West.* There is but one street—if street it can be called, for it is really only a trail and full of rocks—a little hotel, some tents and shacks, a few fairly good houses on the outskirts, and a number of rough board saloons, gambling dens and dives.

At the supper table in the hotel there is a choice assembly of saloon-keepers, bartenders, professional gamblers and women of the town. When the bishop, in the course of conversation, mentions that he is a "preacher" (the usual title given all clergymen), and that he wants to hold a service on the following day, Sunday, they admire his nerve, but tell him, for his encouragement, that one other man had the same ambition but had been able to get only a couple of women for a congregation. Nothing daunted by this information the bishop sets about making his preparations.

About ten o'clock, after meeting many of the more respectable element in the little store and getting acquainted with them, he starts out to make the rounds of the saloons, and persuade them to close up for his service. Every place is crowded with men drinking, gaming and quarrelling. On little platforms beside each gaming table sits an umpire, with his big six-shooter laid on a table at his side. Any dispute is settled with the muzzle of the gun pointed at the unruly one—an argument not likely to fail in convincing power, and the only one that would have weight in this lawless community. Lying about in corners, along the walls, or sometimes in the centre of the room, are men overcome with drink. Outside in the dark one stumbles over bodies fallen among the rocks and in front of the doors. There are other sights and sounds o

* Since the bishop's first visit, the place has quite changed. Only four saloons remain, and a small number of people. So kaleidoscopic are the changes in this new country.

which one cannot speak. Oaths and urses poison the air. It is like going lown into the very mouth of hell. In nd about among these groups, civilly reated for the most part, talking with hem, making friends of them, the bish- p goes, and by two o'clock Sunday norning the owners of the nine saloons, he bartenders, professional gamblers, ingers, piano-players and wash-up men, n all about one hundred who are get- ing their living by this business, have greed to give him an hour Sunday ight, without other attraction in the own, and to come and hear what he as to say.

In the morning there is a quiet little ervice in the schoolhouse—a bit of a nack of which they are all proud as a gn of respectability—for the two or ree decent families and the few men f the better class. At seven in the vening comes the open-air meeting for e whole place.

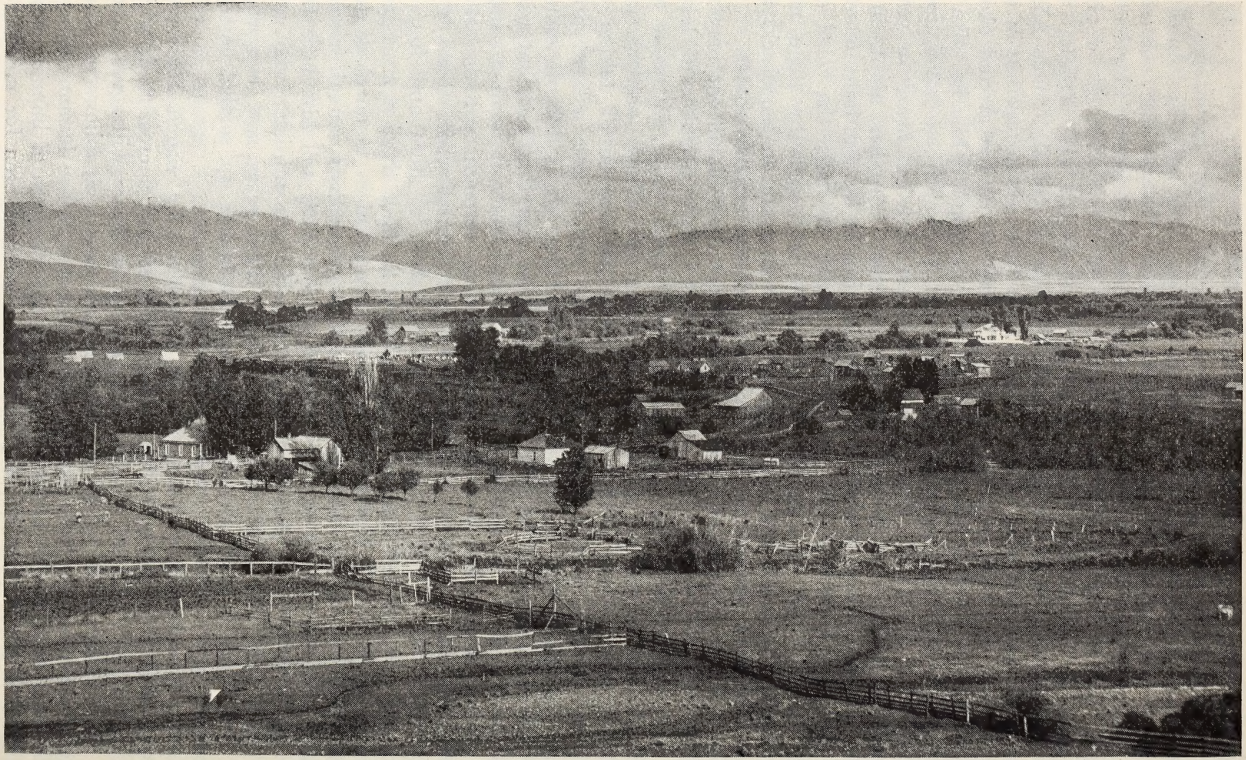
Promptly at seven o'clock the men me filing out of the saloons all down e street. Every one of them is there. he victory is won so far. Half-a-dozen the young engineers and superin- ndents have been practising hymns, d they lead the singing. A drunken an, hardly able to stand, joins in with voice almost divinely beautiful; the ople hold their breath to listen. here is much singing of familiar mns, a short prayer, a few verses of ripture, and then the bishop talks to em. Simply, earnestly, he brings to em the Gospel message, and they lis- n, those rough men and abandoned men, and are touched and softened. ter the service, many of them come and shake hands with him, thanking n and asking him to come again.

That night, almost all the night rough, he goes again from place to ce, talking with the men, who now ready to open their hearts to him. ny a sad story is poured into his ear, ny a sinful soul reveals a secret tred of the chains that bind him— secret longing for something better. He is on his way again the next morning, but the message has been given, the seed sown. Who can tell what the harvest may be?

Now, leaving the mountains, he travels by stage over miles and miles of desert country. Everywhere one sees only sage-brush or juniper. Afar in the distance, when it is clear, the mighty snow-clad mountains rise against the wonderful blue of the sky. One night he gathers a little group together in the open air; they sit on the ground about him in the moonlight while he talks to them of that Saviour whose name, even, some of them have not heard in years except in oaths. Another night, in a little schoolhouse, by the light of one tiny oil lamp, he tells the "old, old story." Now he travels by stage, now by wagon, and again on horseback, for he is far off the regular routes.

Down in the desert land, one may see on the map a great number of lakes. Some are of fresh water, but some are largely alkaline. Those settlers who have made the mistake of taking up land in this region have a hard prospect before them. It is difficult enough to reclaim the desert at best, but without fresh, good water it is almost hopeless. Passing through a little settlement in this country where there are a couple of hotels, a store and four or five saloons, he finds there many ranchers who have come in to purchase supplies and to go on their annual or semi-annual spree. They tell him here that they remember one minister who came in two or three years ago, but whose meeting was broken up, so that he went away discouraged.

He pushes on by wagon for several hours, and finally, at a cross-roads, which is as far as the driver will agree to take him, he gets down and follows the dusty track on foot. Not a human being is in sight, nor any sign of human habitation; nor has there been for miles back. At last, just as the day is dying, he comes to the house he is making for. As he goes through the gate and up to



THE JOHN DAY VALLEY, OREGON

the door, he is eyed curiously by three or four men who are sitting outside. They evidently wonder if he has fallen from the skies or come up through the ground, for such a thing as a man arriving on foot has never before been heard of. The owner calls his wife, who says they have no accommodations for him, but since he is there he is allowed to stay. There being no chairs in the house, he sits on a rock in the yard until supper is ready. Two of the men who sit down with him are in a beastly state of intoxication, and of the others each has had more than is good for him. After supper two young men ride off to tell the ranchers within reach that there will be a service and to ask them to come. They assemble slowly. It is nine o'clock before all are present. The women sit on a couple of benches, the men and the children on the floor, with one little oil lamp, to keep them from stumbling over each other. Out of those present there is only one woman who has been baptized, and she is also the only person who has a Bible. Do we realize, I wonder, that here, in our own supposedly Christian land, there are men and women who never see a Bible or a Prayer Book, who never hear the sound of a hymn or the voice of prayer!

On and on, through Catlow Valley and Whiskey Hill, to the Wild Horse country. A little north of where he is now travelling, the land is even more desolate. Not even rocks or sage-brush, or any living thing; hot as Tophet, with clouds of dust, making it almost impossible to breathe. Even on this route where the freighters go there is not a tree nor a blade of grass nor a flower; nothing but the everlasting sand and sage-brush as far as the eye can see. The little settlements—just a hotel, a few shacks for saloons and a store—are set down in the midst of this barrenness. Sand, sand, sand! up to the doors, blowing in your face, into your eyes and ears and throat, covering everything within the house as well as without!

In such a town, if town it can be called, the bishop goes into the store and gets into conversation with the men. They tell him no minister has ever been there before. They are rather proud of living in "the worst hole on earth." About twenty buckaroos and herders are sitting outside one of the saloons. Inside, in the back room, men are gambling. It would be thought effeminate for a man to be around the hotel except to eat and sleep. His place is in the saloon, or in the store, if allowed. The bishop joins them therefore. An elderly man, lying on the counter, rouses himself to tell him, with a string of oaths, what he thinks of men and things in general. He declares himself an atheist, and asserts that a man is a fool who believes in God or the hereafter.

It is a surprise that evening, when the service begins to see the "atheist" coming in, followed by his two daughters. He says he has not been to a religious meeting in thirty years, and his daughters have never been in a church, or attended any meeting of a religious character. They are all three absorbingly interested. It is pathetic to see how eagerly the young women drink in every word. There are two or three people in this place who came, years ago, from Christian homes. They have drifted far from the teachings of their youth, but as they listen again to the Gospel story old chords are touched, they begin to realize what they have lost; there are tears in many an eye long unused to weep.

These are but a few of the places in that great interior, so little known, and but a hint at the stories that might be told. In such work as this does the Bishop of Eastern Oregon spend many weeks of the year. It is not easy work. It is not work that shows up in the form of statistics, but it is work that any man may rejoice in, for it is what the Master Himself came to do—to seek and save the lost.

It should be understood that these brief sketches illustrate only one phase

of the work in Eastern Oregon, just as they show but one aspect of the country and the people. Oregon is not all "hinterland." In the parishes and the missions and along the railroads conditions are, of course, totally different. Of that part of the district it will be sufficient to say that the spirit of honorable self-support is being cultivated among our people, and that the Church is growing in favor everywhere. The future holds great possibilities, and though the work of laying sound foundations is always slow, yet if well done the results are worth all it costs in the doing. Such results are already beginning to be seen by those who are laboring here. If only our friends at home will remember Eastern Oregon, its bishop and his workers in their prayers, we shall some day see here a strong, self-supporting, united Church.

THE STORY OF A STRUGGLE

By the Reverend A. R. E. Roe

SOME thirty-seven years ago a few colored people trained in the Church of England in the Bahamas emigrated to the then little known island city of Key West, Florida.

Finding no church for colored people of their own faith and only scant provision made for them in the white man's church, they decided to form a mission of their own with a native catechist to lead their services. In a few years the congregation had grown in numbers sufficiently to justify the organization of a parish. It was named St. Peter's, and a few days later the new vestry called Dr. Steele, of St. Paul's white church, as their first rector. Sacraments and an occasional service were given at St. Paul's Church—the lay-reader conducting his services in hired rooms. A regular tide of immigration had set in by this time and soon the Church members were counted by hundreds. The first confirmation was held in a rain storm with only a sail cloth for a roof!

Dr. Steele died of yellow fever, and was succeeded by the Rev. Ernest McGill, a white priest. Under his guidance a church lot was purchased for $800 and a good-sized hall was erected to serve as a church, *pro tem.* Eventually this building became St. Peter's Church.

The next rector, a devout colored man, added a small chancel and labored with great energy for fifteen years, the communicant list growing to between five and six hundred. Sixteen or seventeen memorial windows were provided, besides an organ, pulpit, lectern and new fittings—*everything being given by the people themselves,* with the exception of $50 from the bishop. The present rector, the Rev. A. R. E. Roe, took charge in 1908, with everything in a flourishing condition. The Church people numbered at least a thousand adherents, all of the poor laboring class.

In October, 1909, a severe hurricane so damaged the church that $600 were required to repair it. This was done with very little outside help, the people giving generously from their slender means. Exactly a year later, in October, 1910, another hurricane completely destroyed the church and nearly everything in it in about two hours! The building was left a heap of ruins after all these years of struggle.

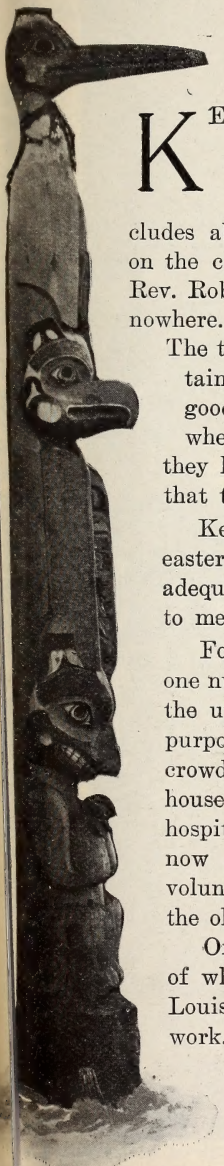
Still undaunted, these poor people who love the Church and its services have erected a parish room, 60 by 30 feet, from the materials saved from the ruined building. The altar is the old organ case! Here they worship—at least so many of them as can get in.

The question now is: Will the Church at large help these struggling people to have what they desire and deserve to have—a good stone building such as a storm cannot easily destroy?

KETCHIKAN

A CHURCH OUTPOST IN SOUTHEASTERN ALASKA

A TOWN WHERE THE CHURCH IS IN THE LEAD—HOSPITAL, SCHOOL AND PARISH—WANTED, A NURSE!—ONE OF THE PLACES BISHOP ROWE LIKES BEST TO VISIT—THE DIFFICULTIES OF BASEBALL IN KETCHIKAN



Indian totem pole near St. John's Mission, Ketchikan

KETCHIKAN is thought by some people to be the best town in Alaska with a bright future. Considerable investments are being made in industrial plants, new buildings are going up, and new people are coming in. The population now includes about 2,500 whites and 300 Indians. The Church has a hold on the community stronger than that of any other communion. The Rev. Robert E. Roe, rector, says, "I bury all the old-timers who belong nowhere. I am proud of the place we hold here."

The town occupies a narow strip between the foot of the lofty mountains and the Pacific ocean, which almost rolls against them. A good part of the town is built out over the water. It is said that when the men of Ketchikan want to indulge in a baseball game they have to use dogs for outfielders because the beach is so narrow that the ball is constantly being batted out to sea.

Ketchikan is one of the oldest of the Church's missions in southeastern Alaska and its buildings until recently have been far from adequate. Of late, however, the plant has been gradually improved to meet the increasing demands upon it.

Formerly the hospital was only a small and ancient building with one nurse in charge. Later a second nurse was added to the staff and the upper part of the rectory was pressed into service for hospital purposes. It was not long before the rector and his family were crowded out of the downstairs part and moved into a small rented house; then a wing was added to the building so that at present the hospital is an up-to-date, twelve-bed institution. A third nurse is now sadly needed. Will any reader of THE SPIRIT OF MISSIONS volunteer? A new rectory has been built, even better suited than the old for residence purposes.

One side of the church is reserved for the Indian people, some of whom are fine characters. An Indian school conducted by Miss Louisa Smart, who died just after Easter, has done some efficient work. Miss Norah B. Harnett, of the Diocese of Los Angeles, has already volunteered to take Miss Smart's place, has been appointed and will start soon for Ketchikan.

The congregation has grown steadily in unity and in readiness to assume an increasing amount of the local expenses. Bishop Rowe has described Ketchikan under present conditions as "one of the places he best likes to visit."



THE FACULTY, GUESTS AND THE FIRST B.A.'S OF ST. PAUL'S COLLEGE, TOKYO

THE FIRST B.A.'S AT ST. PAUL'S COLLEGE, TOKYO

By the Reverend J. Armistead Welbourn

JUNE 5th was Commencement Day at St. Paul's College, Tokyo. The occasion was honored by the presence of the American ambassador, Colonel Charles Page Bryan, and Hon. W. Nagashima, a member of Parliament.

A Commencement in Japan is a real ceremony and conducted in strict ceremonial style. The guests of honor and high officers of the college are on the stage, which is ornamented with a large vase of flowers, and on this occasion the flags of Japan and America were displayed in the rear.

The order of events is almost unvarying, the first thing being the announcements made by the secretary, who reported seventy-seven students, thirty-four in arts and forty-three in the commercial department. The majority taking the academic course intend to study for the ministry. There were nine graduates, seven in the commercial courses, one in arts and one in a special English course.

The diplomas were then presented by Dr. Motoda in a speech of farewell and advice. The candidates advance, bow, take three steps toward the platform, with a bow receive the diploma and take three steps back. Glancing at the diploma, they fold it, with another low bow, and return to their seat.

Next President Reifsnider conferred the degree of Bachelor of Arts on two young men, the first to receive it in the short history of the college department. The new bachelors graduated last year and the degree is the result of certain special work. They both are students in the divinity-school.

Mr. Nagashima, who spoke next, referred to the existence of many defects in business life to-day, which could only be rectified by having men of good principles go into it. Men trained in St. Paul's ought to be thoroughly equipped to steer rightly through the turbulent sea of the commercial world. He was thankful, too, he said, that this college was established by Americans and in this, as in other things, Japan owes much to her sincere friend and neighbor. It was to be hoped that graduates of this college would possess some of the best traits of the Americans and live up to the ideals implanted in them.

Ambassador Bryan gave a few kindly words of greeting. He was followed by one of the graduates in a farewell address in formal Japanese style and by an excellent one in English by a young man baptized while in college. The exercises were closed with another fluent English speech by one of the B.A.'s, who spoke about the great value and power of personality, especially as exemplified in our Lord.

¶

OPEN AIR LANTERN SERVICES

DURING July and August, the Church of the Redeemer, Bryn Mawr, has transferred its evening worship from the church to the lawn. A screen and lantern are used to provide the hymns, Creed, and other portions of the brief service. Then they serve for the illustrated missionary talks, for which lantern slides from the Church Missions House are secured. About two hundred people attended the first service on July 7th, when the Rev. J. Thompson Cole, formerly one of the Church's missionaries in Japan, made the address. On July 14th the address was given by the Rev. Jules Prevost, formerly of the Alaska mission. The Rev. W. W. Steel, Archdeacon of Havana, is also to speak on Cuba.

Four Facts

NOTE AND PASS THEM ON TO OTHERS

1. The first president of the provisional republic of China, Doctor Sun Yat Sen, is a Christian.

   He is the product of a missionary school maintained by the Church of England in Honolulu.

   He is the chief organizer of the new republic and has worked for it steadily for twenty years. Read what he says about himself on page 597 of this number of THE SPIRIT OF MISSIONS.

2. The man who did the chief work in framing the tentative constitution for the new Republic is a Christian.

   He is the son of a Chinese clergyman of the Church of England mission.

   He is a graduate of Yale.

3. The secretary of the late Board of Foreign Affairs at Pekin, W. W. Yen, is a Christian and a Churchman.

   He is the editor of the standard Chinese-English dictionary.

   He was secretary of the Chinese Legation at Washington.

   He is a graduate of St. John's University, Shanghai.

4. The graduates of our two great Church Universities in China, St. John's, Shanghai, and Boone, Wuchang, are centres of influence and leadership in the new movement throughout China.



THE UTE BEAR DANCE

The "Bear Dance" is the great spring festival of the North American Indians. It is a relic of barbarism, and is happily being superseded by the Easter Feast

THE EASTER FEAST DISPLACING THE BEAR DANCE

By the Reverend M. J. Hersey

THE Ute Indians now inhabiting reservations in Utah and Colorado are of Shoshonean stock. While formerly they were a "wild, warlike people, constantly fighting the plains Indians and raiding as far south as New Mexico," they have maintained, on the whole, a friendly attitude toward the whites, except for the outbreak of the White River Utes in '79. At this time the Utes in Utah number about 1,200.

For the past year or two the Government has taken more interest in these red wards than ever before, and Mr. Charles Davis, Supervisor of Farmers in the Indian Service, has done a wonderful amount of good in the way of inducing the Indians to work on their farms. Local correspondents to the *Salt Lake Tribune* said that the Indians were starving. Mr. Davis introduced the system of "working rations," whereby district farmers should issue a ten days' ration to each Indian who would work on his farm. After the expiration of the ten days, if faithful in the performance of their duties, further rations for thirty days would be issued. The estates of deceased Indians having been sold at public auction, the heirs have been provided with horses and machinery from the money so obtained, so that they have been enabled to work their farms, bring them under a good state of cultivation and prove up on their water-rights from the state. The result is a hopeful outlook for an abundant harvest.

I have always been in favor of the reservation schools, for the simple reason that Indian students educated in larger and non-reservation schools, having been taught to do their work with modern appliances and equipment, when they leave such schools and return to their primitive farms and camp life have very little or nothing to work with. Naturally they become discouraged and do nothing. Now under field matrons, district farmers and in school they are taught to do their work with whatever may be found at hand, consequently they are working on their farms, keeping their houses more tidy, and learning better methods of cooking.



THE OLD-TIME BLANKET INDIANS

Of course, there are a few disgruntled ones who disapprove of the new order of things, such as making farmers, laborers, and domestics of themselves. One can understand and sympathize, too, with this unhappy minority who long for the wild, roaming freedom of other days, the exciting hunt and the chase for buffalo and deer and game, their clashing, bloody encounters with other wandering tribes. Those days can only be lived again in memory, for the Indian must be civilized and Christianized. Most of them, however, are satisfied and realize now that a store of food laid up for the winter months and comfortable housing are a great improvement over the uncertainties, the privations and the exposures attendant upon the old life. They are beginning to take a real pride in their farms, telling how many tons of hay they have raised, how much wheat and oats, how many horses and cattle, so that the outlook for the Utes from both the moral and the industrial standpoint is better than ever before.

Ravages of tuberculosis and trachoma afflict our Indians, but the department at Washington has sent out a specialist to study and report the conditions and to prescribe the best methods to pursue to get these dread diseases under control and ultimately to stamp them out.

As the Government officials of this agency have never been particularly interested in the religious development of the Utes, the Church during the past fifteen years has been trying to teach them, at least, the rudiments of Christianity. There are over 140 baptized persons and thirty communicants. The Christian Church "regards the duty as just the same whether the results be large or small." "Results, however desirable, are no certain test of a mission doing its work." Perhaps the most far-reaching and permanent results are too intangible to become a matter of record in the first uphill struggle of pioneer missions, but the seeds of truth must bear fruit some day that the world may see and know. The difference between the Christian and non-Christian Indians is now noticeable even to casual observers. The former are neater and cleaner personally and in their surroundings. They observe Sunday and



A CHRISTIAN INDIAN FAMILY

ıre less apt to be tempted by the vices, uch as gambling, drinking and carous- ıg, which are usually prevalent among he Indians in general.

Just now there comes to my mind a onderful example of Christian virtue— anie Brown, a little Ute girl, eleven ears of age, attending the Whiterocks hool. She became ill with spinal ouble, was cared for by the matron, Iiss Carter, and proved herself a pat- rn to all who knew her in her patience ıd cheerfulness during her suffering. he was thankful for and appreciative every little attention, and had a smile ıd pleasant word for all who came to e her, and invariably said she was "all ght," though one could see she was suf- ring. The confinement of itself must ıve been most irksome for a child of r age and temperament. Her oughtfulness for others was particu- rly striking. Just before she died her andmother gave her twenty-five cents. ınie wondered what she could buy with and almost the last word she spoke ıs that she had "plenty hair ribbons" ıd she would buy a hair ribbon for a little girl who had none and "make her happy."

I officiated at her funeral, which was held in St. Elizabeth's Church. The superintendent and employees did all they could and brought beautiful flowers. Her body was followed to its burial by nearly every one at the agency, *afoot*. Indians not particularly favorable toward the Church were much impressed by the service and teaching and looked on in wonderment at the love and grief expressed by those in attendance. "A little child shall lead them." One can truly say that that child-soul had made her little world better for the few brief years of her pilgrimage in the Ute Reservation of Utah.

Every one who has made a study of the North American Indians is familiar with their great spring festival, the "Bear Dance." This dance celebrates the coming forth of the bear from his long sleep, the springing up into new life of the green things of earth, promising food for man and beast, the mating season of the animals and the birds, and above all the mating time of Indian

sweethearts too. For even though they have an old love, a more congenial mate they will choose, these children of nature, without a thought of the wrong involved in the breaking of family ties.

The "bucks," in gaudy paints, are arrayed in beaded puttees and moccasins, breastplates of bone strung on sinews, aprons with striking symbols of the buffalo head, the eagle, or the arrow, sometimes the "shaps" or fringed trousers, the inevitable blanket often heavily beaded, and crowning all, the startling and fantastic, eagle-plumed war-bonnet. Imposingly gorgeous and grotesque personages, these last barbarous survivors of grand old Utah! The squaws, when arrayed for their heathen dance, are far less imposing in appearance, though they do their best with moccasins, blankets and some really ornate trinkets. The dance, men in line on one side and the women on the other, consists of two steps forward and three backward, performed by both lines simultaneously, and to Indian music—usually a notched stick rasped on the edges of some sort of hollow contrivance, to a series of rhythmical vocables in constant repetition, all in perfect time.

This heathen dance and custom which create such widespread interest and attract such crowds, the Church is rightfully trying to break up by the introduction of the Easter feast, held usually the first Wednesday after Easter. The whole tribe is invited to participate in the barbecue. They come, not in the splendors of their heathen decorations but in plain, every-day dress. A large beef is killed and roasted, dozens and dozens of eggs are hard boiled, and oven after oven of bread is baked. These, with coffee and sometimes pie, constitute the feast. The Indians are then asked to form in line, squaws first. These are served and pass on to find seats on the grounds, while others line up, until as many as 250 persons are fed. The feasting over, games are in order, such as potato, sack and pie races. The pie races are most amusing, since they must eat their pie with their hands tied behind

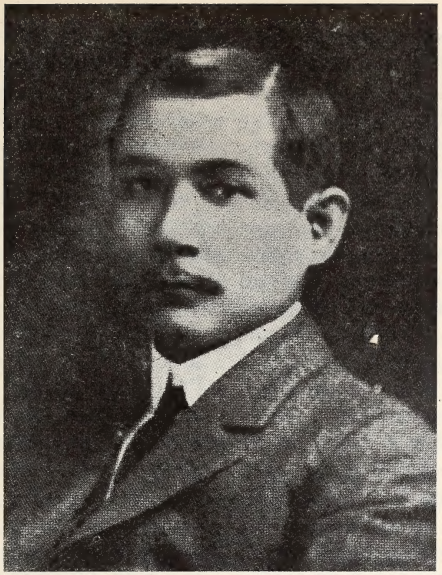


READY FOR THE GAMES

them. The winners receive prizes o something useful.

Then follows speaking. This year th agent addressed them. Always the beau tiful story of the Resurrection is tol and they are asked to "set their hear on things above and not on things o the earth." At this time we also en deavor to teach them the sanctity o marriage, and that it should be entere into according to the law of the stat and solemnized by the ministers of th Christian Church, even though the may not be Christian Indians. The are beginning now, since the India Bureau has been selling the inherite lands, to see the advisability of havin permanent records of all marriage births and deaths, whereby they ca prove their rights legally and to th world at large.

The question is often asked, "D Christian missions pay, especiall among the Indians?" Having given th plain, simple facts of conditions as the have been and as they are now, I lea the readers of this brief summary to an swer that question for themselves.



DR. SUN YAT SEN, SOMETIME PROVISIONAL PRESIDENT OF THE CHINESE REPUBLIC

HOW SUN YAT SEN BECAME LEADER OF THE YOUNG CHINA PARTY

DR. SUN YAT SEN, who was the provisional president of the Chinese Republic, is of a Cantonese family. Part of is boyhood was spent in the Hawaiian slands away from the family. Accordng to statements current in Honolulu, oung Sun attended a school established y Bishop Willis in the days when the Iawaiian Islands were under the care f the Church of England. The young an was greatly impressed by the hristian teaching he received in the chool and expressed a desire to become Christian. A brother, who was in Iawaii with him, wrote the father in anton. The latter was greatly disessed and ordered Sen home on ie assumption that once removed from ie Hawaiian environment he would no nger desire to become a Christian. he young man explained to his father iat Christianity is not a matter of location, and that he could be a Christian just as well in Canton as he could in Honolulu. Still the father was obdurate. Finally Sen proposed that his father give him an opportunity to show how much better son he could be as a Christian. The father agreed to a year's trial. At the end of that time he admitted that the young man's conduct left nothing to be desired and so withdrew his opposition. Sen thereupon hunted up the first missionary in Canton, who happened to be a Congregationalist, and was baptized by him. A little later his father also became a Christian and a worker under the London Missionary Society, which represents English Congregationalism.

In the *Strand Magazine* Dr. Sun gives some of his reminiscences. His father's connection with the London Mission gave him many opportunities of getting into contact with English and

American missionaries in Canton. "An English lady," says Dr. Sun, "became interested in me and I learnt eventually to speak English. Dr. Kerr, of the Anglo-American Mission, found employment for me, and allowed me to pick up a great deal about medicine, for which I had a passion. I believed I saw a useful career before me as a physician amongst my countrymen, and no sooner had I heard that a College of Medicine was to be opened at Hong-Kong than I instantly presented myself before the dean, Dr. James Cantlie, and enrolled my name as a student.

"There I spent five happy years of my life, and in 1892 I obtained a licentiate's certificate entitling me to practice in medicine and surgery. I cast about for a place to which I could go and settle, and at last decided to try my fortunes in the Portuguese Colony of Macao, in the Canton River. Up to this time I cannot say I had taken any special interest in politics; but it was while I was struggling to establish myself at Macao —and my struggles were desperate, owing to the prejudices of the Portuguese doctors—that I received a visit one night from a young merchant about my own age, who asked me if I had heard the news from Peking—that the Japanese were coming. I said I had heard little of it except from the English. 'We are all kept in such ignorance. It is a great pity,' I added; 'the Emperor should trust the people more.'

"'*Tien ming wu chang*' (the divine right does not last forever), said my friend.

"'True,' I rejoined, and 'Heaven hears through the ears of my people'—quoting our sacred writer, Shun.

"That evening I enrolled myself a member of the Young China Party. All the world now knows of the evils which had for so long beset my country. But the chief curse under which we suffered was ignorance. We were not allowed to know anything that was happening, much less to take any part in the government. To me, constantly mixing with Europeans and tasting of their freedom, this state of things was intoler able. Meanwhile, after much strugglin at Macao to secure a paying practice, was obliged to take down my sign an remove to Canton. Then came China' crushing humiliation at the hands o Japan in 1894. I formed a branch a Canton of the *Kao-lao-hui,* and flun myself into the work. Converts speedil began to flock about me, and a man darin, meeting me one day said:

"'Sen, you are a marked man!' 'Ho so?' I asked. 'Your name has gone t Peking. You had better be careful.'"

After many narrow escapes from cap ture by government agencies, Dr. Su acting upon the advice of his friends fled from Japan, coming later to thi country by way of Honolulu. He sailed for England in September, 1896, but h had been followed even there, for on th 11th of October he was kidnapped i the streets of London and held a prison er for twelve days in the Chinese Lega tion. Instructions had been given t Chinese representatives in England t ship him back to China as an escaped lunatic. Dr. Sun has told the story o this experience in a small book called *Kidnapped in London.* Lord Salisbury finally intervened and secured his re lease.

After some months spent in travel and study, Dr. Sun returned to China where he continued his efforts to arouse his countrymen to throw off the Manchu yoke. Every effort made by the govern ment to capture him failed, although many times his whereabouts were dis covered. His most extraordinary ex perience, in this connection, he says "was in Canton, when two young offi cials came themselves to capture me. I was in my room at night . . . reading and looking over my papers. The two men opened the door. They had a dozen soldiers outside. When I saw them I calmly took up one of the sacred books and began to read aloud. They listened for a time, and after a while, one of swered it, and they asked others. Then ensued a long argument and I stated my case and the case of the thousands who

thought as I did, at full length, as well as I could. At the end of two hours the them spoke, and asked a question. I antwo men went away, and I heard them saying in the street, 'That is not the man we want. He is a good man and spends his life healing the sick.'

"I estimate that the rewards upon my head once amounted altogether to not less than seven hundrd thousand *taels* ($500,000). In these circumstances I have been asked why I have gone about in London so freely and taken so few precautions. My answer is that my life now is of little consequence, for there are plenty to take my place. Ten years ago, if I had been assassinated or carried back to China for execution the cause would have suffered. Now the organization I have spent so many years in bringing about is complete."

Referring to his efforts to secure finances for the revolutionary movement Dr. Sun declares that the common conception that the Chinese are selfish and mercenary is really a libel on his people. "Many have given me their whole fortune. One Philadelphia laundry-man called at my hotel after a meeting, and, thrusting a linen bag upon me, went away without a word. It contained his entire savings for twenty years!"

So, too, he declares, it is a mistake to think that the Chinese have preferred to keep aloof from other nations. "History furnishes us with many proofs that before the arrival of the Manchus the Chinese were in close relation with the neighboring countries and that they showed no dislike toward foreign traders and missionaries. Foreign merchants were allowed to travel freely through the Empire. During the Ming dynasty there was no anti-foreign spirit.

"When the Manchus came, the ancient policy of toleration changed. The country was closed to foreign commerce. The missionaries were driven out and the Chinese Christians were massacred. Chinamen were forbidden to emigrate. Disobedience was punished with death. Why? Simply because the Manchus wished to exclude foreigners and desired the people to hate them, for fear that the Chinese, enlightened by the foreigners, might wake up to a sense of their nationality. The anti-foreign spirit created by the Manchus came to its climax in the Boxer risings of 1900, and who were the leaders of that movement? None others than members of the reigning family. Foreigners travelling in China have often remarked that they are better received by the people than by the officials."

Speaking of the success of the revolutionary movement and what the future may hold for him, Dr. Sun says:

"Whether I am to be the titular head of all China, or to work in conjunction with another, and that other Yuan-Shih-Kai, is of no importance to me. I have done my work; the wave of enlightenment and progress cannot now be stayed, and China—the country in the world most fitted to be a republic, because of the industrious and docile character of the people—will, in a short time, take her place amongst the civilized and liberty-loving nations of the world."

¶

BISHOP Roots, writing on June 1st, says that the prospects for an abundant harvest throughout central China this year are excellent. He has been much impressed with the seriousness with which thoughtful Chinese regard this as a sign of God's favor toward the revolution and the new Republic. One of the former Boone College students, now holding an official position in Hankow, speaking to the bishop the other day about the favorable outlook, turned suddenly to him and asked in the most impressive manner whether these favorable reports from all parts of China are not in the minds of foreigners, "as they are amongst all we Chinese," an indication of the good-will of God.

NEWS AND NOTES

FROM FAR AND NEAR

SIX Buddhist priests have recently been patients in the Presbyterian Hospital in Siam.

¶

PRESIDENT Yuan Shih Kai, of China, has four sons in the Anglo-Chinese College in Tienstin.

¶

THERE are 50,000 students in the state universities and the agricultural, normal and mining schools of the West.

¶

THE Reverend George Biller, Bishop-elect of South Dakota, is to be consecrated in Calvary Cathedral, Sioux Falls, on September 18th.

¶

A CHINESE statesman was recently asked when the revolution in China really began. His reply was: "The day that Robert Morrison landed in Canton."

¶

PENNSYLVANIA has a foreign-born population of 1,438,719. This total does not include the children born in this country to foreign-born parents. More than 800,000 are from southern and eastern Europe.

¶

AMONG the Chinese delegates to the recent conference of the Anglican Communion which organized the Holy Catholic Church in China were an ex-Buddist priest, an ex-Mohammedan and an ex-Taoist priest.

¶

ONE hundred and five young people of the Church attended the conference of the Missionary Education Movement at Silver Bay, July 12th-21st. This was the second largest delegation at the conference, the Presbyterians alone outnumbering us. Bishop Lloyd preached the sermon on July 14th.

¶

THE number of Indians in the United States is increasing. The last census shows 266,000 as against 237,000 in 1900. So far from being a vanishing race, ethnological experts say that there are more Indians now living in North America than in the days when the white man made his first appearance.

¶

SOUTH AMERICA has about the same population as the Japanese Empire. In South America there are 43,000 school teachers; in Japan 133,000. In South America about 2,000,000 pupils; in Japan 6,000,000. In South America education has been almost entirely in the hands of the Roman Church for four centuries.

¶

READERS of THE SPIRIT OF MISSIONS who desire help in their missionary intercessions will find leaflet No. 50, just issued, suggestive. Copies may be obtained from the Board of Missions, 281 Fourth Avenue, New York. The courtesy of a return stamped envelope will be appreciated. The leaflet can be sent in quantities to clergy desiring to place it in the hands of members of the congregation.

¶

CABLES from China indicate that it will not be necessary to send further aid this season to relieve the famine stricken districts. A total of $334,-814.97 has been forwarded to China this winter from all public American sources. Undoubtedly individuals have sent gifts direct to friends in China to be used as they may think best. Any small balance that may remain in the hands of the Central China Famine Relief Committee will be deposited and held as a nest egg against possible outbreak of another famine.

¶

IT is said that nineteen hundred years ago the then emperor of China, hearing of the wise words and wonderful works of a religious teacher in western Asia, sent an embassy to find Him who had been born King of the Jews and to

ring back His religion to bless China. gnorant of the world's geography, the leputation missed their way to Palesine and reached India, where they ound Buddhism in its flower. They upposed they had reached their destinaion and had found what they sought. o Buddhism was carried to China inead of Christianity.

¶

THE Rev. B. S. Azariah has been named by the Anglican bishops in ndia to be the first native bishop for he Church's work in that country. He s the son of a former Church of Engand pastor. In 1905 he assisted in ounding the National Missionary Soiety of India, of which he became secrary. He is now head of the Tinnevelly issionary Society founded by the ndian Christians and supported by hem. He was one of the delegates to he World Missionary Conference in dinburgh two years ago and took a eading part in its discussions.

¶

A MISSIONARY from China says that one of the most effective gencies in organizing and directing hinese public sentiment against the use f opium was the report of the Interational Opium Commission, which met n Shanghai in 1907. That conference as arranged for by an American iplomat; its presiding officer was a ishop of the American Church, who also ad a large share in framing the reort. The report was translated into hinese by the Rev. Dr. Pott, of St. ohn's University, Shanghai, and in its hinese form had a wide circulation.

¶

THE twenty-eighth annual conference of Church Workers among Colred People will be held September 10th-th in St. Cyprian's Church, Newbern, . C. Bishop Strange, of East Carona, will welcome the conference at the ening meeting. Among the topics for scussion are "Our Educational Intitutions and their Needs," "Worship d Work," "How to Produce Self-Sustaining Congregations," and "The Business or Financial Side of Parish Life," on which the Hon. I. H. Smith, of Newbern, and Mr. Archer C. Nicholson, of Philadelphia, will speak. The day sessions of Friday the 13th will be given over to the various activities of the Woman's Auxiliary, who will be addressed by Mrs. A. B. Hunter, the wife of the principal of St. Augustine's School, Raleigh, N. C., and the Rev. A. G. McGuire, field secretary of the American Church Institute for Negroes. The closing service of the conference will be a missionary meeting on Friday evening. All persons desiring further information should address the secretary of the conference, the Rev. George F. Bragg, D.D, Baltimore, Md.

¶

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THIS year the Brotherhood of St. Andrew will go back to the city of its birth to hold its twenty-seventh annual convention in the spacious buildings of the University of Chicago. The lecture halls, dining halls, gymnasium and dormitories will be turned over to the use of the convention for the four days, September 4th-8th. The Bishop of Chicago, Bishop Lloyd, the president of the Board of Missions, the Rev. Frederick H. Sill, O. H. C., Hubert Carleton and Raymond Robbins are among those expected to emphasize the one theme of the gathering—the spread of Christ's Kingdom among men. With such a subject, handled by such men, one is assured that the hundreds of young men who go to Chicago will return with a larger vision of their responsibilities and privileges than ever before. It is hoped that many will avail themselves of this opportunity. The registration fee, $2 for men and $1 for boys, may be sent to the treasurer of the convention, Mr. W. N. Sturges, 1705 Heyworth Building, Chicago, Ill.

LETTERS TO THE EDITOR

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

WORK AMONGST ORIENTALS ON PUGET SOUND

To the Editor of THE SPIRIT OF MISSIONS:

THE work amongst the six thousand or more Japanese in the western part of the State of Washington, comprising the Diocese of Olympia, is at present carried on by organized missions of the Methodists, Presbyterians, Congregationalists, Baptists and of our own Church. There is also one organized mission among the Chinese conducted by the Baptists, but as there are but few Chinese and many Japanese (Puget Sound being the port of entry for Japanese, as San Francisco is for Chinese), the work amongst Orientals at present is chiefly work among the Japanese. All the missions now at work are in a flourishing condition, fed as they are from the various missions in Japan and elsewhere and recruited by evangelistic work in our Washington cities. The weak points are lack of touch with the workers in the foreign field and some overlapping of effort here in Seattle.

To obviate these weaknesses a strong committee, representative of the five religious bodies mentioned, has been formed to secure a better use of our opportunities and a larger measure of co-operation where co-operation is possible. I wish to draw the attention of our Church workers in Japan and the Orient generally to the fact that they can do much to help us here and at the same time to conserve the results of their own labors.

The plan is to have here a representative council, consisting of the superintendents of the missions, the native pastors, paid workers, lay delegates a members at large, which shall me regularly and do what is possible f the co-ordination and extension of t work among all Orientals in our mid The special features will include t following points:

1. The securing of a better syste of letters of transfer or recommendati in the case of those who come to t Pacific coast from the Orient. W want to learn not only of those who a actually members of the Church, but al of those who have been under Christi influence or instruction.



The Japanese Mission House, Seattle

2. The securing of all available hel from the clergy and workers of t various missions who may be passin through Seattle on their way to or fro the Orient. We want to know of the coming and desire to use their e perience in any way possible.

3. The securing and classifying the religious literature used in the wo of the missions.

4. The organizing of local support i the churches generally, by the remov of prejudice, creation of sympathy an distribution of information.

5. The arrangement of some sy tematic plan of campaign for eva gelistic work among the heathen popul tions of our cities, along such lines may commend themselves to the di ferent churches.

The scheme has already been endorsed by the Board of Missions of the Diocese of Olympia, and we hope that all the clergy and workers in the Far East, whom the matter concerns, will do their best to help us to keep in touch with members of their flocks who may cross the Pacific with the intention of making their home among us.

Information may be sent either to myself, as chairman of the Joint Committee, or to Mr. Merkeley, secretary of the Y. M. C. A., Seattle. It may be that we shall reap here what others have sown, but the increase will be to the glory of God.

H. H. Gowen.
Trinity Church, Seattle.
July, 1912.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Writing, on May 17th, from the Mission of Our Saviour, Tanana, Alaska, Bishop Rowe says:

THERE is so much to be done at this mission and so little time in which for me to do the many things. I had to go after the people and encourage them to face the future ambitiously and bravely. They are responding. I wanted them to elect a council and help to govern themselves and help in the general moral and physical uplift. This will come. Then I urged them to clear the ground and cultivate gardens. I set the example during their absence by beginning the clearing of a section of land suitable for raising potatoes, turnips, etc., and worked all alone, cutting the trees, brush and grubbing. The people have now taken it up. We have a nice lot ready and I will get it ploughed. So much could be done if they could only have leadership.

To avoid the danger from forest fires I have been clearing up the ground adjacent to the mission and burning the brush. Then the loose ends I have been getting together, repairing things and only doing what is necessary to make the mission clean and tidy, as it ought to be always.

After making Allakaket I reached Tanana just as the travelling became



A BREATHING SPELL ON THE HARD PULL FROM ALLAKAKET TO TANANA

impossible. I had to travel finally all night. In three nights' travel I made 131 miles, which was "going some." Here I am waiting for the Yukon to open. The ice has now been running past the mission night and day since Monday last. It ought to clear to-night. To-morrow I am expecting a river steamer bound for Eagle and Dawson. I will go to Eagle. Miss Langdon is doing splendidly here.

* * *

Archdeacon Stuck, writing from Tanana, where he had touched in June on the summer cruise of the *Pelican*, says:

BISHOP ROWE has worked a veritable miracle at this mission during his "thawing out" here. The natives have been worked upon and moved to band themselves together against the introduction of liquor amongst them; they have already had two of their own number arrested and fined for drunkenness and disorder, and have given public notice in the local paper that they will testify in court against any man who attempts to sell them liquor. Under the bishop's leadership they have started a large communal garden, and have elected a village council such as we have at Fort Yukon and Eagle, and a new chief. There is a new spirit here and we are all thanking God for the bishop's "thawing out" at Tanana.

* * *

Bishop Rowe, writing from Tanana, on a later visit in June, says:

I HAVE only just learned of Deaoness Smart's death at Ketchikan. Poor, frail girl: I am so sorry. She was so devoted, faithful and successful. Now we shall need someone to fill her place. We need a good nurse to join Miss Jackson at Allakaket. Can you find one? Miss Bolster goes out from Nenana on her furlough and her place has to be filled.

Miss Langdon is in great need of a nurse to help her. Miss Johnson is with her now, but this is only a temporary arrangement, because Miss Johnson has resigned—to go out about July 1st—due to family reasons of a compelling nature. So nurses will be needed for Allakaket, Tanana, Nenana, and a teacher at Anvik. What with furloughs and resignations, I am very much troubled.

I wish we could find a good man for Tanana. The situation there is now most important and a man is needed. It would weary you were I to attempt to tell you how tired I am with the many problems, burdens, etc., that meet me everywhere. To-day I have been visiting Miss Farthing's grave, on the beautiful hillside overlooking the river and the mission.

* * *

Bishop Ferguson, of Liberia, writes on May 27th about the local convocation of Montserrado County, which had just been held at Krootown, the native village adjoining Monrovia:

THE local convocation of Montserrado County was held for the first time in St. Thomas's Church, Krootown. Our Kroo brethren had requested it at the previous meeting and did their best in entertaining the delegates and visitors. I am sure no one regretted having the convocation there. The size of the chapel was the only impediment. It was, however, made to serve the purpose, except on Sunday, when the rector and his people proved themselves equal to the emergency by obtaining a large tent, owned by the Kroos themselves, and stretching it in an open space near the beach. Chancel, pulpit and seats were all nicely arranged. There we went three times on Sunday and met a large concourse of people each time. The chapel could not have held a third of those present. Members of Trinity Church, Monrovia, officials of the government and citizens generally united with the Kroo Christians in the services. At the Sunday-school rally in the afternoon addresses were made by the governor of Krootown (himself a Krooman) and the Mayor of Monrovia. Over $20 was collected from the Kroo school. I wish our friends abroad could have heard the singing in the vernacular, led by the Rev. E. W. McKrae, who played the organ. He is doing a great work here.

LITERATURE OF MISSIONS

SOUTH AMERICAN PROBLEMS

South American Problems. By Robert E. Speer. Student Volunteer Movement, New York. 75 cents net.

THE cutting apart of the North and South American continents at the Isthmus of Panama will almost certainly mean linking more closely the destinies of all the republics of the western hemisphere. It is well that the people of the great republic of the North should know "the other Americans" more intimately. Undoubtedly, one of the most significant products of American diplomacy in recent years was the Pan-American Congress in Rio. The United States needs to know South America not only commercially and politically, but socially and religiously as well. To this end, Mr. Robert E. Speer's *South American Problems* is a valuable aid. Into a book of less than 300 pages Mr. Speer has compressed a vast amount of information, most of it gathered on a journey of several months, three years ago, when he visited practically every country on the continent.

The book has been prepared for use as a text-book in the hundreds of mission study classes organized and directed by the Educational Department of the Student Volunteer Movement. It is satisfying to know that thousands of American college students will next winter be acquiring the facts the book contains.

After sketching rapidly South America's great past and the history of the present day republics, Mr. Speer deals with two outstanding problems—education and religious liberty. The picture he presents of "Present Religious Conditions" is one of dark and heavy shadows. Yet he is evidently dealing as fairly as a trained observer and an honest man can. Everywhere there are evidences of restraint. The pages have been submitted to a Roman priest, who has served for six years in South America. He vouches for Mr. Speer's statements, save that in some instances he considers them too conservative.

There is no need here to repeat the story of the unsatisfactory stewardship of the Roman communion during the more than three centuries of its almost exclusive sway. Anyone who will read the book will be likely to accept Mr. Speer's conclusions, that work for the people of South America by non-Roman Christians is necessary, because the moral conditions demand the presence of any religion that will war against sin and bring men the power of a righteous life; because the intellectual needs of the people have been so sadly neglected that in some countries, Brazil among them, 85 per cent. of the population is illiterate; because the Bible has been withheld from the people; because the official teachers of religion are often men of immoral character and have not given the people Christianity.

The chapter which undertakes to tell how the non-Roman forces are dealing with the situation seems to us the least satisfactory in the book, partly, no doubt, because it endeavors to cover a large field without going into sufficient detail.

The book will have accomplished its purpose if it arouses the Christians of North America to larger effort to meet the needs of South America. "How great and pathetic they (South America's needs) are!" exclaims Bishop Every, of Argentina. "The world's empty continent—the hope of the future—the home to be of millions of Europeans who are already beginning to flow there in a steady stream—it is without true religion. . . . The form of faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the Continent can long be content with it. Indeed, they are not content with it now. . . . South America needs true religion, if its future history is not to be a disappointment and its development a failure."

THE FORWARD MOVEMENT

HOW A TEXAS PARISH DID IT

By the Reverend W. P. Witsell

ST. PAUL'S PARISH, Waco, Tex., has done a notable piece of work in connection with the Forward Movement, and the method of preparation for it. Ever since taking charge of this parish, last October, the present rector earnestly desired to have it contribute in larger measure to the general work of the Church. Just as soon as the time seemed propitious for presenting the Forward Movement and every-member canvass, he commenced a series of sermons by which he hoped to prepare the minds and the hearts of his people for larger things. First came a sermon on "The Principles of the Missionary Enterprise," then another on "The Appeal in the Present World-Conditions," and then a third on "The Retroactive Process of Generosity and Selfishness," with special reference to truth and spiritual blessings. To these were added two more sermons on the principles of Christian-giving.

At the same time, the rector was asking the Woman's Auxiliary to join him at stated times in earnest prayer for the quickening power of the Holy Spirit throughout the parish.

After the first sermon on "The Principles of the Missionary Enterprise," he gave copies of the Forward Movement Series to the members of the vestry, asking them to read the pamphlets and meet at an appointed time in his study to discuss them. They read, met, discussed and unanimously endorsed the Forward Movement and every-member canvass. They resolved to have the men's supper, and committees were appointed to arrange for it. The supper was held on the Tuesday following the last sermon of the rector on Christian-giving. There were about seventy-five men present, and addresses were made by one of Waco's most prominent lawyers, by the editor of her leading daily paper, by the Rev. H. P. Silver, Department Secretary, and by the rector. The practical outcome of the meeting was the unanimous adoption of resolutions urging St. Paul's congregation to make an earnest effort to contribute at least $1,000 a year to general missions and asking for a committee of thirty men to make the every-member canvass.

The committee was appointed immediately and began work without delay. The tangible results at this date are: First, annual subscriptions for general missions amounting to $1,742. The true significance of these figures will be realized when it is known that previously to the current year the apportionment for this congregation was $150. One man alone now gives more than the whole congregation gave heretofore.

Second, and incidentally, subscriptions for the local work were *increased* $1,075, and this in face of the fact that between October and February last subscriptions for support of the parish were just about doubled. The parish rejoices in this record, but still more for the spirit and relationship expressed in the figures given above, as also in the excellent spiritual results of the Movement. And as a final word: Let no rector attempt to inaugurate and carry through this Movement without sincere and constant prayer.

FORWARD MOVEMENT NOTES

ST. PETER'S CHURCH, Denver, this year gives its full apportionment for the first time and simultaneously has increased the salary of its rector by $300. Is there any connection between the two?

¶

THE rector of a Chicago parish writes of one of the physicians of his congregation, who a year ago "did not believe in missions." Now he takes THE SPIRIT OF MISSIONS, leads the weekly mission study class, and is chairman of the missionary committee.

¶

"MY mission study class has proved a great success," says the rector of St. Mark's, Shreveport. "I lead it myself and hope to develop others as leaders. We are very anxious to become known as a missionary church." St. Mark's also has the weekly offering plan and the every-member canvass for missionary support. It has given this year much in excess of the apportionment.

¶

THE Harrisburg Diocesan Committee on General Missions was able to report to the recent convention that the offerings on account of the apportionment showed an increase last year of $1,108.58, a total advance of about 40 per cent. The every-member canvass had been made in sixteen places. Duplex envelopes are now in use in twenty-five parishes and seven Sunday-schools, while twenty-three congregations have missionary committees. In forty-three Sunday-schools there is some attempt at missionary teaching, and in twelve places there are regular missionary study classes.

¶

BISHOP DARLINGTON, of Harrisburg, commended the Forward Movement plans warmly in his address to the last diocesan convention, and declared that wherever they had been adopted and properly pushed, they had proved a great and immediate success. The results achieved, even in six months in congregations where the financial future seemed hopeless, was almost miraculous.

¶

THAT the giving of the apportionment does not always mean that a large proportion of the members of a parish share in it, is indicated by a message from the rector of a well-to-do parish in Massachusetts, in which he says the congregation "has paid or exceeded its apportionment for nine years, but only about one-third of the members give to missions directly. We want a greater number of givers."

¶

IN Christ Church, Coudersport, Pa., the Forward Movement plans were introduced along the lines suggested by the Board of Missions. Simultaneous canvasses were made by committees of men and women. Here are the results:

Under the old plan the offerings for general missions were $45.33 for the year. Under the new plan, $98.55.

The offerings for diocesan missions were $75.17, under the old plan. Under the new plan, $112.62.

The most striking difference, however, appears in the total received by the vestry to meet parish expenses. Under the old plan the amount was $786.57, under the new, $1,305.69.

¶

AN every-member canvass of St. Peter's Church, Niagara Falls, has resulted in securing 267 subscribers out of 455 communicants, with additional subscribers being added steadily. Nearly all agreed to adopt the weekly offering plan. While financial returns are not complete, present figures would seem to indicate that the amount available for general missions will be easily double the amount given by the parish last year, when it slightly overpaid its apportionment. The effect of the canvass has been excellent, the rector says, especially upon the canvassers themselves. He is convinced that nothing but a personal canvass will accomplish the desired results.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 12. "The Land of the Grand Canyon"

The material for this lesson is in the article on page 578

The Course

This lesson is one of a series of twelve lessons which began in the September issue of 1911, and closes with this number. For a detailed description of the purpose and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read carefully the article on Page 578 of this number. A valuable lesson in this article is in the fact that God intends that we should use more than our eyes if we would see the wonders of His creation. Children need to be taught to see below appearances. Their whole ability to catch the missionary vision, and their joy in that vision, depends upon the development of their capacity to suspend judgment until they know the intent of that which the eye beholds.

A woman, travelling through the Southwest last year, said that the most lonely day of her whole journey was spent in passing through Arizona. She did not see what the Rev. Mr. Scarlett, the writer of the article, sees.

Each teacher should ask God for a deeper capacity of vision, that from each experience he may be led to train his pupils to see more than that which the eyes behold. He should ask for patience, that thereby he may transmit to his class that unconscious and joyous faculty of being seekers for all that God has prepared for the manifestation of His glory.

To this personal preparation, add the same purpose as that which was dev oped in Lesson No. 10. Turn back the June SPIRIT OF MISSIONS, page 4 and read of the need of showing t scholars the difficulties present in esta lishing the Church in a desert land.

Do not fail to read all of the less suggestions given under the followi three divisions. Many times the hi found in one division will be helpful teaching another division.

Aim

When you have completed the asse bling of your material, and have ma tered the great purposes that are wit the lesson, then you will be ready formulate a simple aim, which you c keep constantly in mind while you tea the lesson. The following aim may r be the best for your class. Test it asking: Will it interest my class? If will not, select some other aim. T aim of this lesson might be: *I will to show my class how God prepares w for His children.*

Points of Contact

Read again the points of contact gi in Lesson 10 (June SPIRIT OF MISSIO page 472). The same methods outli there can be used in this lesson. these add the fact that this is the l lesson of this series. Some time sho be spent on the map, tracing the en journey.

The best point of contact will gained from a wise use of the pictu as directed in the lesson outlines.

I

A TEN-MINUTE LESSON ONCE A MONTH

A very deep impression can be made in a few minutes by the use of the pictures in the article. In the brief period the attention must be centred on one picture, and the others shown very briefly. To illustrate: Take the picture of the Canyon, ask the questions under Section 1 in the outline. With this start, develop the questions, Has God forgotten the land? How has He remembered it? Should the Church neglect it? How can the Church serve it?

Another line of development must be taken if the picture of the Roosevelt Dam is used, or if the section from *The First Americans,* with its pictures, is made the centre of the lesson.

II

A TEN-MINUTE LESSON EACH SUNDAY

The following suggestions aim to provide a lesson to occupy the *last* ten minutes of each session. The following outline is in four divisions following the four divisions of the article. One division should be taken each Sunday, and if there are five Sundays in a month a general review can be given on the fifth.

Introduce the lesson each Sunday by some *point of contact* or review questions. At the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson, so that the class will remember that the month's study is on one subject.

THE OUTLINE

1. The Land that a Man Said God Had Forgotten

The picture of the canyon.
The woman's unhappy day.
The pessimist's name for Arizona.
Arizona a challenge.

Draw from the class, by use of the pictures, that there are no trees, no fields, no homes in sight. Has the land any value? Why did God make it thus? Follow with what some people see—the woman—the pessimist; then present the challenge.

2. How God Has Blessed the Land

Picture of Roosevelt Dam.
The blessings that come from it.
The relics in Arizona.
The mineral wealth.
The gift of health.

Show the class the picture, and make it the starting point for developing the recognition of Arizona's wealth. Ask for the Arizonian's reasons for being proud of his country.

3. The Men Who Have Helped to Remind Arizona of God

The first bishop.
Endicott Peabody and the first church.
The "sledge-hammer bishop."
The present bishop and the number of the present mission stations.

4. What the Church Is Doing

The kind of men needed.
In a mining town.
The Church in Phœnix.
The healing of the sick.
Among the Indians.

In teaching this section, use the material found on pages 22 and 23 of *The First Americans* (Church Missions House, 15 cents).

Do not fail to conclude the course by a brief review and by such questions as will serve to reveal the impressions that the scholars have retained.

III

A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

HOW STEAMERS ARE COALED AT NAGASAKI

IN *The East of To-day and To-morrow,* the late Bishop Potter, of New York, described the scene pictured in the frontispiece. "If I was asked to say of all that I saw in Japan, what that is that lives most vividly in my memory, I should probably shock my artistic reader by saying that it was the loading of a steamship at Nagasaki, with coal. The huge vessel, the *Empress of Japan* was one morning, soon after its arrival of Nagasaki, suddenly festooned—I can use no other word—from stem to stern on each side with a series of hanging platforms, the broadest nearest the base and diminishing as they rose, strung together by ropes, and ascending from the *sampans,* or huge boats, in which the coal had been brought alongside the steamer, until the highest and narrowest platform was just below the particular port-hole through which it was received into the ship. There were, in each case, all along the sides of the ship, some four or five of these platforms, one above another, on each of which stood a young girl. On board the *sampans* men were busy filling a long line of baskets holding, I should think, each about two buckets of coal, and these were passed up from the *sampans* in a continuous and unbroken line until they reached their destination, each young girl, as she stood on her particular platform, passing, or rather almost throwing, these huge basketfuls of coal to the girl above her, and she again to her mate above her, and so on to the end. The rapidity, skill, and, above all, the rhythmic precision with which, for hours, this really tremendous task was performed was an achievement which might well fill an American athlete with envy and dismay.

"As I moved to and fro on the deck above them, watching this unique scene, I took out my watch to time these girls, and again and again I counted sixty-nine baskets—they never fell below sixty—passed on board in this way in a single minute. Think of it for a moment! The task—I ought rather to call it an art, so neatly, simply and gracefully was it done—was this: the young girl stooped to her companion below her, seized from her uplifted hands a huge basket of coal, and then, shooting her lithe arms upward, tossed it laughingly to the girl above her in the ever-ascending chain. And all the while there was heard, as one passed along from one to another of these chains of living elevators, a clear, rhythmical sound, which I supposed at first to have been produced by some bystander striking the metal string of something like a mandolin, but which I discovered, after a little, was a series of notes produced by the lips of these young coal-heavers themselves—distinct, precise, melodious and stimulating. And at this task these girls continued, uninterruptedly and blithely, from ten o'clock in the morning until four o'clock in the afternoon, putting on board in that time, I was told, more than 1,000 tons of coal. I am quite free to say that I do not believe that there is another body of work-folk in the world who could have performed the same task in the same time and with the same ease."

¶

AFTER our September issue the missionary lessons embraced in the Sunday-school Department will be transferred to the monthly Missionary Magazine Number of *The Young Churchman* which will appear under the direction of the editors of THE SPIRIT OF MISSIONS. The Rev. William E. Gardner, the new General Secretary of the Board of Religious Education, will continue in charge of the department. Fuller details will appear in our September issue. A special lesson on Alaska will be provided for next month.

AN INQUIRER'S QUESTIONS

ONE of the most stimulating experiences the secretaries of the Church Missions House are privileged to know comes from the fact that so many people, often in unsuspected quarters, are thinking about the Church's Mission along the highest lines, and are asking themselves why they should not personally answer the call for service. Some are not altogether sure whether or not they are qualified for such service, and therefore hesitate to make any definite offer. It is possible that a number of the readers of THE SPIRIT OF MISSIONS may find below information, prepared for a recent inquirer, which will answer their own questions.

1. *Do all women missionaries take training before entering work?*

Not all women missionaries take training before entering work. Much depends upon the field to which the missionary is going and her previous experience. If she were going to work in one of the Church's Indian schools, among the mountaineers of the South, in Alaska or among the Negroes, a course of training would not necessarily be required. If she were going to work in China or Japan, the Philippines or some other distant mission, it is almost certain that such training would be required. A great deal depends upon the personal equation.

2. *Would the Board want a woman of forty, who has been a successful public school and Sunday-school teacher?*

Unfortunately, it would not be practicable to send a woman of forty, even though qualified as indicated in the question, to any mission abroad. The difficulty of acquiring the language and health considerations practically forbid. Such a person, however, might be exceedingly useful in Alaska or in the West or South.

3. *In case she was accepted and expressed no preference, where would she probably be sent?*

The answer to this question could only be given after the Board had before it the full statement of the volunteer's personal characteristics and qualifications. Moreover, it should be remembered that the Board itself does not send workers to any field. It appoints them to the field upon the request of one of the bishops. Much would depend upon what vacancies existed or what money was available for extending work at the time of the offer.

4. *If she is absolutely without means and has no income to fall back on or no home in case her health gave way or when she got too old, would you advise such a person to go in for missionary work, or simply try to do the good she can in her teaching at home?*

It is difficult to answer this question with a categorical yes or no. It has always been the policy of the Board to provide modestly for the needs of faithful servants of the Church, who, after their ability to work has come to an end, are without resources. This has been done for members of the domestic as well as of the foreign staff.

5. *If you would advise her to enter such work, would the Board provide her living, clothing and travelling expenses?*

The missionary's salary is based on the principle of providing a reasonable living. Salaries vary in different fields. In the work abroad at the present time, the Church, through the Board, provides the entire salary of the missionary. In the home field, a part of the salary is usually provided by the local community and a part through the Board. When missionaries are sent to the distant missions, as in the case of certain stations in Alaska or in the Philippines, as well as in all the foreign missions, the travel expenses are provided either by the bishop or by the Board. When missionaries return on furlough from distant missions where furlough arrangements are in force, their travel expenses are provided by the Board.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

The Rev. A. R. Hoare, returning after furlough, sailed from Seattle by the steamer "Victoria" on June 22d.

Miss Norah Berrell Harnett, of Burnett, Cal., was appointed on July 11th missionary at Ketchikan, to fill the vacancy caused by the death of Miss Louisa Smart.

Hankow

The resignation of the Rev. G. L. Pennock from the Hankow mission has been accepted, to date from August 1st.

The Rev. Walworth Tyng, returning to Hankow after special leave of absence, with his wife left Newburyport, Mass., on July 11th and sailed from San Francisco by the steamer "Korea" on the 26th.

Miss Lucy Fish Baker and Mr. Everard P. Miller, Jr., were married at Jamestown, N. Y., on July 9th.

Honolulu

At the request of Bishop Restarick, the appointment of Miss Susan Ann Davis, formerly of Bakersfield, Cal., was approved by the Council of Advice on July 2d.

Shanghai

On May 19th Bishop Graves ordained to the priesthood the Rev. Koeh Dzungmur and preached the ordination sermon. The candidate was presented by the Rev. Mr. Mosher, and the other clergy present were the Rev. J. W. Nichols, the Rev. T. M. Chang and the Rev. T. M. Tong. Bishop Price, of Fuhkien, joined in the service.

On May 29th the Rev. Edward R. Dyer was advanced to the priesthood in St. John's Pro-Cathedral, Shanghai, the sermon being preached by the Rev. C. F. McRae.

The Rev. Y. Y. Tsu, returning to Shanghai after study in the United States, sailed from New York by the steamer "Mauretania" on July 2d.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D. Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312 Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China

Hankow:

Miss M. E. Wood, of Wuchang.

Wuhu:

Rev. F. E. Lund, of Wuhu.

Japan

Kyoto:

Rev. J. J. Chapman, of Nara.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's Lawrenceville, Va., and the Rev. A. I Hunter, of St. Augustine's, Raleigh N. C.

THE WOMAN'S AUXILIARY

To the Board of Missions



ST. PETER'S CHURCH, YAMAGATA

OUR SOLITARY AT YAMAGATA

We seem always to have a solitary at Yamagata. At first it was Mr. Smart, then Deaconess Klemm, now it is Miss Mead. Mr. Smart was transferred to Ashikaga, Deaconess Klemm was obliged to leave on account of ill health, now Miss Mead has come to be our sole representative at this station.

We associate her with the Church of the Heavenly Rest, New York, with the Gaylord Hart Mitchell Kindergarten at Akita, with evangelistic work at Wakamatsu. For an account of some of the conditions at Yamagata we are indebted to her predecessor, the deaconess.

Difficulties Miss Klemm Found in Yamagata

THERE is one thing which has made the work among the young schoolgirls quite difficult. There is a law, in Yamaga at least, that a schoolgirl is not permitted to attend any Christian church meeting without having one or both parents with her. That means, of course, that even if a young girl would like to go to Sunday-school or to church she cannot, unless her parents go. Even those who are regular members and whose parents are quite willing that they should go to the Church services and to Sunday-school, are not permitted to go, unless a parent is with them. The parents are not always able, because of little children that keep the mothers at home, or because the father is busy, and there must always be in a Japanese house one person present, since, on account of fire, no house is permitted to be left, even for an hour, without an occupant. Sometimes the size of the family does not make it possible for the young girl to go to any meetings at all, no matter how interested and earnest she may be. And, of course, the girls in the dormitories can-



THE INTERIOR OF ST. PETER'S

not go unless the teachers go with them, and the teachers lose their position if they are interested in Christianity; so that for many years the work among the young girls will be very difficult to manage and can be done only through private classes to which the girls will come to study English.

What Miss Mead Says of Her New Surroundings

After Miss Klemm's illness and return to America and the transference of her young Bible-woman to a place where she would be under the care of a woman missionary, on account of the illness of Mrs. Katada, the wife of the Japanese clergyman in charge, there was no one to work among the women, so on the 8th of March I came here from Wakamatsu to undertake this work.

There is a dear little church built by Mr. Smart, who raised the money for it, as he did for that in Fukushima also. There are few Christians here as yet, but after worshipping for three years in an ordinary Japanese building, it is a joy to be able to attend a real church. I hardly realized before what a difference it makes.

I have with me one of the Waka matsu kindergarten teachers, a girl wh worked with me in Akita, and on m return to America entered a school fo kindergarten teachers in Tokyo, wher she was able to pursue her studies, grad uating with honors, through the kin interest of a Connecticut Churchwoman We opened our kindergarten here o the 7th of May. Yesterday, on th 13th, there was an attendance of fifteen in spite of the rain, and to-day, twenty One or two new pupils enlist every day so that we shall probably soon reach ou limit of thirty.

The house we have rented is not ver large, but we have a fine playground which is most essential at this season o the year. The number of kindergarten in the Tokyo district has increased, s that the bishop is able to promise u only seventeen *yen* a month ($8.50) fo our support. This is not nearly enough but it cannot be helped. The teacher i a certificated one, and many of these ge thirty *yen,* but she has come to me fo twelve, just what she was getting as a assistant teacher in Wakamatsu, and I feel that I ought to increase it. Then there is house rent, with the janitor's wages and other things always neces sary from day to day. We get forty

sen a month from each child, and a Babies' Branch in New York has just sent me $9.40, for which I send my hearty thanks, for it will be a great help.

Beside the kindergarten I have classes among the boys of the normal school, and the girls of the high school, to which some of the teachers come also. The Sunday-school has been reopened, and I am glad to say Mrs. Katada is almost well.

TWO YEARS OF WAITING

Miss Mead is not our only *solitary* in Japan. In Aomori, our most northern station, is Miss Bristowe, who went there first in 1908. In May, 1910, a fire destroyed the combined church and parish house. It left Miss Bristowe's house standing, and there she lives on the upper floor while the kindergarten goes on below. In that work she has her place at the organ, and every day there are prayers and hymns and a talk about our great Truths, so that Christianity is in the foreground.

What Miss Bristowe Feels to Be a Great Need

THERE are now three kindergartens, and as a result we have many inquiries and also, as is to be expected, some opposition. The servant is not greater than the Master, and the devil will be always sowing tares among the wheat; but the harvest will come in spite of all. The important part of the work, and the difficult part, is to keep the children on after they have begun to go to the town schools. If we lose them then, I would not say that their kindergarten work has been useless, but of how much value what can we say or see? There is very little home influence to lead and protect them, so it makes it all the more important that the parents should become Christians, or at least should understand that nothing but Christianity can help anyone in time of temptation. Only four came to our last woman's meeting, but these came expecting to hear of Christianity and listened with interest.

We are longing for our church. We cannot worship without one. We cannot teach reverence without things a little in order. How do you think we can make people understand our needs and help us? We need all the help we can get, and more especially something for our spiritual life. Could you at home live year in and year out without a church? Don't you love some church where you can go and worship quietly and be alone with God, or with others in prayer? Then you will understand the great loss it is to our spiritual life to have no such place. Very often fire is the result of some carelessness on the part of the loser, but ours was not so. It was the most wonderful providence of God that my house did not go, too. To this day I marvel when I think how it was in the midst of the fire, and yet not burned. The bishop asks for $7,000. If we had only $1,000 or $2,000 we could get along. We are working here to get money. The congregation is collecting among themselves. Their efforts do not amount to a great deal, but then we have not many rich. We are like the primitive Church for that. But the prayers and sympathy and help of the home Church are an absolute necessity for us, the tender, weak top-twigs. And how strong the help at home must be to send the sap so far!

WHO WILL GO?

MISS HENDRIE has been giving a year's work in Manila. She met Mrs. Bartter in London, on her return. Mrs. Bartter writes: "Miss Hendrie feels that Deaconess Routledge and Miss Bartter are very much overworked, that the situation calls urgently for more workers."





The church and rectory of the sixty-year-old parish, with the one-year-old branch of the Woman's Auxiliary

A LETTER FROM AN AUXILIARY MEMBER TO AN ALASKA MISSIONARY

The following letter explains itself. In a sixty-year-old-parish, a parishioner of forty years has awakened to the fact that at the other end of the line, in the far distant mission field, there are persons like herself, living their lives by the banks of the Yukon as hers is lived by the Mississippi, and with a story to tell of the Church's life beginning there anew as it began in her community sixty years ago.

A year-old branch of the Woman's Auxiliary and its study of one mission field seem to have awakened her to this consciousness. In the three thousand parishes and missions still lacking them, why not establish branches of the Auxiliary in this new missionary year beginning with September, set them all upon the study of Japan, and mark the result!

DEAR sister in the Church, this is a letter of introduction. I am not only introducing myself, but rather all the members of our parish branch of the Woman's Auxiliary. This letter will be a gossiping affair, for I am going to tell all I know, and in return I want you to tell me what you know! Ours is an old town on the Mississippi River. It was laid out in March, 1834. Fifteen years later the first resident priest held service in private houses. In April, 1850, Bishop Chase made a visitation and confirmed five persons. The first church building was erected in 1854, and was consecrated by the Rt. Rev. Dr. Whitehouse. We belong to the Diocese of Quincy, and our present church building was consecrated in June, 1884, by the late Bishop Burgess. We have a number of beautiful memorials, several given by relatives of the former Secretary of State, the late Colonel John Hay; the altar in memory of his sister, one window to his brother, the late Captain Leonard Hay, of the U. S. Army. Our organ is a grand instrument, and we have a lovely Caen-stone font given by our editor in memory of his little daughter, and many other memorials, given by loving friends of the dead. Our rectory was built in 1897, and our parish has been under the care of six bishops, sixteen resident priests and one missionary. During the summer of 1911 our branch of the Woman's Auxiliary was organized. We have a membership of ten communicants. After our organization we formed a study

class, and as one of our members had once met Bishop Rowe, our interest centred in Alaska. Speaking for myself, I knew the United States owned Alaska, what Secretary of State bought it, when and for what purpose. I had read of seal fisheries, canning factories and Klondike gold fields, but that was about the extent of my knowledge of the place. But for some time past we have been studying its missions, a subject that seems to grow ever wider and our interest deeper. We meet every two weeks, and at one session our president suggested that each member write a letter to some missionary, and she assigned your name to me. We thought it would be interesting to get some information direct. Anything about the locality, climate, Church work, schools, sports; any papers or letters would be gladly welcomed. I am sending you a picture of our church and rectory, so you can see of what we are proud. I have been a member of this parish for forty years, and the old town, beautiful church and grand Mississippi are very dear to me still, and I would be glad to know something of your surroundings on the Yukon.

THE EXTENSION CAMPAIGN IN VICKSBURG, MISSISSIPPI

THE diocesan officers held their annual meeting in our church in February. Our diocesan president made at that time an urgent talk to us about the campaign. We decided to take it up at once. At our regular meeting, the day after her visit and talk, a committee was appointed by the rector to district the parish, giving so many women to each member of the Auxiliary. I think there were 230 women in the parish, and thirty-seven members of the Woman's Auxiliary. In the meantime we had received the campaign literature. We arranged each member's lists of names, with addresses, with a leaflet to each name. The members were notified that the campaign would be our Lenten work, and that it would open on the first Friday in Lent. At the regular Litany service the rector made a short talk, explaining the campaign and its object and giving some missionary facts to encourage us in our work. We had a missionary hymn and collect. The members were asked to remain after service and receive their lists, which they did. There was some interchanging of lists, which made no material differences. A number of ladies exclaimed, on reading over the names, "Why, I don't know her!" Exactly! And that is one good reason for a campaign. It is so good for the parish for the women to know each other. I should say that is one result of our campaigning. We all know each other better. Another is that some of our members who have never been active took such an interest in this work, and were forced to learn more about what the Auxiliary is, in order to answer questions. The result in figures was an increase of forty-five members, some of these, however, being United Offering members, some *gift* members. We hope to have this fall a follow-up committee, going over the ground again.

We all also enjoyed "The Conquest," and though we did not actually study it, we had readings and discussions. We have to do things gradually—hope this fall to *study*. The stereopticon lecture was a real success, and impressed some who would not read the book. If we study Japan this year, we can get several sets of slides to use, not bearing directly on the subject as outlined in the course, but pictures of the country and people.

We shall be glad of any help in arranging our work and study. I have in mind a mission class for women, in the Sunday-school. We have a successful Bible-class for men, and so many of our members of the Woman's Auxiliary are

working women and cannot come to week-day meetings.

We have rotation of officers. Last year I was president, but this year am secretary, and we have a very capable, lovable president. The members a divided into districts, with distri secretaries; this is a help and giv more members responsibility in t work.

A CHEERING REPORT FROM THE NORTH TEXAS BRANCH

By Helen L. Webb, President

THE annual meeting was most interesting, and the women came, some of them, great distances to attend.

The duplex envelope system is used already in many of our missions. It was discussed at our meeting, and the bishop urged in his address that it be adopted by the clergy throughout the district.

The gifts of the branches toward the appropriations of the Board are in every case credited to the parish from which they come.

We are doing and shall do more than ever before toward the United Offering, and the interest is *good,* both in spiritual and material ways.

We did not appoint an Educational Secretary, as the bishop wishes me to keep that as a part of my work. Every one of our fourteen branches has been conducted at least once a month, and i several cases every week during Len as a mission study class. We expect t adopt the study of Japan everywhere i the fall.

The devotional life of the Auxiliar was very deeply emphasized, the Praye Leaflets were freely distributed and th Corporate Communion was celebrate with special prayer for the Auxiliar and its United Offering.

As the Board has appointed m "woman worker in North Texas," shall devote all my time to such work a the bishop and his two archdeacons shal plan for. After my appointmen goes into effect in September, I hope t visit the missions and organize the Aux iliary everywhere possible. We hav fourteen good branches at present, a against three a year ago. It is splendi work, and our women are ready for it.

WHAT A COUNTRY WOMAN IN THE DISTRICT OF KEARNEY FINDS TO DO FOR THE CHURCH

OUT on the plains in Kearney district there lives a faithful Churchwoman, one of the oldest residents of that part of Nebraska. She conducts a school-house mission Sunday-school, travelling back and forth every week with her husband and daughter to teach the children. There is no religious service in the neighborhood except what she gives. Bishop Beecher says when he last visited in that neighborhood, this volunteer helper and her family came in nineteen miles, and brought a neighbor ing family, parents and six children, t the Holy Communion.

CHILDREN'S DAY IN THE COUNTRY MISSIO

"We have been so very busy practising the children twice a week for 'Children' Day.' We had to go over four mile each day, after our chores were done and the big boys could not come unti nine o'clock. Everything went of splendidly. We had 'Golden Harps' fo the processional hymn, and the children

took to that so quickly. We made a rainbow of wire covered with crêpe paper. The girls carried the different colors, and the boys were in a piece representing the heathen nations. We made them sashes with the names of the different countries upon them, and they carried the national flags, and a girl with a basket of flowers gave them each one, as she told them of Christ. We all brought our dinner, and the ladies of our school served coffee under the trees. In the afternoon the county treasurer preached. We have had no one else to preach for us now for a year. Two adjoining Sunday-schools, which have started since ours, were with us this day. Our Sunday-school people think that they would like New Testament lessons. They already use our Prayer Book and Hymnal."

THE CHAPEL AND SCHOOL-ROOM AT BROMLEY, WEST AFRICA

THE entrance to the chapel is marked by the cross over the tiny porch. That doorway is the public entrance; the girls form a line and march in from the lower floor. There is also an entrance by a stairway leading down from the schoolroom. About 250 persons can be seated in the room. The brass altar cross is a memorial gift; the vases were given by seven pupils of the school; the alms-basins were gifts of friends; the baptismal font is a memorial gift; the bishop's chair was also a gift; an officer of the New York Branch contributed for the organ; the seats are benches with backs, and there are a few chairs. A tiny robing-room is partitioned off one corner. A door looks out from the west, by which stands the baptismal font.

The schoolroom is the size of the chapel, including that space cut off for the robing-room. It is a splendid room, with twelve windows, and both doors open on verandas. Through the kindness of friends, it is completely furnished with desks for teachers and pupils, blackboards, an organ and a globe. We are ready for teachers.

From New York:

WE are glad to know that the secretary of this branch, which should be an example to all in the Auxiliary, can see that the signs of the times show a deepening of the religious and therefore the missionary life of the branch, that she sees in it a higher ideal of opportunities and responsibilities, looking more and more toward larger things, until, as one of the jubilee speakers put it, "We can accustom ourselves to such words as these, 'every,' 'whole' and 'all,' *every* Churchwoman in the diocese doing *all* she can for the *whole* world, until every child of God has come to see the vision of the ascended Christ in the fulness of His glory."

From one of the Indian clergy of South Dakota:

YOU kind friends of the East have always sent us Christmas boxes every year. You don't know how happy you make the children's hearts and also the older ones. May God give you blessing for your good works. You have taught us a good example with your gifts, and hope some day we will be able to do the same, and send boxes to other places. There aren't very many here that know yet.

How can an Auxiliary officer visit parochial branches in these conditions?

FROM Reno to Tonopah the distance is so great and the railroad fare so very expensive, that to get to the extreme southern part of the state the trip would cost $125, while one can go to New York and return for $108.

A long-time parochial officer of the Woman's Auxiliary writes:

"I WOULD be glad to know how we can bring about closer connection between the Woman's Auxiliary and the Juniors. Of course we are responsible for this; the older society should take the first step toward it, but none of us have been able to accomplish it." *What should those first steps be?*

THE JUNIOR PAGE

JUNIOR LEADERS AND SCHOOL GIRLS

A SUGGESTION FROM WEST TEXAS

ONE of the large State normal schools is here in San Marcos, to which pupils come from a large portion of the state. My husband and I have always taken a great interest in the Church students who attend each year, and when I found I was to have the Junior work for a time, I called the Church girls together to ask about Auxiliary conditions in their home neighborhoods.

Several girls belonged in the next diocese, so of them I merely asked a few questions for help in our own work. Among the girls of this diocese I found one who said her Sunday-school class had formed themselves into a missionary society, but had no connection with the Juniors, knew nothing about them in fact, but thought all her classmates would be delighted to belong to a great army like the Auxiliary. Two other girls lived near one another, but knew no others to join them in forming a branch, but would be glad to buy a book and study it themselves, and thought they could help by contributing a garment each toward filling a box. Through my husband's work in various ways I have connection with a number of such girls and young women and think we can easily have a good many in touch with the main work, even if only a pen point touch. People here move about so much that I always feel it important to use every least opportunity. The girls from the country may be in San Antonio next week, and our best workers there out on a far-away ranch, or in New York.

There seem to be a number of places in the diocese where there are girls and young women, but no one to lead them. If the rector or missionary-in-charge were not too busy to help us a little, we might inveigle them into a little neighborhood reading, send them the collects, and possibly some of the leaflets, and suggest some contributions for the missionary box as well as for the missionary funds.

There is a great willingness for missionary effort out here, "*When* the new church is built," "*When* the debt is paid," "*When* there are more members in the parish," etc., and I find I have a longing to get the girls, big and little, before they get started on a new building, or anything else but the Gospel story.

Where the lack of leaders is the difficulty, it seems wise, if there is a minister in the place, to try to get the Auxiliary started through the Sunday-school as soon as possible. They can have a missionary lesson once a month and missionary mite-boxes, and perhaps someone could be found to help them to give an occasional entertainment or to take up some form of work for missions.

From a diocesan officer comes this suggestion and question:

ONE suggestion for the older girls. Could they not aid the leader of younger Juniors at times of special need, in getting up entertainments, preparing work, packing boxes, and even in giving instruction, thus emphasizing the oneness of the work? I find great lack of this co-operation in the Woman's Auxiliary, but this year they showed more interest in our annual meeting and were surprised to find it so interesting and enthusiastic. Many of them said they did not know we had such meetings, though this is our fourth.

I should like this question discussed on the Junior page: "How can the Woman's Auxiliary afford to neglect its Junior branch, since its future intelligent membership depends greatly on the Juniors?"

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to July 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to July 1st, 1912
Department I		
Connecticut	$ 56,390	$ 38,701.94
Maine	5,280	2,027.05
Massachusetts	73,000	56,807.16
New Hampshire	5,440	4,007.78
Rhode Island	18,230	15,411.26
Vermont	4,650	3,455.14
W. Massachusetts	13,000	8,805.06
	175,990	$129,215.39
Department II		
Albany	28,080	13,739.87
Central New York	21,650	13,976.93
Long Island	65,720	22,879.38
Newark	39,230	26,787.21
New Jersey	25,670	15,339.26
New York	266,650	173,602.16
W. New York	26,160	13,839.24
Porto Rico	250	144.13
	473,410	280,308.18
Department III		
Bethlehem	16,280	12,525.41
Delaware	4,890	3,080.34
Easton	3,070	1,644.27
Erie	5,340	2,808.32
Harrisburg	9,590	4,635.32
Maryland	29,320	18,969.59
Pennsylvania	157,970	119,128.56
Pittsburgh	29,090	10,965.14
Southern Virginia	14,660	8,569.15
Virginia	15,140	15,952.10
Washington	21,810	13,553.77
West Virginia	6,390	4,849.91
	313,550	216,681.88
Department IV		
Alabama	$ 7,340	$ 3,731.45
Atlanta	5,970	2,613.75
East Carolina	3,600	4,427.86
Florida	4,190	3,241.40
Georgia	3,750	2,304.53
Kentucky	7,580	5,428.14
Lexington	2,160	1,627.01
Louisiana	7,800	3,948.58
Mississippi	4,590	2,203.14
North Carolina	4,820	4,498.16
South Carolina	7,170	6,327.38
Tennessee	6,330	3,978.77
Asheville	2,310	2,099.43
Southern Florida	1,910	1,366.40
	69,520	47,796.00
Department V		
Chicago	45,730	18,715.75
Fond du Lac	3,910	963.59
Indianapolis	4,220	2,287.92
Marquette	1,820	488.40
Michigan	16,210	9,717.86
Michigan City	2,550	1,059.72
Milwaukee	16,150	4,571.31
Ohio	28,550	12,149.48
Quincy	2,440	1,326.15
Southern Ohio	14,800	8,624.11
Springfield	3,160	638.93
W. Michigan	5,310	2,172.53
	144,850	62,715.75

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to July 1st, 1912
Department VI		
Colorado	$ 9,750	$ 2,121.68
Duluth	2,470	1,823.81
Iowa	9,270	2,387.22
Minnesota	12,360	7,089.12
Montana	4,350	3,932.83
Nebraska	4,940	1,823.17
Kearney	1,450	1,325.89
North Dakota	1,730	2,130.02
South Dakota	2,260	3,037.59
Western Colorado	660	509.16
Wyoming	1,530	1,446.20
	50,770	27,626.69
Department VII		
Arkansas	3,400	1,873.90
Dallas	2,390	2,154.87
Kansas	3,820	2,364.48
Kansas City	6,760	2,316.69
Missouri	12,330	8,080.75
Texas	4,490	3,693.75
West Texas	1,890	3,152.32
Eastern Oklahoma	930	881.92
New Mexico	920	926.12
North Texas	200	327.71
Oklahoma	970	557.18
Salina	960	725.17
	39,060	27,054.86

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to July 1st, 1912
Department VIII		
California	$ 10,460	$ 4,503.89
Los Angeles	10,980	6,507.62
Olympia	4,350	2,414.87
Oregon	3,460	1,591.89
Sacramento	2,640	1,758.51
Alaska	1,000	1,369.25
Arizona	840	706.88
Eastern Oregon	630	667.53
Honolulu	1,170	1,394.00
Idaho	1,270	1,053.47
Nevada	1,820	854.48
San Joaquin	1,030	645.51
Spokane	1,740	1,129.76
The Philippines	500	673.47
Utah	910	575.08
	42,800	25,846.21
Africa	420	503.29
Brazil	250	188.17
Canal Zone	.....	125.50
Cuba	840	584.21
Greece	.....	25.72
Haiti	.....	.....
Hankow	250	43.39
Kyoto	160	.....
Mexico	420	268.14
Shanghai	250	.....
Tokyo	330	200.00
Wuhu	.....	3.43
European Churches	1,680	702.15
Foreign Miscell	.....	34.87
	4,000	2,687.37
Total	$1,314,550	$819,932.93

OFFERINGS TO PAY APPROPRIATIONS

Source	To July 1, 1912	To July 1, 1911	Increase	Decrease
1. From congregations	$514,688 98	$459,808 98	$54,880 00	.....
2. From individuals	42,796 52	47,170 04	.....	$4,373 52
3. From Sunday-schools	159,024 17	144,318 99	14,705 18	.....
4. From Woman's Auxiliary	103,423 26	83,269 74	20,153 52	.....
5. From Forward Movement	.....	25,135 76	.....	25,135 76
6. From interest	61,495 10	65,266 70	.....	3,771 60
7. Miscellaneous items	3,649 33	2,592 11	1,057 22	.....
Total	$885,077 36	$827,562 32	$57,515 04	.....
8. Woman's Auxiliary United Offering	60,000 00	60,000 00	.....	.....
Total	$945,077 36	$887,562 32	$57,515 04	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,350,682 22
2. To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,522,686 21
Total receipts to date applicable on appropriations	945,077 36
Amount needed before August 31st, 1912	$577,608 85

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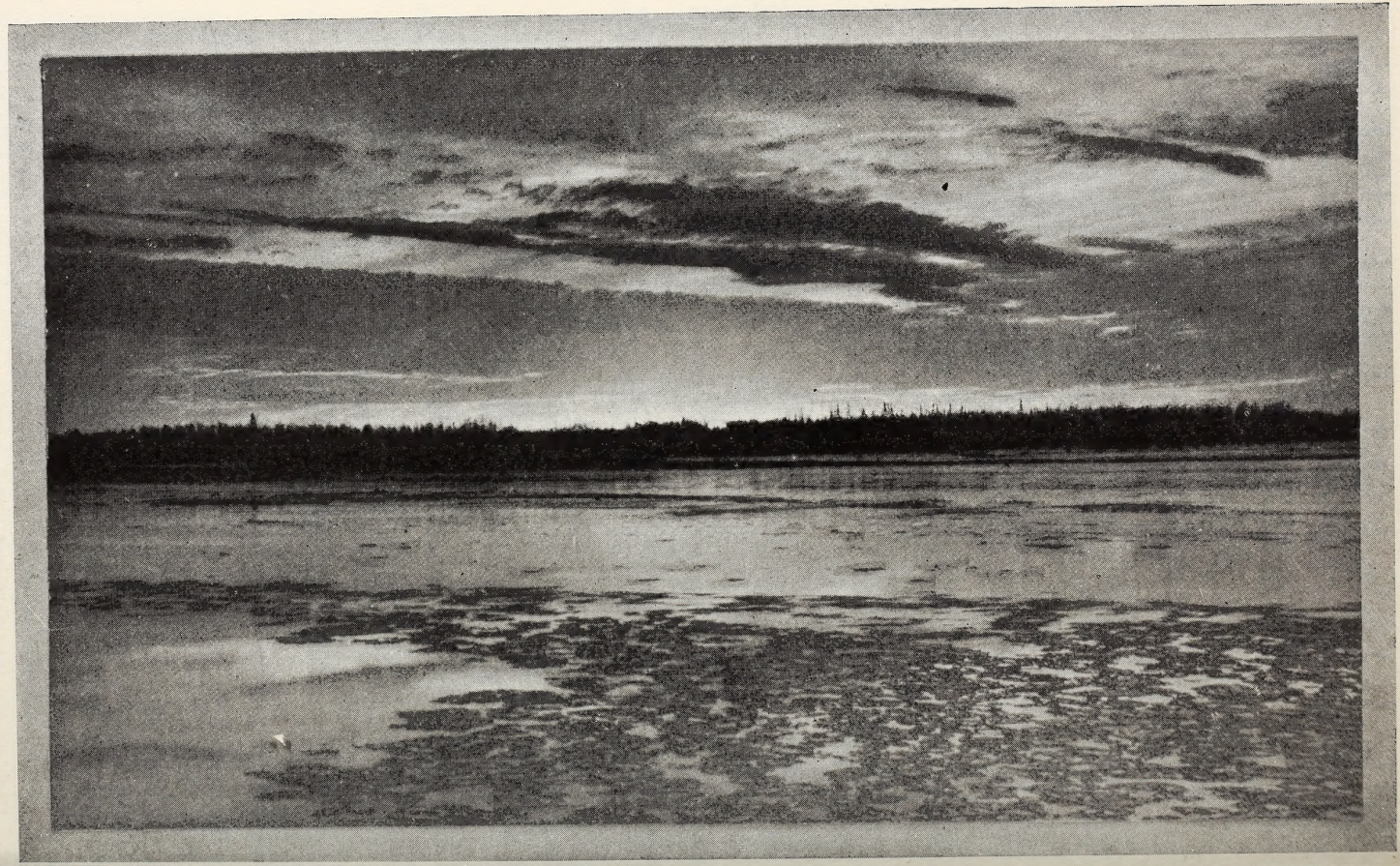
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SUNSET OVER THE YUKON IN OCTOBER

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor
CYRIL D. BUCKWELL, Business Manager

VOL. LXXVIII. **September, 1912** No. 9

THE PROGRESS OF THE KINGDOM

Our Alaska Number

FOR three years past our September number has been a special issue, dealing more particularly and definitely with a certain portion of the mission field. There is excellent reason why this number should be devoted to the story of our mission work in Alaska. This year, 1912, marks the twenty-fifth anniversary of the opening of active work by our Church in that great country. It is true that the first appointment to Alaska was made by the Board of Missions in 1886, and the Rev. Octavius Parker, the appointee, left for his post that fall, but he was obliged to winter at St. Michael's and it was not until the spring of 1887 that he chose his point of attack by locating at Anvik. Here, in the summer of that same year, he was joined by the Rev. John W. Chapman, the noble veteran of Alaskan missions, who still continues his self-sacrificing and quietly-efficient work among the natives.

The changes which the last quarter-century have seen in Alaska are wonderful. But even more remarkable is the change in the attitude and understanding of the nation. We are beginning at last to realize the great value and importance of the land which we once despised; we are beginning, all too tardily, to provide for its development and growth. We know—although we have not yet acted fully upon the knowledge—that Alaska is an enormous national asset, and that its value as a producer of gold is its least important feature. In the hope that this issue may direct attention to the spiritual needs of Alaska with much the same emphasis that the secular press is placing upon its physical and commercial needs, we send out our Alaska Number.

The Church's Workers in Alaska

It is a great cause of gratification to a Churchman when he realizes that the Church has been foremost in recognizing and ministering to the needs of Alaska. Nearly twenty years ago, before the Klondike had been heard of or the nation had begun to take this country seriously, a missionary district had been created and a bishop sent. But the greatest asset of the Church has been the character of the men and women who have given themselves to this work. Nowhere is there service which more wakens the sense of the heroic. It is a virile, courageous, inspiring fight which is being made for Christ and His Church, and our splendid bishop has gathered about him a band of which he is proud. Elsewhere in this number there is mention of the celebration of Mr. Chapman's twenty-fifth anniversary. His work stands as a type of many, to mention which would be practically to

call the roll of our workers. They are few enough, to be sure, in this land of over 600,000 square miles, but they are a brave little band, and the Church applauds and honors them—the women not less than the men.

The Church's Money in Alaska

A work conducted under such handicaps as that in Alaska necessarily involves greater expense than that in less remote and rugged fields. The long journeys to isolated missions, the unusual cost of the necessities of civilized life, are serious factors. It is inevitable that if mission work like that in Alaska is to be sustained it must be largely helped from without its borders. There is not—and for years there cannot be—much in the way of self-support. Even the centres of present population are, with few exceptions, most unstable. A sudden stampede may practically empty a town in a week; a new strike of gold may create another in less time. All is in a state of flux, and the work of the Church is proportionately difficult.

The wisdom of the Church's expenditure in Alaska has sometimes been questioned. Attention has been called to the fact that the budget of appropriations from the Board is nearly $50,000 a year, and that in addition very large sums are needed as "specials" to make the work possible. It is said that this is a disproportionate amount to spend upon a territory so sparsely settled. Of course this criticism is entirely competent, and without doubt unprejudiced people might easily differ in their judgment on the matter. But in forming that judgment two things should be borne in mind:

First, that the work in Alaska is of a two-fold character. It aims first at the Christianization and civilization of the natives, most sadly needed,—and wherever the Church has adequately attempted it, most satisfactorily progressing. It is also an effort to discharge a duty to our own white brethren who have gone as hardy settlers into a new land. No men are doing more effective pioneering for the nation; none are subduing a land which is a more valuable asset. Are they not then entitled to the largest possible consideration and the most effective means of self-development?

A second consideration is the value of the Church's mission in Alaska to the development of her own life. The power of a splendid example is almost incalculable; to see real men doing great things greatly is a means of grace. Many a missionary in other fields is strengthened and heartened by the devoted service of the workers in Alaska. Said a western missionary bishop: "Whenever I am tempted to feel that I am having a hard time I just think of Bishop Rowe." The inspiration which the Alaskan mission has given to the Church at large, the stimulus of the news which comes to us from the Far North—are these not worth to the Church's spiritual apprehension every effort and every sacrifice which she has made on their behalf?

Mutsuhito—Emperor

ON the morning of July 30th, while mourning crowds stood in hushed silence outside the park surrounding the palace, His Imperial Majesty Mutsuhito, Emperor of Japan, passed away in the presence of the members of his family and the ministers of state. Acute nephritis was the cause of death.

The formal burial of the Emperor will not take place until the middle of September. It will be attended by the representatives of rulers from all parts of the world. This will constitute a fitting tribute to a remarkable man. The late Emperor came to the throne in 1867 when only fifteen years of age. From that time he proved to be the rising sun of the Sunrise Kingdom. The new day of Japan dates from his accession, and amid all the difficulties and discouragements, the ebb and flux which characterize a nation in the making, he guided his country steadily toward a modern civilization. He took over the power of the shoguns and was the first ruler of Japan for many centuries who really

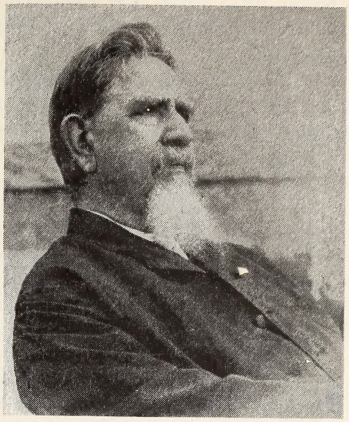
ruled; for within a year of his accession he had moved the seat of government from Kyoto to Tokyo and established the first telegraph line. The history of the following years is a record of rapid introduction of Western civilization and reconstruction of the national life. The year 1899 saw the voluntary granting of a constitution, and the following year the two Houses of the Japanese Parliament were organized. Amid all the strife of parties and the growing pains of the new nation the Emperor held the passionate loyalty, enthusiasm and reverence of his subjects. He moulded the character of his people by his own; taught them to respect themselves, to love others, and to desire nobility of action for themselves and their nation.

The fact that never for a single moment was the Imperial throne in danger, is a positive demonstration of the wonderful hold which the Imperial dignity has had upon the Japanese consciousness since the days of Jimmu. But it was more than this. Mere traditional greatness would scarcely have sufficed in the trying days of his reign. That the man himself was what he was, contributed beyond computation to establish—perhaps to last for ages—the imperial throne of Japan.

Practically the entire progress of modern Christianity in Japan took place under Mutsuhito. Scarcely a Christian lived in his dominions when he came to the throne. His enlightened treatment of religious questions has been a great factor in the upbuilding of the Japanese Church. The new Emperor of Japan is Yoshihito Haru-no-miya, third son of the Emperor, born August 31st, 1879, proclaimed Heir Apparent on August 31st, 1887, and made Crown Prince on November 3d, 1889.

Griffith John—Pioneer

ON July 25th the Rev. Dr. Griffith John, veteran missionary in China, was called to his rest and reward, leaving a name famous throughout China and the Christian world. For more than fifty years he was a leader in the work of the London Missionary Society (Congregationalist), and exercised so large an influence in missionary affairs that he was sometimes called the "London Mission Pope."



The late Griffith John

Dr. John was a dominant personality. He was conspicuous for his splendid boldness and his perseverance in preaching and travelling. As a blazer of the trail he did great work. By temperament and ecclesiastical training he was an individualist. He did not create by organization; he did not build in cooperation with others; he was somewhat impatient of the slow processes of educational work. But he was a powerful evangelist, tireless and indomitable, sincere in his allegiance to his Master, and he left his mark deep upon China.

Seeking Unity in China

ONE aspect of the recent establishment of a national Chinese Church, by the combined action of the English, American and Canadian Missions, has not been sufficiently emphasized. It was more than an ecclesiastical combination; it was also a step toward Christian unity.

The first public act of the Chung Hua Sheng Kung Hui was the issuing, by a committee duly appointed for the purpose, of an open letter on Unity "to all our brethren in Christ Jesus in China."

This letter announces the establishment of a united Church of our Communion, and adds:

> We desire to ask our brethren to join with us in thanksgiving to Almighty God that our communion has thus achieved that unity within its own borders which the Fifth Resolution of the Centenary Conference, "On the Chinese Church," set before us as a first aim. The last part of that Resolution ran as follows: "This Conference . . . considers that the most urgent practical step for the present is to endeavor to unite the Churches planted in China by different missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several missions under whose care they have been formed, recognizing the inherent liberties of these Chinese churches as members of the Body of Christ." Our recent action has been entirely in accord with this recommendation: it has been taken in the belief that so far from presenting any obstacles, it will rather prove to be a help to that wider unity for which we all pray.

The letter then goes on to state that the Chung Hua Sheng Kung Hui strongly desires a larger unity, and has a better hope of its ultimate realization. As a means toward that end attention is called to the proposed Conference on Faith and Order, and especially to the suggestion of the Commission that the interval of waiting be employed in "informal conferences and other interchange of views between members of different Christian Communions." In this preliminary work the committee declare their readiness to participate.

But most of all the letter urges that:

> There is one thing which we can all do, and that is to join in prayer for a blessing on this great movement. It has been suggested that on the first Sunday in each month those who have this cause at heart should agree to pray both for themselves and for all who are trying to lead the followers of Christ in the ways of peace and concord. We would invite our brethren to join with us at the same time and with the same intention in this act of intercession. We venture, therefore, to append to this letter three prayers which are already being widely used for this purpose. We rejoice to observe that other bodies in China besides our own have been drawing together in their organization. We believe that this prepares the way for fuller and more effective conference on the deeper problems of unity.

Surely, this is proof enough, if there be any who have doubted, that the Anglican Communion in China sought not simply her own strengthening and well-being when, by God's blessing, she established the Chung Hua Sheng Kung Hui.

A Missionary Magazine for the Children

BRIEF paragraphs in recent issues have already indicated that this fall a new monthly missionary magazine would be provided for the children of the Church. Since the discontinuance of THE YOUNG CHRISTIAN SOLDIER there has been no periodical of like character. Fully as the Board realized the value of such an organ it did not seem possible to arrange for it. At this juncture the Young Churchman Company came forward, offering to publish such a magazine if the material could be provided at the Church Missions House. Here was an opportunity to secure a periodical created on lines satisfactory to the missionary authorities, entirely without expense to the Board. The publication will be known as "The Missionary Magazine of the Young Churchman." It will have twenty pages, including cover, the size of THE SPIRIT OF MISSIONS. Each month it will be sent to the regular subscribers of the Young Churchman as the first weekly issue of the month, in much the same way that *The Outlook* publishes a magazine number. It may also be subscribed for separately from *The Young Churchman* at 25 cents per year or 20 cents in quantities.

Our Missionary Lessons

Two years ago we began, in the Sunday-school Department of the September issue of THE SPIRIT OF MISSIONS, a series of missionary lessons edited by the Rev. William E. Gardner. They were successful from the first and have been more and more widely used. The editors now feel, however, that the time is come when they should be made more generally available, and therefore the series will be transferred to the new Missionary Magazine, Mr. Gardner still continuing to edit them. The lessons will begin in October and this year will be on Japan—the assigned subject for the year—under the title "Behind the Doors of Nippon." They will be cast in a form readable for children and appropriate to such a magazine. Material especially intended for *teachers* will continue to appear in THE SPIRIT OF MISSIONS. It is hoped that by this arrangement teachers of Sunday-school classes will still remain readers of THE SPIRIT OF MISSIONS, while at the same time there may be placed in the hands of the children missionary material which will interest and instruct them. The leaders in work among children have long been urging that some such plan as this be devised.

The editors of THE SPIRIT OF MISSIONS —who will also be the editors of the new Missionary Magazine for children—beg for the co-operation of the clergy and their Sunday-school workers. All editorial matter for the Missionary Magazine should be addressed to 281 Fourth Avenue, New York; all business matters to the Young Churchman Company, Milwaukee, Wis.

A Chance to Help

IN our June number we commented editorially on the crisis prevailing in the affairs of St. Paul's School, Lawrenceville, Va., where the noble work of thirty years by Archdeacon Russell seemed in imminent danger. At that time it was declared that $60,000 would be needed to wipe out the accumulated indebtedness of previous years and guarantee the continuance of the school. This seemed a most serious statement to Churchmen who know what incalculable benefits that school has bestowed upon its county and state—and indeed upon the whole South. Our readers will be glad to hear, therefore, that a letter from Archdeacon Russell dated August 15th, shows that a very considerable portion of the amount needed has been raised. Mr. J. Pierpont Morgan has promised a conditional $10,000 as the last payment on the debt. Stimulated by this, a sufficient amount has been raised so that $20,000 more, if subscribed before the end of September, will clear the whole amount, and will also secure $10,000 for a library building, promised by Mr. Carnegie, whenever the school was free from debt.

To all who are concerned in the upbuilding of the moral and religious character of the negro—and every American citizen should be concerned in this national problem—this call furnishes an unusual opportunity to have a share in one of the most effective and practical agencies which is anywhere operating toward this end. Pledges or subscriptions will be received by the treasurer of the school, Mr. Charles E. May, Bank of Lawrenceville, Lawrenceville, Va., or by the principal, the Rev. James S. Russell, St. Paul's School, Lawrenceville, Va.

Home Mission Week

THE forces interested in home mission work, led by the Home Missions Council, which represents twenty-seven boards engaged in the domestic field, have undertaken a definite programme for what is called "Home Mission Week." This "week" will be that of November 17th to 24th.

The aim of the central committee is, through local committees in the towns and cities, by means of newspaper articles, meetings and charts, diagrams and posters furnished by the missionary societies, to conduct an effective campaign of education as to the work done

by the Churches for the social and moral betterment of the country, especially among depressed, backward and suffering people, culminating in a group of meetings and services in Home Mission Week which will present the claims of this work for the support of all Christian people. "Our Country—God's Country" is the motto of the campaign which considers these perplexing problems from a national standpoint. On Sunday, November 17th, the subjects assigned for morning and evening are, "Our Country's Debt to Christ," and "Units in Making Our Country God's Country." On succeeding days work among the various races, Indians, Africans and Asiatics; the problems of the island possessions and the frontier; the immigrant, and rural and urban work will be successively discussed. On Friday, November 22d, "American Social Problems" are to be studied, while Saturday is to be given to prayer and fellowship, and the following Sunday to mass meetings and rallies, of which "Our Country's Opportunity for Christ," and "Unity in Making Our Country God's Country" will be the theme.

Of course the organization of such a campaign is a matter which our Board could not take up throughout each several diocese and district of the Church, but it has commended the matter to the attention of the bishops, suggesting their local co-operation with the committees. Surely we should do everything that is possible to educate our people to understand the tremendous problems of the home field, and to secure the efficient co-operation of the Church in the proper development of Christian citizenship.

WHEN this is written, an accurate forecast of the condition of the treasury at the close of the fiscal year, September 1st, is not possible. The situation on August 15th showed two things: First, that we have had by far the largest year of missionary giving. The total contributions to that date amounted to $1,152,000. Second, that the gifts of the year will probably be almost sufficient to meet the expenditures of the year. It would be mere guesswork at this time to set the figure of the probable deficiency, and of course there is also a very considerable deficit carried over from previous years. But altogether there is cause for real congratulation, although the Church has not yet reached the point where she is giving in accordance with the needs of the work.

¶

A BUSINESS MANAGER FOR THE SPIRIT OF MISSIONS

THIS periodical is in its seventy-eighth year. It began as a little sixteen-page pamphlet issued by the treasury to acknowledge the amounts received and give some brief paragraphs on the work. It has grown until we print 40,000 copies this month, and on one month in the year our circulation is 150,000. It is not boasting, but a mere quotation of the words of others, to say that THE SPIRIT OF MISSIONS takes a leading place among the missionary magazines of the world. Yet with all this expansion the business of the magazine has up to this time been handled by the editors and the treasurer's department. This burden has become too heavy, and for some time it has been felt that efficient business administration could only be obtained by the engagement of a business manager, who should devote his whole time to the matter. With the consent of the Board of Missions, this has been done, and on September 1st Mr. Cyril D. Buckwell will take hold of this work. Mr. Buckwell has had useful experience in large business firms, and when he accepted the offer from THE SPIRIT OF MISSIONS was in charge of the New England agency of Dunn & Co. The editors welcome his coming and believe that they can promise to our readers far better satisfaction in business ways than it has been possible to give them heretofore. We thank them for their past patience with our shortcomings, and hope in the future they may not need to exercise this virtue so frequently.

THE SANCTUARY OF MISSIONS

I HAVE long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say, "I have had compassion on a lost world, and now it is time for you to have compassion. I have given My heart; now give your heart."—*A. J. Gordon, D.D.*

THANKSGIVINGS

"We thank thee"—

For the devoted spirit manifested by the Bishop of Alaska in declining other posts that he may remain in his distant field. (Page 655.)

For the twenty-five years of faithful service performed by thy servant, John Wight Chapman, among a poor and backward people. (Page 653.)

For the guidance granted to the late Emperor of Japan, who, though not a Christian, helped to prepare the way of the kingdom. (Page 630.)

For the enlightenment and inspiration found in the conferences of the past summer by the young people of thy Church. (Page 685.)

That thou hast moved the hearts of thy children during the past year to a greater measure of generosity in behalf of thy mission work throughout the world.

INTERCESSIONS

"That it may please thee"—

To strengthen with thy love and cheer with a sense of thy presence the men and women who labor to establish thy Kingdom in Alaska.

To give a sense of justice and a heart of mercy to those who deal with the Indian races of our land, especially the natives of Alaska.

To strengthen the hearts and hands of our missionary physicians, and to multiply their number. (Page 665.)

To give wisdom to thy Church in planning to meet the needs of those for whom she is responsible in the republic of Haiti. (Page 673.)

To prosper the means employed to train up the young in the service of the Kingdom, especially the children's Missionary Magazine about to appear. (Page 632.)

To open some generous hand that the Church in Japan may take advantage of her opportunities for advancement. (Page 669.)

PRAYERS

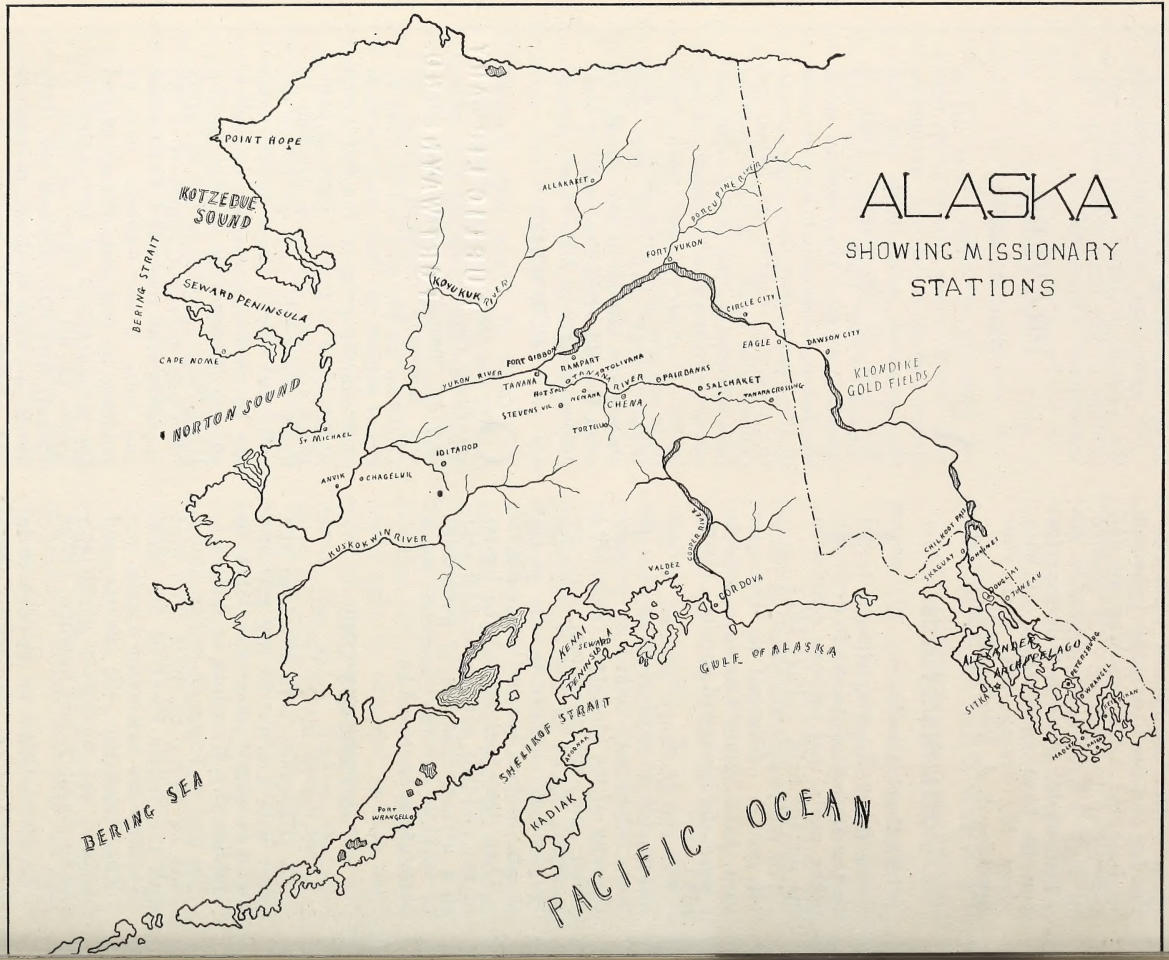
FOR ALASKA

ALMIGHTY GOD, who art a most strong tower to all who trust in thee; Bless and strengthen thy servants who battle for the Kingdom in the rugged land of Alaska. Give them courage and faith and cheer. Turn toward them the hearts of those whom they seek in thy Name, that they may arouse the careless, recover the fallen and protect the weak. Move others to offer themselves for this service, and open the hearts and the hands of thy people to support the work with their prayers and gifts; that so thy Blessed One may find His own among the snows of the North, as once He did amid the fields of Palestine; We ask in His Name. *Amen.*

FOR UNITY*

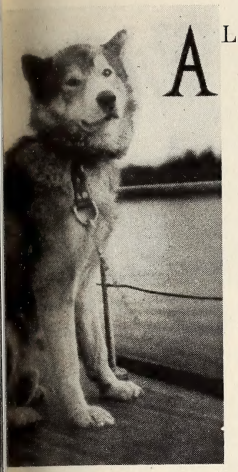
O GOD of Peace, who through thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with thy will, for the peace and unity of thy Church. Give us boldness to seek only thy glory and the advancement of thy kingdom. Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit, art One God, world without end. *Amen.*

* This is one of the prayers which the General Commission of the World Conference on Faith and Order are asking people to use.


ALASKA
SHOWING MISSIONARY STATIONS
POINT HOPE
KOTZEBUE SOUND
BERING STRAIT
SEWARD PENINSULA
CAPE NOME
NORTON SOUND
St. MICHAEL
ANVIK
IDITAROD
CHAGELWIK
KUSKOKWIN RIVER
BERING SEA
PORT WRANGELL
SHELIKOF STRAIT
KODIAK
PACIFIC OCEAN
GULF OF ALASKA
KENAI
SEWARD
TYONEK
VALDEZ
COPPER RIVER
CORDOVA
KOWUKUK RIVER
ALLAKAKET
FORT YUKON
PORCUPINE RIVER
CIRCLE CITY
EAGLE
DAWSON CITY
KLONDIKE GOLD FIELDS
YUKON RIVER
FORT GIBBON
TANANA
RAMPART
HOT SPG.
STEVENS VIL.
NENANA
KOYUKUK RIVER
CHENA
FAIRBANKS
SALCHAKET
TANANA CROSSING
TORTELLA
CHILKOOT PASS
SKAGUAY
WHITEHORSE
JUNEAU
SITKA
ALEXANDER ARCHIPELAGO
WRANGELL
PETERSBURG
KETCHIKAN

ALONG ALASKA'S GREAT RIVER

By Archdeacon Stuck



"MUK"

ALASKA is a country of a great river. The Nile is not more truly Egypt than the Yukon is Alaska. I mean interior Alaska; for there are half-a-dozen Alaskas, and I speak of the one I know. Whenever a man talks about Alaska he means *his* Alaska, and that is one of the reasons why so many contrary and wholly irreconcilable things are said about Alaska. When a Nome man talks about Alaska he means Prince William Sound and the Cook Inlet country. When a Juneau man talks about Alaska he means the southeastern coast. So when I talk about Alaska I mean the interior, which is the lion's share, though the other Alaskas would make each a great state.

Think then of a great country with a great river running through it from end to end, right down the middle. The country is so shaped that the great river rises within twenty-five miles of salt water and flows 2,500 miles to get to salt water again. Twenty-two hundred miles of that length is navigable for large passenger steamboats, that is, from Whitehorse to St. Michael. A railroad crosses one of the ruggedest and most difficult mountain ranges in the world to bring travellers from the outside to Whitehorse, which is the head of navigation.

Now all that seems simple enough, and it would appear that when the winter is over and the ice breaks up and the river flows, nothing would be easier than to take the train to Whitehorse and get on a steamer and go down to the mouth of the river at St. Michael. But here comes the part that ninety-nine people out of a hundred "outside" do not understand and will scarcely believe. Thirty miles below Whitehorse is a long lake through which the river flows, named Le Barge. The ice in that lake, by reason of there being little or no current, does not break up for nearly a month after the river is open, but lies and rots and slowly melts away in the sunshine. The shores of that lake are largely precipitous rock, and there is no way round it. To cross the rotting, melting ice on foot or on sleighs is dangerous—though every year people who are in a hurry do cross it. Some get over with their eggs and oranges and early potatoes that are so eagerly expected all along the river—and some do not. So for nearly all travellers, and certainly for all tourists, access to the navigable Yukon is barred for a month at the top. It is also barred for the same or nearly the same length of time at the bottom. Ships cannot enter Norton Sound and reach St. Michael until the ice has gone out of those waters; and it will not go out. It sloshes to and fro in Norton Sound, it chokes the mouth of the river as late sometimes as July 1st. But the main river breaks up from the 10th to the 15th of May, and is quite clear of ice for a couple of thousand miles, a few days later.

This long preamble leads up to the statement that the first month of Yukon navigation, when there is no one in the country save those who have spent the winter there, is usually the most delightful month of the year. Every growing thing is in joyous, riotous life, for summer comes with a rush when the sun shines all the twenty-four hours of the day. The moss that covers the whole

country takes every tender shade of green and yellow, and is strewn with countless beautiful flowers. Under the strong compulsion of the Arctic summer every tree and bush seems to shoot up extended fingers into the air and wave them in exultation. The air has a balmy quality that seems to belong to late May and early June alone. Snow yet lingers on the mountain tops and seams the draws and gullies down to the timber line. The skies are as blue as the skies of Italy, with great rounded masses of floating cloud, white as no fuller on earth can white them. It is the brilliant, sparkling, exhilarating season, this first month of navigation on the Yukon, and it belongs to the Alaskan alone. Moreover, by one of those noble dispensations of a compensating Providence, the mosquitoes and flies have not yet come, to any troublesome extent. When Lake Le Barge opens the blue-bottle flies and the horse flies arrive in swarms, accompanying the first tourists and summer visitors, and by the time the ice goes out at St. Michael the mosquitoes have massed their battalions and have occupied the entire land for the rest of the season.

It was into this Alaskan paradise that the *Pelican* turned her prow upstream June 1st, 1911. She had the archdeacon on board, and his half-breed boy, Walter, who is dog-musher and interpreter in the winter, and engineer and interpreter in the summer; and an amiable, kindly, capable boy always. Also she had on board, chained on the after-deck, the archdeacon's pet malamute "Muk." Muk is the pet of the winter team, chosen to live on the *Pelican* all the summer. "Muk" is short for "Mukdyluk" which in the Esquimaux tongue signifies "the silent one," and I always think of it as a good example of native irony, for he is the noisiest little beggar in the whole bunch. If the selection had gone by merit, any other dog of the team would have been taken in preference to "Muk," but this business of picking out a dog-pet shares the distinction that Queen Victoria's first prime minister liked so much about the Order of the Garter: it has "no blamed merit about it."

The first ninety miles is through the Yukon Flats, where the river meanders in a dozen different channels and sloughs, with nothing visible but wide waters and banks fringed with spruce and cotton-wood, and carpeted with fresh green; and blue sky with bold white clouds above. This great stretch of the Yukon in the nature of things ought to be sluggish, and General Greely's "Handbook of Alaska" says it is, and explains why it is; but in fact it is the swiftest stretch of the whole river. Summer tourists, be they brigadiers or bagmen, are unreliable guides. It takes the *Pelican* twenty-two hours to make the run from Fort Yukon to Circle, where the Yukon Flats end, and about twenty hours to cover the next ninety miles.

Here and there we stop at a native camp, and there is often a baby to baptize and a short service to hold. This applies to the whole course of the *Pelican's* 3,000 miles, and need not be repeated. In no other way can these native camps be visited during the summer than with some such craft as the *Pelican.*

Circle City, a typical decaying mining-camp town, that at one time had a population of 3,000, but now has a population of less than thirty whites, with an adjacent village of forty or fifty Indians—a wretched combination that has been the root of so much evil to both races in Alaska—is our first long stop. Whitsunday is spent there, and I rejoice Miss Sabine's heart in her lonely vigil at this place by the first celebration of the Holy Communion she has had the opportunity to attend for nine months! The celebration for the natives is deferred until Whit-Monday, that I may diligently enquire whom to admit and whom to repel—a "fencing of the tables," as the Scotch call it, that is most important and necessary in dealing with



"We stop at a native camp and there is often a baby to be baptized"

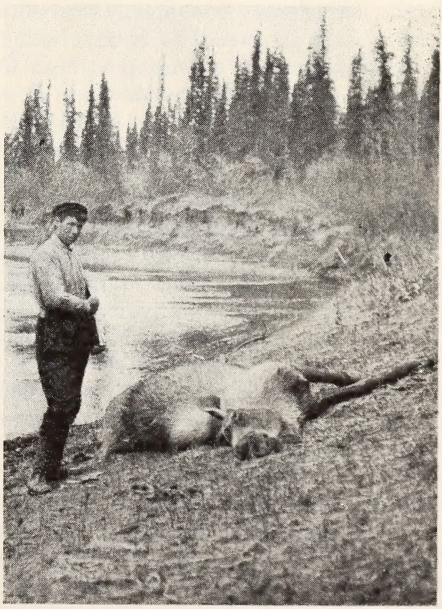
the Indian. None justly chargeable with drunkenness or immorality since the last celebration may approach the altar.

Upon leaving Circle we enter a stretch of the river that grows more and more picturesque until Eagle is reached, 180 miles further up. The banks rise steeply into hills that rise steeper and steeper into mountains that soar presently into lofty mountains, finely sculptured and moulded, the snow streaking and patching their river sides.

It was in this stretch of the river that we had quite an exciting adventure. I was at the wheel and was skirting close to the bank to avoid the wash of a passing steamboat, one of the large Yukon packets bound downstream, and Walter was cleaning and polishing some brass, as I supposed, when all at once I heard him shout something through the window, which for the noise of the engine I could not understand, and then I heard shot after shot, shot after shot, fired from the roof of the launch. I craned my neck out of the pilot-window and caught a glimpse of something brown moving in the brush which I thought at first was a bear; but it wasn't—it was a moose! It had fallen when next I saw it; the boy had killed it; and in his excitement at the discovery of the animal he had not seen the calf trotting by its side that now came and stood over the twitching body of its mother.

It was a senseless and useless slaughter. We had no use for the meat and could not take care of it. Moreover it was against the law; doubly against the law, for we were in the closed season for moose and the shooting of females is forbidden at all times.

But it is hard to realize the excitement that seizes a native boy, trained all his life in the reckless hunting of the



WALTER AND THE MOOSE

Indian, at the sight of big game. His hand goes to his gun instinctively and he is shooting before he has time to think whether or not he has need of the meat. I can make all excuses and allowances for the boy, but I hope it will be a lesson to him. Fortunately the calf was grown enough to fend for itself, or the one death would have involved the other. We landed and I made a photograph of the dead animal. The calf had hid himself in the thickets and we had no further sight of him, though we beat the brush, because I wanted his picture.

We stayed five days at Eagle, waiting for the first boat that brought freight through, because the *Pelican* was greatly in need of some new parts and fittings that had been ordered from the outside. Things will wear out and get broken even upon the most carefully-tended gasoline engine, and the *Pelican* had made 5,000 miles the previous season.

While we were lying at Eagle, an epidemic of small-pox broke out at Dawson, a hundred miles above, and when arrangements were made to quarantine against that town, I sent a telegram to the Church Missions House in New York, asking that a supply of vaccine points might be rushed to every mission in the interior. We were thus able to protect our native charges as far as it is possible to protect them, and in the past summer upwards of 2,000 Indians have been vaccinated.

Mr. Burgess, our representative at Eagle, has done some effective work in the past winter in conjunction with the government school-teacher in the direction of inducing the natives to undertake the self-government of their village, but it is sad to record that this is a dwindling community, with a record for the past three years of fourteen births and twenty-one deaths. We *must* change these figures if there is to be any hope for the Yukon Indians. It is not so everywhere, thank God; in places the figures are reversed. Remote from the Yukon, on the tributary streams, there is steady increase, but some of these Yukon River communities seem doomed. At Tanana in 1910 there were fourteen births and thirty-four deaths.

"Muk" distinguished himself at Eagle. I was dining with the post surgeon, with whom I had been consulting on small-pox precautions, when the wife of the school-teacher came in with her little girl, who had been bitten by a dog. There was no break of the skin, but the mark of a dog's teeth were plainly visible on the wrist. To my astonishment the lady declared that my dog had done it. Now that is an unpardonable offence in Alaska, as it is everywhere; and besides the sound thrashing which he must have, I was resolved to depose him from his favored position and put him on the chain for the rest of his natural life when not in the traces. But the lady said: "Wait a little; I know my little girl and you do not; let me try to find out what she did to the dog." And after repeated questionings the little tot of about four years old confessed: "I chop his tail wiv axe!" Sure enough, inspection revealed a nick in his noble tail, a waving plume of white which he always carries erect. The little monkey had actually taken an axe and tried to chop his tail off! So I didn't blame "Muk" so much. I have always been in favor of early familiarity between children and dogs, but I am inclined to think now that sometimes such familiarity can be excessive. She "wanted tail to play wiv!"

I left Eagle with a telegram from the bishop in my pocket directing me to go to the Iditerod, a new mining camp a matter of 1,200 miles away, and build an hospital. So we turned the *Pelican's* nose downstream. At Circle I heard the news that a son had been born to Dr. Grafton Burke, our medical missionary at Fort Yukon, so we ran into that latter place with all flags flying and siren screaming and found a very proud and happy family group. Then on, down the river, carrying mail to all the scattered wood camps—which is one of the *Pelican's* regular duties, for the steamboats



"After the service, Dr. Loomis would vaccinate"

will not stop, although the mail-carrying contracts require them to—and visiting all the native fishing camps, picking up one boy here and another there whom I had arranged last winter to take to Nenana to school, on down to Stephen's Village and Rampart, and then to Tanana.

At Tanana I had to leave the route to the Iditerod and deliver my boys at school 200 miles up the Tanana River. What a pleasure it is to visit Nenana and renew the acquaintance of all the boys and girls gathered there. Thirty-five there were, all picked children, not an unhealthy or defective one amongst them, and they are the hope of the Indian race in Alaska. Surely never was school that had fairer claim to enthusiastic support than this school upon which in so large measure depends the future of the Alaskan native. I delight to visit them and note their growth and their progress, and mark the change that has come over them—and take heart again for the work amidst so many discouragements.

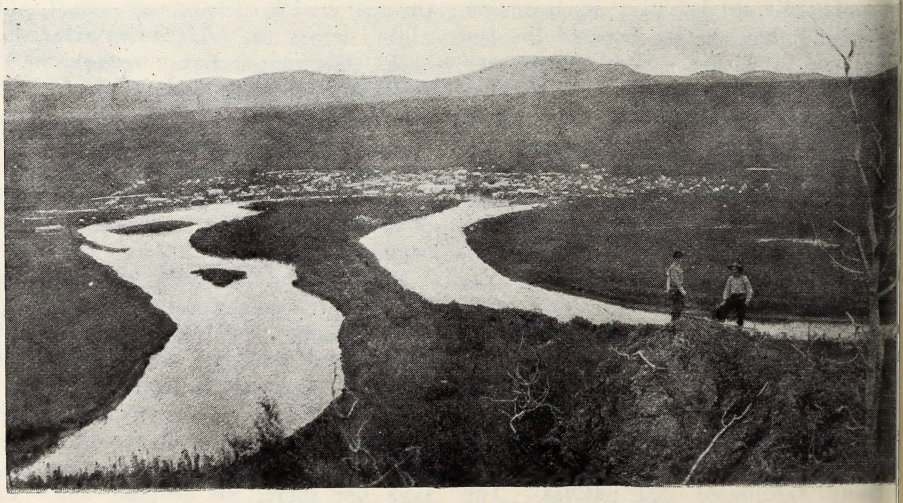
Fourteen and a half hours without stop brought us to Tanana once more on the second of July. Here I found that Dr. Loomis had received the supply of vaccine points which had been sent in with most remarkable despatch, and had already vaccinated 200 natives. The glorious Fourth being at hand, and no preparations made either in the town or at the military post for any sort of observance of the day, I took the matter up myself and organized sports for the natives. We had a fine time of it, with bow and arrow contests for the children, and all sorts of races for both children and adults, and athletic competitions generally. The fleet-footed young Indians were greatly astonished when Dr. Loomis entered the hundred yards dash and finished first with the rest nowhere; but I was not surprised, for he was a hundred-yard man at college. We ended the sports with a canoe race, about midnight, across the wide swift river and back. We cannot have fireworks or illuminations of any kind in our Alaskan celebrations of the Fourth of July, because it is broad daylight all night, but we make up for it in wicked waste of rifle cartridges, hundreds and hundreds of which are fired off in every native community.

Still I had to wait and wait at Tanana because the *Pelican* cannot proceed without gasoline, and the year's supply had not yet arrived from St. Michael. But on Sunday, the ninth, I had a telegram that the gasoline supply had reached the Koyukuk mouth, and as the *Pelican* had enough in her tanks to take her there, we dropped down the

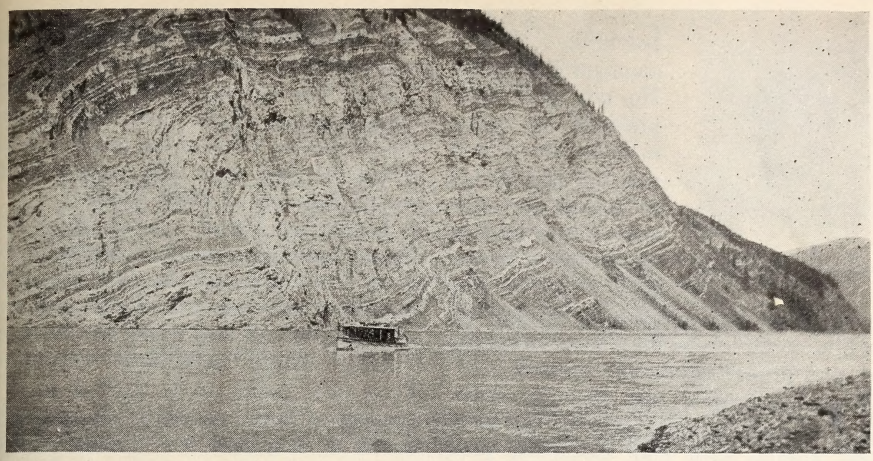
river on Monday morning, bound at last for the Iditerod direct.

Three hundred and sixty miles below, we entered the Chageluk Slough, into which the Innoko flows, into which the Iditerod flows; and so up the one river and into the other. Never was a greater change in scenery than from the Yukon to the Iditerod. The Yukon is densely wooded, the lower Iditerod has not a tree. In fact for many miles there is not even a bush; there is nothing but a wide-stretching flat covered with wiry grass, a low, swampy country as far as the eye can see. An old-time English bishop said, "No doubt God could have made a better berry than the strawberry, but no doubt God never did." So I think God could have made a crookeder river than the Iditerod, but I do not think He ever did. Sometimes you can look out over the flat and see a steamboat a little way off going the same way that you are going, but a few miles further up you will meet it and pass it and find that it is going the other way. The river twists and turns on its sluggish self like a writhing snake, and within two or three miles you will find yourself travelling toward every point of the compass, from south all the way round to south again. I should like to go up in an aeroplane and take a bird's ey view of one of the crookedest sections that river, but I am sure it would h said that I had faked the photograph.

Three hundred miles of it would hav brought the *Pelican* to Iditerod Cit but alas! she could not cover more tha 270. For the first time since she wa launched she found water so shallo that she could not pass through it. Th last eighty miles of the river, befo Iditerod City is reached, is not a nav gable river at all in any accepted sens But here in Alaska we navigate ar water that we have to navigate. there are no boats in existence of ligh enough draft to serve, then we evolve new type of boat, lighter than ever bui before. That is literally what has bee done on the upper Iditerod. Riffle aft riffle, in the eighty miles between Dik man and Iditerod City, had to be passe with less than eight inches of wate The *Pelican* draws sixteen. Sh scratched and scrambled through fou teen several times, at much injury to h bottom and to her propellor, and the she had to give it up and tie to the ban until the river should rise. Meanwhi the new type of craft—broad, flat-bo tomed scows that draw only six inche with automobile engines installed th



IDITEROD CITY ON ITS CROOKED RIVER



THE *PELICAN* PASSING CALICO BLUFF

turn a wheel which dips no more than five inches, were carrying scores of tons of freight up those eighty miles at forty dollars per ton. I left Walter and Muk on the *Pelican* and got a lift from one of these new-departure boats and reached Iditerod City to find the nurse that the bishop had sent already there, but the hospital equipment sent at the same time was hopelessly lost for the present in the tangle of delayed and stranded freight somewhere along the river between Iditerod City and Dikeman.

There was no hurry anyway. I found myself in a sorely-disappointed and discouraged community, where there was no money available for erecting public institutions. The season was well advanced and yet no gold had been taken out of the ground at all. At the very opening of the summer, the camp just emerging from a scarce and hungry winter, came "The Guggenheims" and took options at enormous figures on every claim on Flat Creek, the one rich creek of the district. For a month they had their men at work, prospecting every claim, and spent something like $50,000 in the operations. Then they threw up all their options and left the camp. Meanwhile the claim owners and "laymen" (those who lease claims) had been sitting round expecting to get rich without doing any work, and when they found themselves thrown on their own resources again, with a whole season's work before them, it had become impossible to work at all by reason of the drought that had settled on the land. Water is essential for placer mining. For another month no rain fell, and no work was done. It was in the midst of this period of depression and financial stringency that I arrived upon the scene to build an hospital by public subscription.

The money was raised, or most of it, and the hospital was built, but it was hard work and took a long time. I said built, but it really was not built but bought. It proved cheaper to buy one of the eligible houses of good location that were for sale and make the necessary improvements and alterations, than to build a new one. The ladies of the town took hold with the usual Alaskan efficiency and success and raised $1,000 at a clip by a public entertainment. Seventeen hundred dollars more was raised by personal solicitation in the creeks. I tramped knee-deep in the muck from creek to creek, wet through all the time; for the rain had come, and cleaning-up had begun and things looked brighter when gold began to be brought to town.

Muk was almost ruined on this week's



Johnny of Ft. Yukon

tramping trip amongst the creeks. He got such good pickings at the mess-houses and was fed and petted so much by the women and told so often what a "beautiful doggy" he was that I had to give him a good licking and put him on the chain for a week to restore him to a proper opinion of himself.

When the hospital was virtually established, though not yet opened, the purchase money paid and the deeds executed, the nurse and equipment installed and the alterations well under way and all provided for, came a telegram from Dr. Burke at Fort Yukon that small-pox had broken out on the Porcupine River, which flows into the Yukon at Fort Yukon, and that there were already thirty-five cases and that he could not bring about the governmental establishment of a quarantine, and was without help. My heart sank, for it seemed that the blow I feared had fallen. Small-pox is a winter disease, and the winter was at hand.

I closed up affairs as quickly as I could, despatched a few telegrams by the local commercial wireless at ruinous expense, and left for Fort Yukon a few days before the date set for the formal opening of the hospital.

We had to touch at Anvik for our cache of gasoline, and I was fortunate enough to intercept Dr. Loomis at that point on his way outside. Him I commandeered, to return to Fort Yukon with me, that Burke should not be single-handed if the threatened epidemic broke out amongst his people. I found that Mr. Chapman had been all round the Chageluk Slough on a vaccinating trip, and that every native on the Lower Yukon who belongs to us, as well as a large number who do not, had received the protective virus at his hands. In addition he had sent 100 points to the Jesuit Mission at Holy Cross.



Bal-o-la, who won the archery prize at the Fourth of July sports

At Nulato I had a letter from Miss Carter informing me that she had vaccinated 150 natives at the Allakaket. Mr. Betticher came down to Tanana to meet me, and told me that every native on the Tanana River was now vaccinated. From that point up to Fort Yukon we stopped at every native camp and vaccinated all that had not already received it. I would hold service, and after service Dr. Loomis would vaccinate.

So in one summer we have managed to vaccinate almost every native in the interior of Alaska from Eagle down to Holy Cross, and on all the tributary rivers. And there was never a single refusal to submit to the operation, and scarce even a reluctance. Truly they are a docile people, these native charges of ours.

At Beaver, eighty miles from Fort Yukon, I picked up the dogs of my team from the fish camp where they had summered, and "Muk" was so mad at the other dogs coming on board *his* boat that I had to chain him apart on the forward deck.

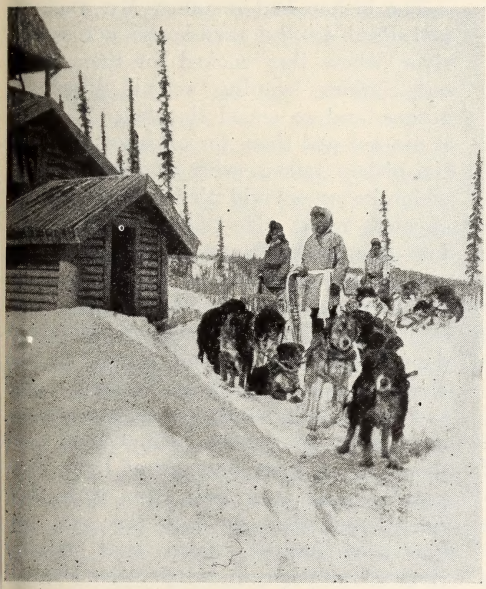
At Fort Yukon we found no small-pox and a valid quarantine against the infected region on the Porcupine River had been somewhat tardily instituted by the Federal Government under Dr. Burke's supervision. Rampart House, where the disease raged, is just across the border in Canadian Territory, 550 miles from Dawson, yet nine days after word of the outbreak on the Porcupine was received by the Canadian officials at Dawson a physician, a nurse, and a detail of North-west Mounted Police were on the spot. We Alaskans envy the Government of the Yukon Territory.

So at Fort Yukon the *Pelican* completed her fourth season's cruise, having travelled something over 3,000 miles.

THE COMING OF THE BISHOP TO ALLAKAKET

By Deaconess Clara M. Carter

Just inside the Arctic Circle a little woman has been living alone, so far as white companions are concerned, that she might accomplish her loving ministry to the Koyukuks and Kobuks under her care. Once in February, after six months of isolation, she had a glimpse of the archdeacon, who paid a hurried visit and promised that the bishop would arrive by Easter time. The following letter gives a vivid picture of the long waiting and the eager welcome, and between the lines one may read the steadfastness which makes such self-forgetting service possible.



THE BISHOP WITH HIS DOG TEAM IN FRONT OF ST. JOHN'S CHURCH

THE mail was due in nine or ten days, and I was beginning to dread the word I feared that it would bring, for I knew that it must have been something serious to have so detained the bishop. Up to Easter we looked for him daily, but then I relinquished the last hope of his coming. The following Friday I sent across the river the dried fish which I had been keeping for his dogs, that those who most needed it might get it; for this spring it is next to impossible to get dried salmon, and every musher who passed was in sore need of it. About five o'clock a couple of dog teams ran up, and before I could reach the door, wondering who it could be, I heard the bishop's cheery voice calling George! What can I say that will give you some understanding of the sound of a familiar voice in this great silence?

Though the journey from Valdez, with stops at missions all along the way, had been made in an amazingly short time, haste was so imperative in order to reach here and get back to Tanana while the trails were passible, that two dog teams were necessary to make it, and Mr. Jackson accompanied the bishop and Paul. I sent a messenger post haste across the river to reclaim those fish, and was only just in time to save them.

The joyful greetings over, I found that the bishop was almost snow-blind. Strong though his eyes are, the glare of the brilliant light upon the snow, combined with a strong wind, day after day, had wrought mischievous work. To put my hand upon alleviating remedies took but a moment, for this is one of the things one must always be ready to meet in the Arctic spring. But do what you may, there is suffering and discomfort at the best, and the eyes remain painfully sensitive to any strong light for some time.

Though obliged to keep out of the dazzling sunlight, Saturday was a busy day, the natives coming in groups to see the bishop. When he told the old chief,

and those who came with him, of the first time he came across the Salchaket Indians, and contrasted their pitiable condition then with their clean and well-ordered village clustered about the mission where Miss Wightman is doing such splendid work, they were greatly interested.

Many of the older Koyukuks were baptized long ago at Tanana, but have no certificates. No doubt they have lost them, and the records at Tanana having been burned, the bishop thought it best to give as many as were here hypothetical baptism. In the evening George and Oola were examined for confirmation.

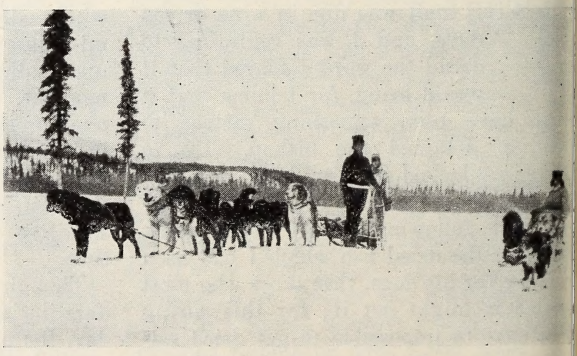
Sunday morning we had the Holy Communion at eight o'clock. Those of you who have had that greatest privilege of life—the leading, or at least a share in the leading of some soul to Christ—will understand what it meant to me to kneel between the two boys who are the first-fruits of this work, and to partake with them at Bishop Rowe's hands in their first Communion; for as they were to be confirmed later in the day the bishop graciously admitted them.

Morning Prayer was at half-past ten, and twenty-one Koyukuks were baptized hypothetically; five whom I had baptized in some extremity were received. The bishop spoke to the people through two interpreters. At Sunday-school in the afternoon he heard those who know all of the Catechism. It was a great day for the children.

At Evening Prayer, later in the afternoon, the two boys were confirmed. Presenting each with the silver cross, the bishop spoke to them of the great and blessed privilege that had that day been confered upon them, and of their duty as Christ's faithful soldiers and servants. As I looked at their attentive faces I prayed that the seed thus sown might bring forth an abundant harvest.

At this service two Kobuks were baptized, and one of our Koyukuks who had just come up the river received hypothetical baptism. Our neighbor in charge of the trading-post attended this service, as did Mr. Jackson. The sermon—upon the Resurrection—was in English only. English only!—English unencumbered by the restrictions that must always be placed upon it when speaking to the natives, brings a sense of release and refreshment, aside from the uplift of the sermon itself.

The bishop had installed Mr. Jackson and Paul in the road-house across the river, where they cooked for themselves, but Sunday evening we all dined together, and so ended the day. Yet no! it did not end then, for on into the night the bishop talked, with that rare power which leaves a vivid picture stamped upon one's mind. He told of the days before Dawson or Nome or Skagway had sprung into existence, or the White Pass was known; before the Army posts were established, when Fort Yukon was abandoned; when as yet all travel on the Yukon was by way of St. Michael. One saw him, with but a single companion, coming up the lonely Lynn Canal, over the Chilcoot Pass, pausing at Lake Bennett to build their boat from trees they felled, and then on into the vast unknown wilderness, down that mighty river where perils and difficulties awaited them that would have daunted any but the most fearless of men, and were to put



Ready for the return journey

to the utmost test the fixed determination of that great soldier of the cross who, through it all, calmly met and conquered them one by one. Perils of frozen lake and smaller river; perils of unknown rapids, where the momentary failure of a steady hand or a quick, experienced eye must mean instant death; perils of hunger, of cold, of treacherous natives, of those fearful flats where the river seems lost in a maze of intricate sloughs and channels. We who live in Alaska now have but a faint conception of the incessant toil and watchfulness, of the strength and endurance that were needful for that first journey down the Yukon.

Monday, that last day of the short visit, when there were so many things to be done, I made a mistake which troubles and mortifies me. The only pictures I have ever seen of the bishop taken in trail clothes, or with his dogs, are those which were taken here by Mrs. Burke that spring of 1908, and I was very anxious, if possible, to get a good picture of him while here this time. Monday was a beautiful, bright day. Mr. Jackson and Paul came across with the dogs, and the bishop good-naturedly laid down his pen, and donned sweater and parka for the pictures. Seeing the scarf which he wore was very long, I suggested a shorter one—(would that I had let the long one alone!). Getting one that had never been worn, I handed it to him, with the remark: "This is white, but no matter, it won't show in the picture." How could I have forgotten that white remains white, and black remains black, come what will? Well, I have learned it now, and the white scarf of the accompanying picture must always be charged to me.

* * *

THE Hon. W. W. Wedemeyer, member of Congress from Michigan, speaking in the House of Representatives upon a bill to provide for a legislative assembly for the Territory of Alaska, told his fellow legislators of his experience on a trip to Alaska in 1909, when the steamer upon which he was a passenger rescued the passengers of the



"The bishop good-naturedly donned sweater and parka for the pictures"

wrecked *Cottage City* upon which Bishop Rowe was journeying to the north. In order to accommodate the people from the wrecked boat, it was necessary to place them in state-rooms already partially occupied. Mr. Wedemeyer says: "I found assigned to me as a fellow passenger Peter T. Rowe, the Episcopal missionary bishop of Alaska. I was very fortunate in this regard, because no man understands Alaska and its problems better than Bishop Rowe, who for sixteen years or more has ministered to the people of that remote territory. There is not time here to speak of his good work, as well as that of the representatives of the other denominations. It is only the truth to say, however, that the progress that has been made in Alaska would have been utterly impossible without the unselfish efforts of missionaries of all denominations who have toiled unremittingly and under the hardest possible conditions."



A PANORAMA

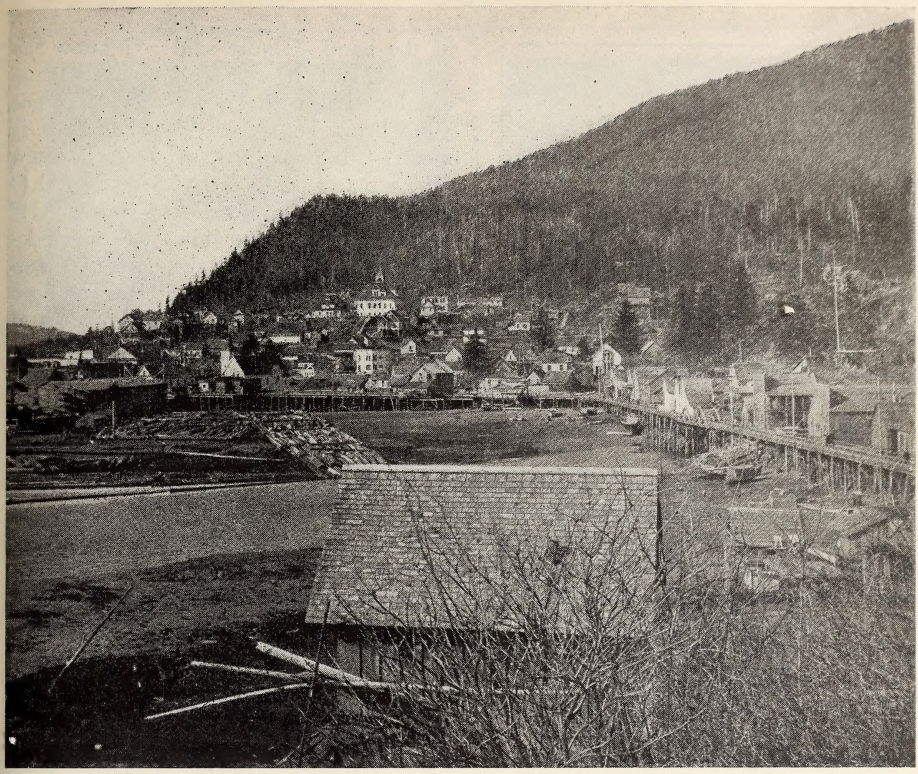
Lying between the mountains and the sea, this growing town must

"UNDER THE WINGS OF THE EAGLE"

By the Reverend R. E. Roe

SOUTHEASTERN Alaska belongs to the Titanesque school of architecture. It is a land of great mountains and deeply-cut valleys; of many islands, with fiord-like channels winding among them; of mountain lakes and limpid streams. Domes and towers, castles and fortresses are piled in massive profusion all about. In the large the scenery is impressive by reason of this massiveness and the sense of mystery and solitude shutting it in; in particular, many a bit of slope, sea or dashing water merits attention. The stage is set for a mighty epic proclaiming the majesty of God and the beauty of holiness.

Byron's description of Marathon would apply equally well to Ketchikan, built as it is between high mountains and the sea. The strip of land between them is so narrow that when the town grows it either climbs the hill or moves out on piles over the tide-flats. A beautiful creek, winding down through a great gorge from two mountain lakes, furnishes power and ice-cold water at all seasons of the year. In the spring, the salmon swim and leap through its rapids and over its falls to the spawning ground in the quiet reaches above. As there is some gold, more copper, but *most* fish, there is naturally a very keen interest in seeing the fish making a

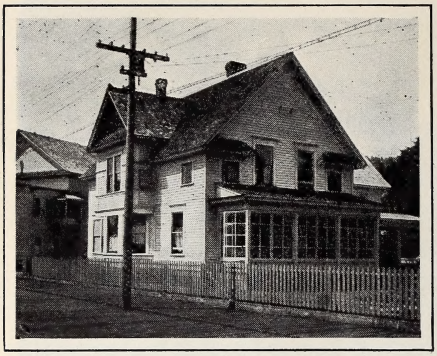


OF KETCHIKAN
either climb the mountain or stretch on piles over the tide flats

good run, for they furnish the greater part of the section's prosperity.

The town is not yet a quarter of a century old, though the Indians have known the site much longer—they gave it the name of Ketchikan, which means, I am told, "Under the wings of the eagle." There are about two thousand whites and three hundred fairly permanent Indians here—only *fairly* permanent, because they wander a great deal during the hunting and fishing seasons. Many more are here at times, as this is something of a centre for three tribes—the Thlingits, Simpsians and Haidas. The Thlingits are most numerous, and it is with these that the Church is most concerned. The Thlingits and Simpsians are of undoubted Asiatic origin; the Haidas are different, and may be, as their tradition asserts, of the Aztec people driven out of Mexico by Cortez. They say that their fathers wandered up the coast until they came to Queen Charlotte Island. Finding this unoccupied, they made it (and still consider it) their tribal home. Bearing out this tradition, they make in their silver jewelry a peculiar, flat-headed snake. There are no snakes in Alaska, and the kind they make belongs to a warm country, so there is enough basis to make the tradition at least interesting.

The Church has a good school-building for the Indian children, all of whom are in her care. Some of these children are making splendid progress. The school is the basis of our Indian work, for the children are learning much besides English and numbers and geography, and they are taking their lessons



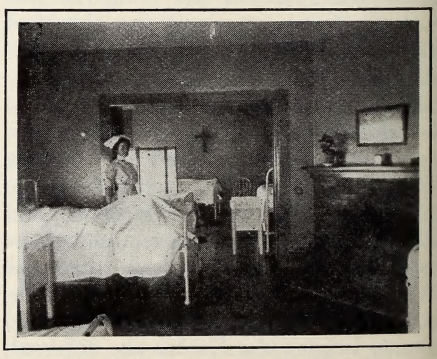
The Arthur Yates Memorial Hospital

home to the older people. They like manual work particularly, and it would be well to give them even more than we can at present. The girls do well with their sewing, though it is hard to teach them to cook, for they regard cooking as being beneath them. A few years ago, when these Indians needed cooks, they went to war and captured some slaves for the purpose. This was one solution of the difficult "servant problem"!

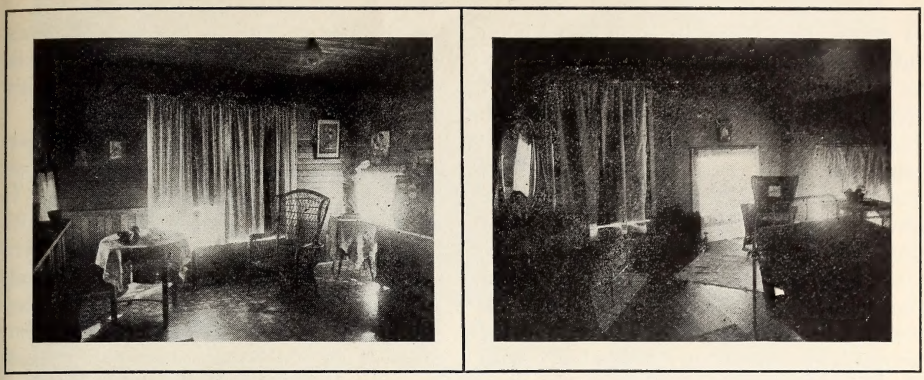
Many of these Indians are remarkable linguists, speaking several native tongues, the Chinook trade jargon and English,—though their use of the last is sometimes amusing. Having no pronouns showing gender, one will say: "My wife—he sick." A boy getting ready to build a fire in the schoolhouse held up the last scrap of paper and said: "This paper are too few." But the earnestness deeper than the spoken word makes itself understood. When little Charlie Bathle died his father said: "Charlie—my boy—God's boy—God took him—it is well." Johnny Nawishkay came one time and said: "I have some words with you." Johnny made it understood that it was not an altercation but a definition he wished. "What is a *hypercrite?*" He was told that a hypocrite was a man who prayed loudest and longest without meaning a word of it, who afterward went out and lied and stole, etc. With a lordly wave of the hand, Johnny said: "I know the man." But it was Johnny who came another time with some words: "Let not your heart be troubled"—what does it mean? I explained as best I could "the joy and peace in believing." "Ah!" said Johnny, "so good!—so very good!"

The Indians have always been independent and able to take care of themselves by hunting and fishing, and we try to foster this spirit. When boxes of clothing are sent in, we exchange garments for Indian baskets, send the baskets to friends good enough to try to sell them, and with the money thus received pay for coal, light, materials, etc. The money goes back to the Indians without sacrificing their independence. The older women make some beautiful baskets ranging in price from a quarter ("two bits," out here) to one in a store here valued at $500. We are not buying many at the latter price!

The hospital has a splendid record of service behind it. When I came to the work four years ago I found our present head-nurse in a building much too small and much too open, with five patients to care for, three of them having typhoid. She was caring for them through the day and by setting the alarm ahead she was caring for them through the night by two-hour stages. Though we now have a second nurse and a larger and better equipped building, that same spirit characterizes the whole work. The



Men's ward of the hospital



Sitting room and private room for women in the Arthur Yates Memorial Hospital

need for a third nurse is imperative. How these two nurses stand the long hours and exacting work, and put into it the patience and sacrifice they do, passes my comprehension.

But I do see and know something of the blessing this work has been to the community and to a large region round about. There is very little general sickness here. It doesn't seem to thrive where it rains nearly all the time; but there are many accidents in the mines and on the boats. A snowslide sent us five patients at one time last spring. We are often running at full capacity, as we think, when room has to be made for one more. The kindly care makes this the nearest to home many a man has known for a long time. Some of the men actually seem sorry to get well and have to leave, and they all come back punctiliously to visit.

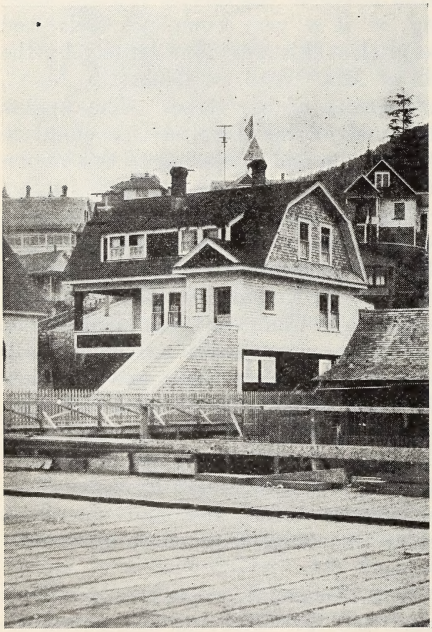
What an argument we see against the old "Don't believe in missions" position! The West is made up of the East, and we are only taking care of our own. We have had in the hospital the son of an honored clergyman of our own communion. Here he was made comfortable for six weeks and here he found a place to die among friends. Just lately one of our own workers has gone out into the fuller life. What a satisfaction to us that the Church had a priest here to break the Bread, and two nurses to give trained care and a wealth of womanly tenderness.

The old hospital building is now used for general parish purposes. The Woman's Guild (a splendid organization instant in every good work) meets here regularly; one room is used by the teacher in the school. About two years ago a small rectory was built and a wing added to the former rectory, making of it a very complete twelve-bed hospital. This was done largely by the aid of Mrs. Ward, of Rochester, N. Y., in memory of her father. The Arthur Yates Memorial Hospital is a credit to the Church and a blessing to this region for miles around.

The material outlook for this section is unusually promising. It is estimated that $500,000 will be spent in building this year in Ketchikan. The New England Fish Company has doubled its plant, many canneries are being built and others enlarged, the two principal stores are putting up concrete buildings, and many dwellings are going up to accommodate the increased population coming in. The Church has greater opportunities before her and should in every line of activity effect greater results.

A border country seems especially to need that for which the Church stands. Very markedly has she a mission where the white civilization and the white lack

of civilization come in contact with an inferior people. The Church must try to build the natives up against much of the influence that is decidedly bad. Liquor is furnished them in spite of the law against it, and they are hurt in worse ways. But even apart from morals, so considered, there is an almost unconscious influence working all the time, making the Indians lose sight of their own natural racial development in copying what they imagine that of the whites to be—often "Hamlet" with Hamlet left out. For instance, they used to move about very often, leaving a camp before the sanitary conditions became bad. They lived more in the open; had their wood fire in the middle of the room, with a hole in the roof to carry away the smoke—much creosote was liberated and breathed in by them. Now, they live more in one place; stove-pipes carry away the remedy; ventilation is poor; sanitary conditions far from satisfactory—and tuberculosis is a scourge among them. This is but one of many examples of this in-the-very-air influence working upon them to the loss of their own proper racial heritage.



THE RECTORY AT KETCHIKAN
The house faces the harbor

Real progress is a slow process. Yet, comparing to-day with yesterday, we have abundant hope for to-morrow. It is only a short time that these Thlingits have known the Gospel story, and there are earnest, devout Christians among them who are living up to the best they know. It is good to see their interest, their reverence, their faithful attendance; good to hear them sing, and pray the Prayer Book prayers and prayers of their own; good to see the three tribes living side by side in peace when but a little while ago they were implacable enemies. It is a sign of results to see them raising over their dead, not the grotesque carving of an old-time totem but the Cross. It testifies to a changed standard, to belief in God and a way of approach to Him. Our God is able, and He will bless every venture of faith the Church makes for the good of others, every effort put forth in the Master's name.

¶

THE Society for the Propagation of the Gospel reports a decrease of $30,000 in its income for the first three months of its fiscal year. The S. P. G. adopts the good plan of having its fiscal year coincident with the calendar year. Bishop Montgomery believes that the decrease can be traced directly to the coal strike and the general unrest in England.

¶

AMONG the fifteen men in a recent confirmation class in Zangzok, China, was a farmer seventy-two years old, who walked fifteen miles from his home in the country on Saturday, to be confirmed on Sunday. He is very regular attending services in his own village, where services are held twice a month.



THE PRESENTATION OF THE CUP

From left to right: Rev. L. H. Buisch, Rev. William Loola, Rev. G. L. Christian, Bishop Rowe, Rev. J. W. Chapman, Rev. A. R. Hoare, Rev. C. E. Betticher, Jr., Mrs. Evans

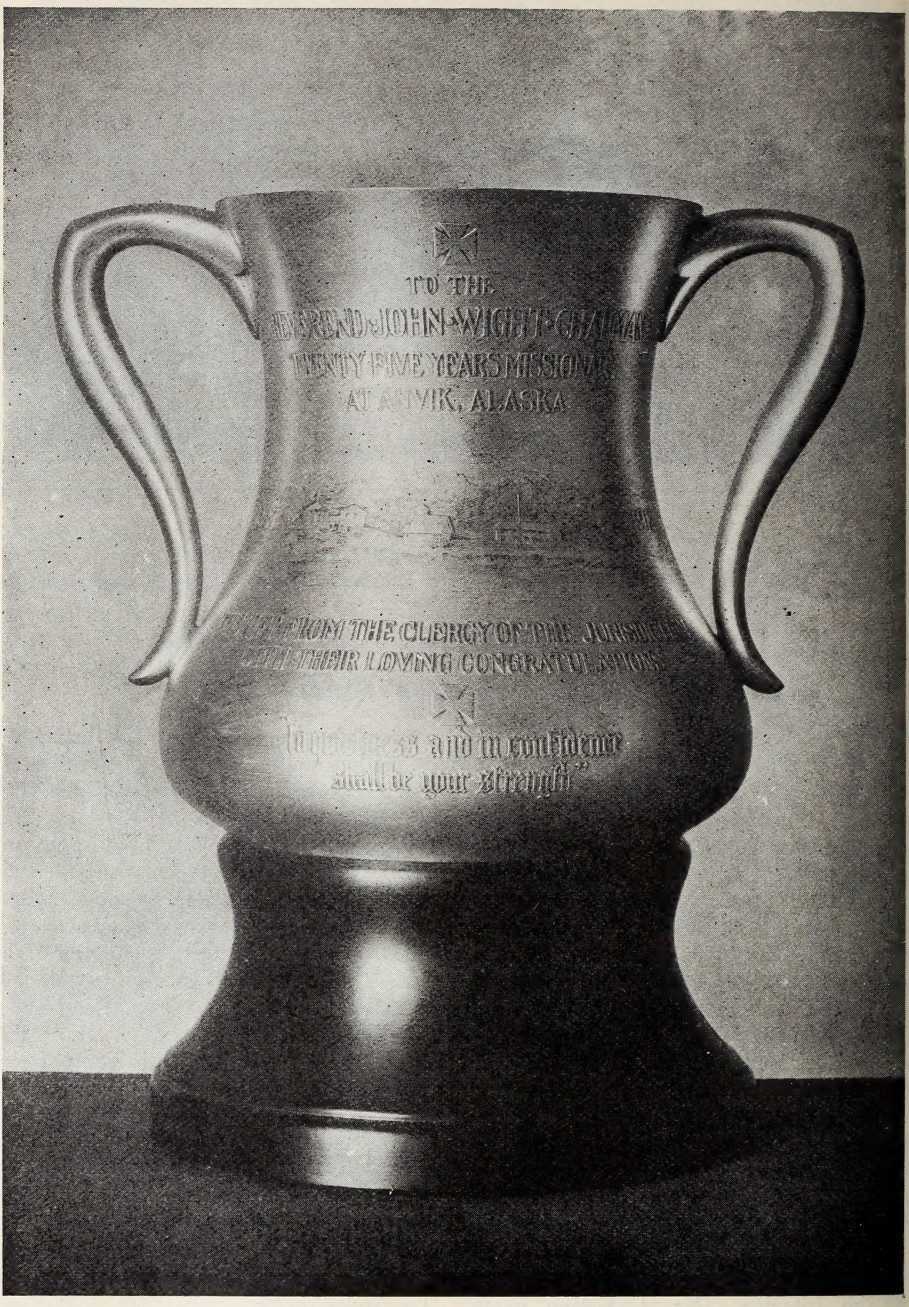
GREAT DOINGS AT ANVIK

By Archdeacon Stuck

'TIS an ill wind that blows no one good. Heavy rains in the upper Tanana country swelled that river into such a drift-laden flood that the *Pelican* was unable to stem it, and the long-planned trip to the Tanana crossing, where we hope to establish a new mission this summer, had to be given up. A thousand miles away a drought in the Iditerod country had drained that river dry, and the launch had to turn back from a vain attempt to reach Iditerod City. So it fell out that the bishop had ample time at Anvik and that the convocation of the clergy and the solemnities and festivities that centred about Mr. Chapman's twenty-fifth anniversary were not curtailed.

It was time excellently well spent. The bishop had summoned thither the clergy of the interior. Mr. Christian came from Nome, and brought with him Mr. Hoare, who had turned thus far out of his direct route from the States to his post on the Arctic Ocean at Point Hope. So we had no less than eight clergy present, the largest clerical gathering that has ever taken place in Alaska. The gathering was probably unique in the annals of ecclesiastical conventions in that the least journey made by any clergyman in reaching the spot was over 500 miles. Besides the bishop and the archdeacon and those already mentioned, there were present the Rev. C. E. Betticher, Jr., of the Tanana Valley Mission, the Rev. L. H. Buisch, of Fairbanks, the Rev. J. W. Chapman, of Anvik, and the Rev. William Loola, our native deacon of Fort Yukon.

There came also, at Mr. Chapman's invitation, Miss Grider, in charge of the school at Nenana, and Miss Langdon, in charge of the mission at Tanana; so that with Mrs. Evans and Sister Bertha, of the Anvik School, and Mrs. Christian accompanying her husband from Nome, there was quite a gathering of ladies as well.



LOVING-CUP PRESENTED TO THE REV. JOHN W. CHAPMAN

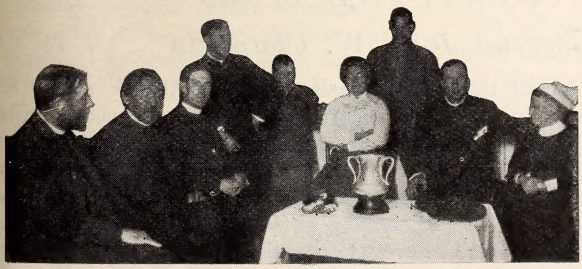
This is not the place to speak of the three days' session of the convocation. It gave opportunity for a most valuable exchange of views and for the thrashing out of questions that for a long time have demanded such treatment. And the conference was probably unique again in this particular, that notwithstanding vigorous discussion and debate, every one of the many resolutions adopted was adopted unanimously.

The occasion of the gathering was the desire to do honor to the Rev. John Wight Chapman, and to mark the completion of his quarter-century of missionary service at this place. The mission is but one year older than the quarter-century, and was our first foothold in Alaska, although afterwards we entered upon an earlier work on the upper river instituted by the Church of England. Indeed, this year, which marks the twenty-fifth anniversary of Mr. Chapman's coming to Anvik, and the twenty-sixth anniversary of the founding of the mission, marks the fiftieth anniversary of the beginning of missionary work at Fort Yukon, and the grand old man of the Canadian Church who made that beginning, Archdeacon McDonald, still lives at Winnipeg, and received the congratulations of this convocation.

The clergy of the jurisdiction had subscribed together and had purchased a silver loving cup for presentation to Mr. Chapman. The cup is of handsome workmanship and bears an etching of the mission at Anvik, with the following inscription: "To the Rev. John Wight Chapman, twenty-five years missionary at Anvik, Alaska; this gift from the clergy of the jurisdiction with their loving congratulations. In quietness and in confidence shall be your strength." At his special request, the Rev. Octavius Parker, of Los Angeles, who actually started this mission and preceded Mr. Chapman by a year, was allowed a part in the gift.

Mr. Chapman, entirely ignorant of the intended present, was lured into the schoolroom when all was ready. In the presence of all the missionary workers, and of certain military officers on their way to Fort Gibbon, who happened to be touching at Anvik, the bishop made an address in which he set forth most appreciatively the long and faithful service that had been given at Anvik, and then called on Archdeacon Stuck to make the presentation on behalf of the clergy of Alaska. Mr. Chapman, quite taken by surprise, made a simple and touching response. Calling Mrs. Evans and Sister Bertha—for many years his colleagues—to his side, he expressed his wish to associate them and his absent wife in all that had been said, and to give his thanks in their name as well as his own. Then the cup was filled with lemonade and passed from hand to hand, until all had drunk to Mr. Chapman's health.

Then there was a gathering of the Indian men, with whom the bishop labored, with all his patience and skill, for an hour or more. This village has been upset of late, like the other villages in this part of the country, by the eruption of the volcanoes in southwestern Alaska (350 miles away as the crow flies) about a month earlier.



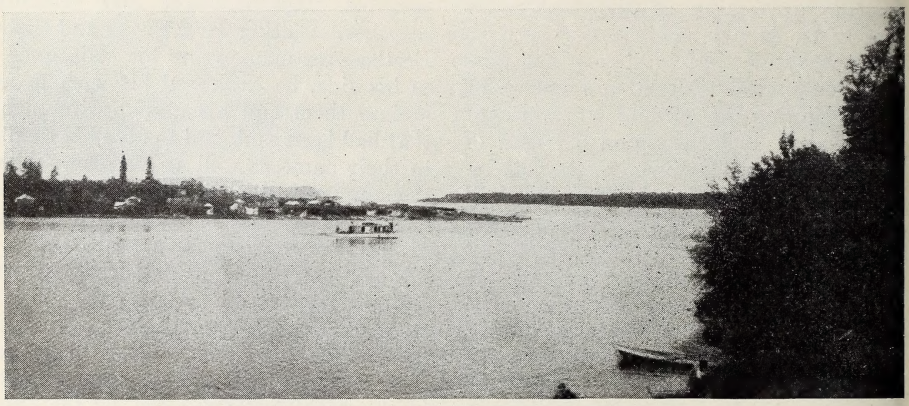
From left to right: Archdeacon Stuck, Rev. William Loola, Rev. G. L. Christian, Bishop Rowe, Mrs. Evans, Mr. Chapman and Deaconess Sabine. Two Indian boys in background

The shamans or medicine men retain more authority and influence here than at any other of our Alaskan missions. Indian and Eskimo blood intermingle here and the phlegm of both races has come in double measure to the hybrid descendants. Moreover, in this part of the Yukon, and from this place down, the isolation is much greater than on the middle

and upper river, and to these causes is due the strong survival of animistic beliefs and practices and the sway of the witch-doctors. What dark interpretation the shamans put upon the volcanic disturbance, I know not; but the gathering of the men of the place was pre-occupied and unresponsive. One must live amongst these people to understand the obstinate strength of the forces against which Mr. Chapman has so long and so faithfully contended, and to gauge the results of that contest.

On the third day of the convocation the bishop announced to the clergy that he had decided to decline his election to the position of Bishop Coadjutor of Southern Ohio; and the loyal and affectionate resolutions that were passed, and the joyful Te Deum that was sung at the service that followed, gave voice to the universal thankfulness.

The workers in the Alaskan mission, clergy and laity alike, take inspiration and encouragement. They take them from the staunch fidelity of their bishop, who has three times, and, as they hope, now finally, refused to be translated to a less arduous field of labor; from the patient and loving devotion of their brother, conspicuous amongst missionaries the world over in length of service at this isolated spot; from the example of that great and heroic gentlewoman, herself sometime connected with the work at Anvik, who laid down her life two years ago on St. Andrew's Day for the native children at Nenana. The Alaskan mission is manifesting the grace of God working in the life and death of His servants.



THE *PELICAN* AT ANVIK

AFTER TWENTY-FIVE YEARS

By the Reverend John W. Chapman

I HAVE been asked to tell about the changes which I have seen in the Yukon Valley and in Anvik during the last quarter of a century.

What changes have I not seen! I suppose that when we began work here in 1887 there was hardly any portion of our country which had been so little affected by civilization. Half a dozen traders and missionaries were scattered along the course of a river two thousand miles long. It was an event when the traders' barges dropped down the river in the early part of the open season to make their way to St. Michael, and later to be towed back with their scanty store of supplies. It was an event for them to come within sight of a white settlement.

Watching a barge through my glass as it swung around a point some three miles distant, I saw one of the navigators take out a pocket comb and make solemn preparations to meet us—*us,* in our overalls and "hickory" shirts!

A little gold was being taken out of the upper country at that time, and year by year the traffic increased, though by almost imperceptible degrees. In 1897 came the Klondike excitement, and the country swarmed with gold-seekers. This had a great influence upon the character of the natives. In some places the effect was very bad, but here, being farther removed from the scene of the mining operations, we have lived in peace. I have not seen a drunken native during the past ten years or more, and in twenty-five years I have seen but three of the Anvik natives under the influence of liquor. I have no confidence that we should have been so free from this curse in the neighborhood of a mining camp.

In some ways intercourse with the whites has done our people good. They are better laborers, understand better the character of a contract, are cleaner and less superstitious—especially the younger generation—and are enabled to live in far greater comfort than formerly.

But when so much is said, it remains true that the native standard of morals is a low one, and that in the native system of religion there was nothing which held out the slightest hope that it would ever become any better than it was. Every gain in this respect is due to the influence of Christianity, and the gains are not a few. Polygamy, which was recognized, though hardly common, has disappeared. The extremely lax system of conjugal relationship which prevailed in former times has given place to a much more stable relationship, on account of the general recognition of the institution of Christian marriage. I believe that this is true of every place where our missions have been planted. Statistics here tell a very encouraging story of families held together. The number of marriages performed at this mission since its foundation is 108. Out of this number, ninety-three couples are either now living together or have died in the recognition of their marriage vows. Of ten I can give no positive account at the present moment, but I believe them to be in the same class with these ninety-three. Five couples only are known to me to have separated, and in one instance this was due to the husband having been removed by the Federal authority on account of insanity which is pronounced to be incurable. These figures relate to marriages where one or both were native.

The want of privacy in the ancient mode of life, and the corresponding want of reserve which characterized the common speech, have left their impression upon native character, as it was inevitable that they should do. This is one of the things that we have to combat, and it is also one of the reasons why the people are slow to detach themselves from a system which has no effective rebukes for lascivious speech and conduct. But the establishment of better family relations is working a change in this respect, and the fear of public censure is operating as a far more potent check, than formerly. It is also true that the boarding-school of the mission has won its way into the confidence of the natives, and that it is regarded by parents as a place of refuge for their children from many temptations to which they are exposed in the village life. The experience of the past few years has tended to confirm me in the belief that these schools are an indispensable factor in dealing with the problems which confront us.

In closing, I wish to say, distinctly, that, making all allowance for our faults and shortcomings—which may God mercifully pardon!—and for our errors, which have been many, I believe that we are continually gaining ground everywhere. There are times when the current sets against us and sweeps us back, but it serves only to nerve us for a fresh effort in discharging our responsibility for the welfare of the Indian tribes of the interior.

WHAT OTHERS ARE DOING

Bishop I. B. Scott, of the Methodist mission in Liberia, reporting to the recent General Conference of Methodists, said:

EIGHT years ago we had, in Liberia, the oldest foreign mission of the Church, a membership of 3,301 to show for the seventy years of missionary endeavor. Now our membership is 7,687. Then our Sunday-school scholars numbered 2,447; now they number 4,442. Then our church, parsonage and school property was valued at $95,200; now it is $165,454. The number of pupils enrolled in our day-schools is 1,925, of which number 1,548 are the children who are seeking to escape from heathenism and whose parents are begging the Christian Church to help them. All our schools are crowded beyond their capacity. Every missionary virtually stands at the door of his church or mission and cries to the heathen who seek to escape from ignorance, superstition and sin, "Back, go back. The Church of Jesus Christ is not ready to receive you!" And that is what I want the Christian world to know, for we are in the midst of one of the most remarkable uprisings of heathen, calling for education and the Gospel, that Africa has ever witnessed.

The mission of our own Church in Liberia, which is also our oldest foreign mission, now numbers 2,350. This total does not include about 300 communicants reported last year from the Hoffman station, but as a result of intertribal wars now scattered to various parts of the district. There are 2,000 Sunday-school pupils enrolled in thirty-three schools. The day and boarding-school pupils number 1,500. The offerings last year from the native people amounted to $6,897.

¶

ON July 25th, in St. Paul's Cathedral, London, was consecrated the first English bishop to Persia, the Rev. Charles S. Stileman, heretofore clerical secretary of the Church Zenana Missionary Society.

FOLLOWING the example of our ow Board of Missions, the Presbyte ian Foreign Board, with the approval o the General Assembly, has issued a ca for 100 men and women and $700,000 t meet the current crisis in China. It i proposed that the undertaking sha cover three years, though it is hope to send at least fifty recruits to the fiel next year. Nearly one-half the $700,00 would be used for eighty new residence to accommodate the increased staf The remainder would go into hospital and schools chiefly. The active cam paign for the fund will not begin unti the autumn, but already the Philadel phia women's board has promised t raise $100,000.

¶

ENGLISH Churchmen have give $50,000 to aid the Uganda Chris tians in rebuilding the Mengo Cathedral destroyed by fire two years ago.

¶

THE late Canon Alexander, of the C M. S. Mission in India, landed i Madras in 1857, the year of the India mutiny. There was not a Christian i the district in which he settled. Now there are more than 6,200 baptize Christians, while seven Indian pastor whom this veteran trained are carrying forward his work.

¶

THE Rev. Dr. Hubert C. Herring secretary of the Congregationa Home Missionary Society, referred in a recent address to "the goodly company of villages and towns where a local boom or sectarian zeal or a church split or a difference of language, or all these causes, have conspired to multiply Church organizations beyond the needs of the place, and sometimes to a point where all are so disconnected that the community looks upon the whole business as a farce, and goes on its way indifferent to their appeal."



ST. MATTHEW'S CHURCH AND HOSPITAL, FAIRBANKS

THE VALLEY OF THE TANANA

I. FAIRBANKS, THE METROPOLIS

By the Reverend L. H. Buisch

PERHAPS the readers of this number of THE SPIRIT OF MISSIONS will receive some comfort in the thought that they can feel he cooling breezes wafted from Alaska's y mountains. No doubt they felt a eep sympathy for Alaskans many times uring the past winter, when the ther- ometer registered below zero and the ow was drifting about their homes, d tried to imagine the hardships of the orth. But their imaginings were vain. ith weather unprecedented in the orth, we sat in our cabins and smiled we read the newspaper reports. Yea, e thanked God that we had the privi- ge of living in a section of the coun- y blessed with a healthful and invig- ating climate.

Come with me from the busy, noisy e of the crowded city to a beautiful, iet corner of the continent—to Fair- nks, the metropolis of Central Alaska. As the steamboat winds its way up the Chena Slough, one of the first objects which impresses you is the group of buildings on the Mission grounds. The cross of the little log church, so typical of the country, greets you. Although perhaps a stranger in this far-off country, you seem to have found a well-known friend. The hospital occupies a like prominent position in the group on the waterfront. It is one of the landmarks of the camp. From the very earliest days down to the present time, noble women have rendered devoted service here. Many a hardship have they endured; many a comfort have they sacrificed in a Christian calling. The testimony which the "sour-doughs"* give of the tender nursing and care received at St. Matthew's Hospital is indeed most gratifying.

The work of the Mission is three-fold:

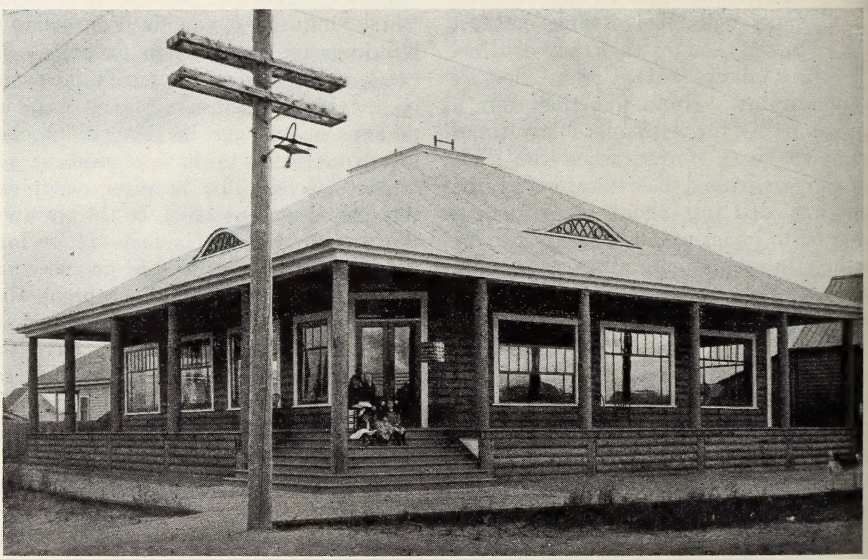
* An Alaskan phrase indicating an old-timer.

the Church with her Sacraments offers spiritual comfort and help; the hospital opens its doors to the sick and suffering, and bids them enter; the "George Thomas Memorial Library" supplies in a large measure material for the intellectual side of man.

The hospital and library depend, in a measure, on friends outside for their support. The hospital receives several thousand dollars each year from patients, but there are a great many who cannot afford to pay, yet must be cared for. The support for the hospital from the outside generally takes the form of articles to be sold at our Annual Fair. Perhaps you have never heard of the Fair, and may want to know what to send. Let me anticipate your inquiry. Perhaps you can send some article—it matters not what—and we will sell it, and turn the proceeds over to the hospital. Any article that may be worn or used by men, women or children will help: shirtwaists, handkerchiefs, aprons of all kinds, collars, fancy bags, neckwear for men, sofa pillows, all kinds of fancy work and notions.

But let us not forget the library. This building is indeed an oasis in the desert. Many men spend all their unoccupied time in the reading room. It is the only public place except saloons and pool-rooms where men may congregate. A single visit to this building would fire you with enthusiasm and enroll your assistance. It is the supply centre for reading matter of all kinds. The thousands of magazines we receive from the people in the States are stamped and tied in bundles, and given or sent to the prospectors in the hills. This oftentimes is the only reading they can get. It helps the men spend many idle hours when they are far from their fellows. The circulating department needs reinforcement. Books of all kinds are needed to augment those now in use. We will gladly receive any books or magazines you have read.

The religious side of the work is by no means to be overlooked. While the number of communicants is not large, nevertheless many claim St. Matthew's as a spiritual home. The population is necessarily a transient one. To-day your communicants may number a hundred; to-morrow a great proportion of them may be off on a new stampede.



THE GEORGE C. THOMAS MEMORIAL LIBRARY, FAIRBANKS

We are continually losing good Churchmen in this way. To be sure some come back in the course of time, but many drift into other camps and we never see them again.

The Church occupies an enviable position in the moral and spiritual development of the country. Her influence, under such leaders as Bishop Rowe and Archdeacon Stuck, has been great. May God spare them to lead and inspire others to help forward the work of bringing men everywhere to a fuller realization of themselves as sons of God.



II. THE TANANA VALLEY MISSION

By the Reverend C. E. Betticher, Jr.

IF you will look at the map* of Alaska, you will note that the chief tributary of the Yukon from the southern, or lower side, is the Tanana. This river is the natural highway for Indians and white people alike, and along its entire length the Church is conducting missionary work. Fairbanks, about half way between its source and its mouth, is the only place where white people live in any number. But Indians live along the entire length of the river and the missions which minister to their needs are known under the collective name of the Tanana Valley Mission, or "The T. V. M."

St. Mark's Mission, Nenana, is the first point in the T. V. M. as you go up the river. At this point the Church is conducting a boarding-school, to which children come from many points in interior Alaska. The work of the Mission consists in a training in the English branches, through the fifth grade (some of the children will be ready for the sixth next year), instruction in cooking, sewing, etc., for the girls, and industrial work in general for the boys. The staff at Nenana consists of Miss Grider, Miss Bolster, Miss Parmelee, Mr. Madara, Mr. Tatum and Paul Williams, a native catechist. Miss Grider came out from Christ Church, Cincinnati, last summer, and has taken up the work of Miss Farthing. Miss Bolster is the representative on the Mission field of the Guild of St. Barnabas for Nurses. She has just about completed five years of service in Alaska, and goes outside this summer on furlough. Miss Parmelee is in charge of the school and came out from New Jersey last summer. Mr. Madara is also new to the work, as is Mr. Tatum. Mr. Madara came from Pennsylvania and Mr. Tatum from Tennessee.

* An excellent map of Alaska, giving all missions of the Church, may be had by writing The Alaskan Bureau, 622 Oak Street, Walnut Hills, Cincinnati, O., enclosing postage.



TORTELLA HALL, NENANA

A school for Indian children; the scene of Miss Farthing's devoted labors

Both are looking forward to entering Holy Orders. Paul Williams came to Nenana two years ago. He is one of the boys trained by Dr. Prevost, and is capable of excellent work.

The Mission at Nenana is but a few years old, and it was begun on virgin soil. Some ground has been cleared, and enough potatoes, cabbage, etc., are raised to help greatly in the matter of food. Fish, caught and prepared in summer, forms one of the chief articles of food the year round. The children are not allowed to forget their own people or language, and regular instruction is had in the Liturgy in the native tongue. The possibilities of a mission such as St. Mark's are limitless. Intellectually, medically, industrially, socially and religiously it is the centre.



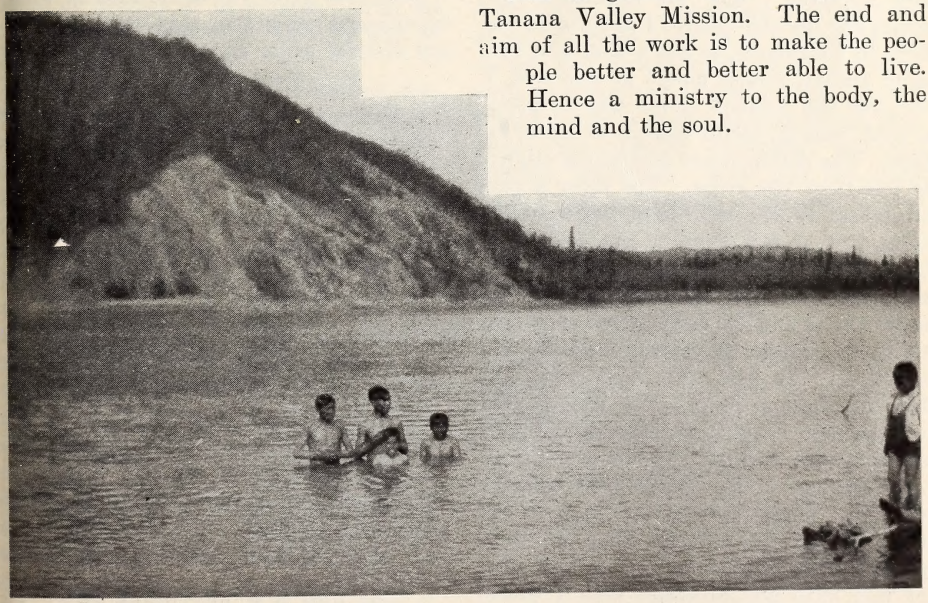
The next point is St. Barnabas's Mission, Chena native village, where Miss Graves is at work, assisted by Celia Wright—a young woman who has had experience at Tanana, the Allakaket and Anvik. The people of this Mission have a yell, which they use on the slightest provocation. "Hee! Hee! Hee! Hem! Hem! Hem! We are the best of the T. V. M.!!" An action which is characteristic of their vigor and enthusiasm took place when Bishop Rowe passed through Fairbanks but could not go to Chena or Chena native village. What did the people do but go to him! Sunday morning they had their usual service, and then started for Fairbanks, twelve and a half miles away, shook hands with the bishop, chatted a little, and then started to walk home that night! Think of that the next time the devil prompts you to stay home from church because it rains, or because you are tired! Think of it! twenty-five miles, every step of it on your feet, just to show the man whom you love and honor that you *do* love and honor him. At this busy village the mission is literally the home of the people, and what with school, services, household duties, visiting, etc., Miss Graves and Celia find their hands full all of the time. Three children live in the mission itself.

The next point is the town of Chena, which is at the point where navigation ends for the larger steamboats on the Tanana. Fairbanks is on a small stream ten miles away, and Chena is, therefore, only a transfer point. For our particular purpose, however, it is important, as it is about midway between Nenana and Salchaket and is on the main water. When St. Timothy's Mission is established at Tanana Crossing, it will be necessary to ship in the outfit of provisions one year ahead, and store it at Chena for the winter, so as to send it up on the first and highest water of the spring. At Chena Mr. Williams and his family live, and Miss Holgate. My residence is in Chena when I am not anywhere else. It seems of late that I "live under my hat," for I certainly have been moving about. Although Fairbanks is the post-office, the records of *The Alaskan Churchman,* the correspondence, etc., are kept in Chena.

The next point is St. Luke's Mission, Salchaket, where Miss Wightman is carrying on the work single-handed. In its general lines, St. Luke's is the same sort of mission as St. Barnabas's, Chena native village, in that it cares for a village of about fifty people and can therefore take a more intimate interest in and knowledge of the affairs of every day.

This summer will mark, it is hoped, the actual beginning of St. Timothy's Mission, Tanana Crossing, which will form the last link in the chain of missions. Miss Graves and Celia Wright will move up to St. Timothy's at the earliest possible moment. Aside from being so far away from all other interests, the mission is of particular attraction in that it is being built by a girls' school—St. Timothy's, Catonsville, Md., of which institution Miss Graves is an alumna, and as a representative of which she is supported in Alaska. Bishop Rowe plans to make a special trip to Tanana Crossing this summer, for the express purpose of selecting the site of the new mission, so important a move does he consider it to be. The mission will minister to a people who have had no attention whatever and who are insistent in their clamor that the Church come to them.

This in general is the scope of the Tanana Valley Mission. The end and aim of all the work is to make the people better and better able to live. Hence a ministry to the body, the mind and the soul.



Even in Alaska boys will go swimming

III. AN ATTEMPT THAT FAILED

By Bishop Rowe

Since the above was written Bishop Rowe has made an attempt to carry out the plan indicated therein and visit Tanana Crossing for the purpose of opening a mission there. In a letter dated at Fairbanks, June 26th, he describes his experiences in attempting to plant this remote and final post in the chain of native missions along the Tanana.

I AM having a very interesting visitation, but it is arduous. The plan was made to visit "Tanana Crossing" from here by means of the *Pelican*. So after hard work we got gasoline enough and made the start. After going sixty miles against a stiff current, found that we could not go any farther. The water was swift, but not deep enough, so Mr. Betticher and I took to the woods, determined to walk as far as Salchaket, while the archdeacon with the *Pelican* returned to Fairbanks, determined to try the main Tanana River and pick us up at Salchaket. We made Salchaket, had a fine visit, and waited four days for the archdeacon. As the archdeacon and the *Pelican* failed to show up, I concluded that the *Pelican* could not navigate the Tanana and that the "Tanana Crossing" was an impossible attempt for me this year. I decided to return to Fairbanks, so got a boat and two good Indian young men. It was well I did, for the Tanana River was in flood, a wild, raging, awful stream of water to face. The distance was something slightly less than 100 miles. The river is one stretch of rapids, sand-bars, drifts, miles wide, but at this time it was full from bank to bank with high water, islands and sand-bars covered, but snags and drifts everywhere, and the current ten or twelve miles per hour. I cannot describe the awful trip we had. We ran along at fifteen miles an hour. The roar of the waters was deafening, the snags and drifts threatened destruction every minute; we had to use the utmost skill in steering; snags sprang up from under the force of the current when we were almost upon them; had we struck one, or met with any mishap—well, I would not now be writing you. In five hours we ran, and safely, this fearful river. The people in Fairbanks were afraid that I had attempted it and had tried to reach me by shore so as to prevent it. They failed, though they were most thoughtful, and I got through safely. But I would not try it again unless I had to. After our awful experience once on the Yukon, I promised myself never again to face the Yukon, Tanana or any other river when in flood; and I broke this promise, which I ought not to have done. Yet I am here and safely, but by God's good providence only. The *Pelican* tried to get up the Tanana—could not do it—and had to return to Fairbanks. One evening they tied up at an island; next morning there was no island, it was covered with water and they found themselves tied only to a snag.

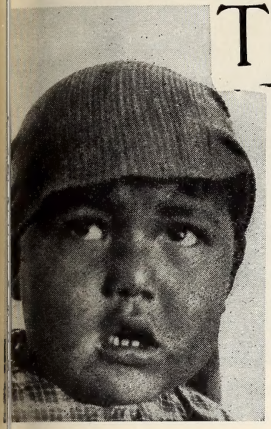
Now that gives you some idea of what experiences we get in this vast missionary district while trying to do our work.



THE REV. C. E. BETTICHER AND BISHOP ROWE

A PHYSICIAN ON THE YUKON

By Grafton Burke, M.D.



Indisposed to treatment

THERE are a thousand and one things which might be listed as the work of a medical man whom the Church sends out into this region. Many of them would cause wonder, perhaps laughter. For indeed the work is varied in its peculiarities and difficulties. Many of you already understand how a physician on the Yukon—and indeed all our workers on this great river—must serve in many capacities and confront situations and circumstances never before "read of in books or dreamt of in dreams." But let me attempt a panoramic view—a sort of moving-picture recital.

First, some idea of the distances covered in rendering medical services to both native and white is needed, to make you realize the conditions under which the Church here serves the people. This mission post, Fort Yukon, at the mouth of the Porcupine River, is happily situated, having a rare opportunity to respond to needs spiritual and medical. The Church, with her resident physician and his meagre grant for medical supplies, here works unrivalled, holding the confidence, good-will and love both of the lone prospectors and trappers, who for many miles around depend on us, and also of the many natives up the Porcupine and its several tributaries—three hundred miles and more—embracing a great stretch of country. The country to the east of us is dotted with our natives, and indeed they may be found scattered to the northward as far as the Arctic itself.

Only recently I sent a small outfit of medicines in response to a note written by a young miner and brought in by his partner, a young fellow who had "mushed" over 500 miles in coming from his place in the wilderness of the Mackenzie delta. It seems almost incredible that one out in this country would have to send so far to the nearest mission post for an emergency outfit of a few simple drugs. Think what it means to men thus isolated to know that when they get sick or have an accident with axe, or dog, or gun, there is a place of mercy at their disposal, equipped to alleviate their pains and treat their ailments.

Here I am reminded of my little friend Nathaniel, an interesting Indian boy about six years old, whom I thought for awhile this spring might go at any time with tuberculosis, and who later on had a hard struggle with a corneal ulcer. But under the regular treatment the eye steadily improved. Now was the time for the spring hunting, and a day or two



On the Yukon flats bound for Circle



A DIAGNOSIS AFTER SERVICE

later my little *sycha*—the Indian for "friend"—came with his parents with their team of five dogs hitched to a toboggan to say good-by. With the outfit in the toboggan I packed for Nathaniel a pint bottle of the "universally disliked" cod-liver oil, at the same time impressing the father with its generally reputed virtue, and urging him to see that Nathaniel consumed this recommended antitubercular agent. As a happy accompaniment I shared some of the winter luxuries of our household—raisins, dried pears and dried apples. How far the family went for the spring hunt I am not sure, but I presume about sixty miles; at any rate, it was near enough for me to hear often of my little patient and his improvement. He could not write himself, but before the ice went I had several letters written by his sister. Here is one of them:

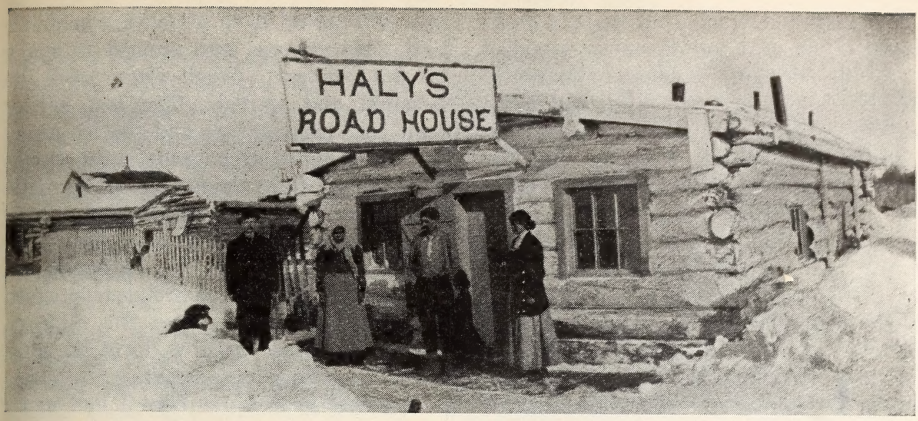
My Dear Dear partner Doctor burke

I am very glad to see your letter all time I never happy that Much before in my life. I am very very glad to see Cod Liver Oil I going to Drink all I want I playing in the fresh Air all that time I getting a fat little boys now. When you see your partner Nathaniel you dont remember it I getting fat like pig. I got a nice little Snow Shoe my father he make it for me. I am very very happy to hear from Doctor Burke. I sorry for I dont See my partner long time. And I am very glad to hear from my little partner Hudson and Mrs. Burke. When I Drink Cod Liver Oil I take my class of and I said to my father and mother I am a fat little boy and I will make him love me Much I am very very happy for My partner He make me fat With this medicine.

Dear partner Send me letter again. I am your loving partner Nathaniel.

One result of Nathaniel's long compliance with my prescription has been that I have exhausted my supply of cod-liver oil, but I feel that I can testify to the satisfactory result of Mulford's preparation. Of course he had lived altogether in a tent, but I was not prepared for the pleasure and surprise of seeing him, two months later, with a face nearly round and cheeks of healthy color, in marked contrast to the drawn, pinched expression and hectic flush which had so troubled me.

I often heard it said, before entering upon the work, that distances do not mean much in Alaska. This is true. For instance, one of the shortest "mushes" I have made in the dead of winter, when there was often not more than two or



In the rear room of this road-house a white man was treated daily for three months

three hours of dim daylight, is a distance of eighty miles—from Fort Yukon to Circle, where I have gone repeatedly both for native and white. Once an old prospector was dying of stricture of the esophagus, and on different occasions a child was born; again an Indian boy accidentally shot himself in the thigh; another time a white child was supposedly sick with diphtheria. And this "mush" is really nothing at all out of the ordinary—is hardly such a trip as the "sourdough" thinks twice of.

Far more depressing than the distances to be travelled is the utter lack of even ordinary means of caring for the sick. Think of spending anxious hours of each night for three months in a dingy, grimy road-house, working under such filthy conditions, surgically speaking, as one would rather not recount. The white man who was suffering recovered, notwithstanding the fact that the only means of sterilizing instruments was the river water, and one was compelled to question the cleanliness of every vessel offered for use. You bend over your patient in the lower bunk and strike your head against the upper one as you minister to him. After such an experience it is a real relief to be called for a dash over some long trail in the freedom and exhilaration of the open air.

We must constantly contend with deplorable conditions and invincible ignorance. This is specially sad in the case of children whose parents fail to understand. Such a case was that of Samson,



"The mother comes for treatment, and the thoughtful father packs the baby"

a dear little fellow of seven years, a great friend of my own and devotedly attached to the archdeacon. Though apparently healthy, he was a frail child, and when he became ill they put him in a bunk in a stuffy little cabin. I urged and exhorted his parents without effect, until at last I furnished a tent myself and insisted that he be given fresh air. Some improvement followed this change and for a time there was hope for recovery. Several times a day I visited him and soon saw that he was failing rapidly. On these visits I carried him such nourishing food as was available, but he cared nothing for it, and took little interest in what went on about him. One day I said, "Well, Samson, pretty quick archdeacon come." He smiled for the first time in weeks, sat up and exclaimed "Archdeacon!" with evident interest. I then told him that he must surely see the archdeacon, who would have something good for him. He grinned and seemed to shake off his lethargy. Week after week he lingered and waited. The last winter trail was disappearing and the ice growing rotten; the archdeacon must surely come soon. Convulsions seized the little patient, yet he seemed determined to live; but early one morning, with the word "Archdeacon!" on his lips, he passed out of life. That night the archdeacon came, and his first inquiry was for Samson. Indeed, it is the pitiful cases of the children that wring one's heart.



ARCHDEACON STUCK AND HIS LITTLE FRIEND SAMSON

The first year I was here I had many of my white patients in my bedroom. With the Indians this was more difficult, and in chronic cases I was at a loss what to do. Acute troubles cannot be treated by letting the Indian dose himself, for I have heard of a case of pneumonia suddenly terminated by the theory that "if one tablet is good, more are better"—the tablets being strychnine, one-thirtieth of a grain, to be taken every three hours! Transient patients from the steamboats are received in the room where I keep my drugs. Here is an unfortunate tourist roaring with tooth-ache, unable to get any relief, and clamoring to have the offending molar extracted; here is an engineer from the steamer with his ankle badly injured in the machinery; a deckhand with his arm fractured; a young fellow brought eighty miles by a launch with his forearm blown to shreds with a shotgun; an old man suddenly stricken with paralysis, picked up in the wilderness 120 miles north of here, bundled up in wolf-robes and sent down by Archdeacon Stuck. Here is an Indian brought in from the woods with his foot suppurating, following an injury by an axe. Here are children with infectious diseases that are invariably disseminated to the entire juvenile population; here is an Indian boy falling at my front door with epileptic attacks. And as I write word comes that two white men are found eighty miles below here on the trail nearly dead with the scurvy.

Striving against such things, is it any

wonder if the Church's physician sometimes feels that he does not "strive on equal terms with equal terms," and that he cannot oppose the enemy which lies ever in wait? Of course there is the consciousness of good accomplished, and the inspiration of the high purpose of missionary endeavor —the sense of being one of the Church's great army of service; yet equipment is quite as necessary as inspiration, and one is constantly oppressed by the need of a place to handle these afflictions—particularly those of the children who can and must be saved.

It is a considerable task to build the cabin hospital which we ought to have, to outfit and maintain it, and furnish a nurse. Yet, are we not justified in following the exhortation of Phillips Brooks, "Pray not for a task equal to your powers, but for power equal to your task"?

¶

THY task may well seem overhard
Who scatterest in thankless soil
Thy life as seed, with no reward—
Save that which duty brings to toil.

Yet do thy work; it shall succeed
In thine, or in another's day,
And if denied the victor's meed
Thou shalt not lack the toiler's pay.

—*Anon.*



Dr. and Mrs. Burke and little Hudson Burke

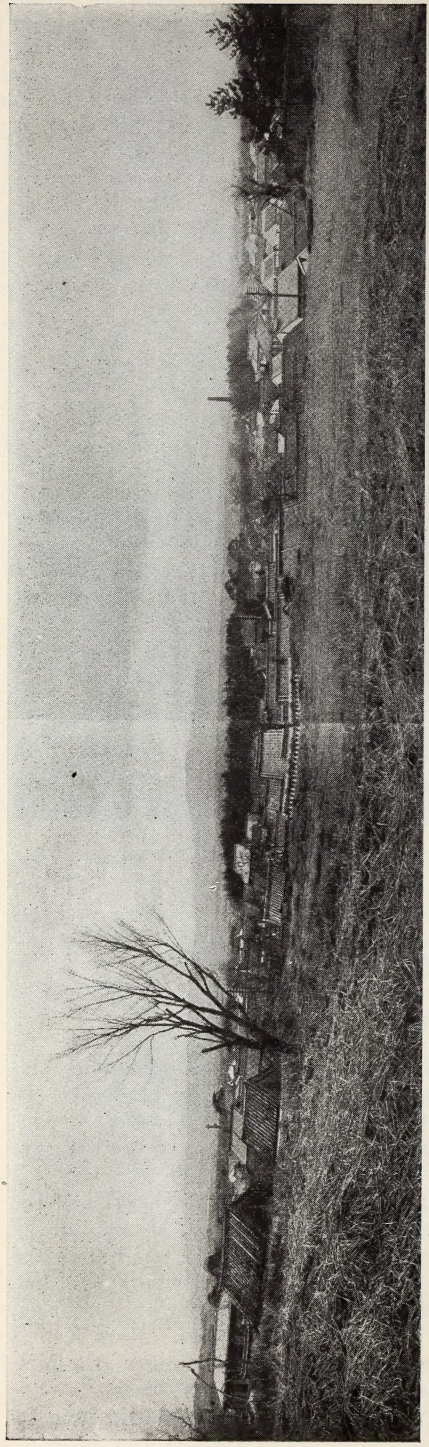
THE CHURCH IN NARA KEN

By the Reverend James J. Chapman

"NARA! The ancient capital, the cradle of Buddhism, and still the holy place of pilgrimages; its forest paths echoing the jingle of the devotees' ringed staffs, the mutter of their prayers, and the clink of their copper offerings at the temple gates. A place of stillness and dreams; an Arcadia, where the little children and the fawns play together, and the antlered deer eat from one's hand, and look up fearlessly with their soft human eyes. Old Shinto temples where the priestesses dance the sacred measures of Suzume before the Sun Goddess's cave; temples where Buddha and Kwannon sit in gilded glory on the lotus, and lights, incense and bells, accompany the splendid ceremonies of that faith."

That is the way travellers write of the Nara of to-day; Nara, the capital of ancient Japan and still a capital in the modern imperial government; for here is the seat of the governor of Nara Ken, or the prefecture of Nara. Nara Ken is one of the nine sub-divisions of the Missionary District of Kyoto.

Nara Ken is sixty-five miles long by



A partial view of the new lot. Note its commanding situation

thirty wide, and has a population of 650,000. Nara is the only city in the prefecture and it can boast now of only 35,000 inhabitants. There are eighteen towns ranging in population from two to fifteen thousand. It is evident then that most of the people of Nara Ken live in the country districts and smaller villages, of which there is an innumerable host. Farming is the principal occupation of the people, and, in the mountain districts, lumbering. There is no more beautiful sight than that of the famous Yamato plain in springtime, when from the top of some high mountain pass you view mile after mile of green waving rice, dotted here and there with bright yellow patches of the grape.

In the city of Nara our present place of worship is a disused schoolroom. The school and dormitory building is our "working plant," and we use it for the purposes of a parish house. Three years ago it was foreseen that another and more suitable lot for a future church must be procured, for the land upon which the school buildings stand is only partially mission property, the front half and entrance belonging to a man who will neither sell nor renew the lease. This being the case, we appealed to the Board of Missions for money with which to buy a new lot elsewhere. Miss Emery, of the Woman's Auxiliary, was in Japan at that time, and in a letter to her the vestry of Christ Church, Nara, used the following words: "And so, while thus contemplating our future calamitous state, there has come as light from heaven an opportunity which we must not fail to grasp. It is evident that we need a new piece of ground, and one suitable in all respects to our various uses. And just such a lot is now available. We must possess this land and that soon, for the price is rising. We can put our temporary church building upon it, and then await the day when we shall be able to erect a building worthy of the glory of God. For close by are old monuments and temples of Buddhism, and not far off the world-famed five-storied pagoda. And we



Part of the congregation at Yagi, Mr. Chapman in the centre

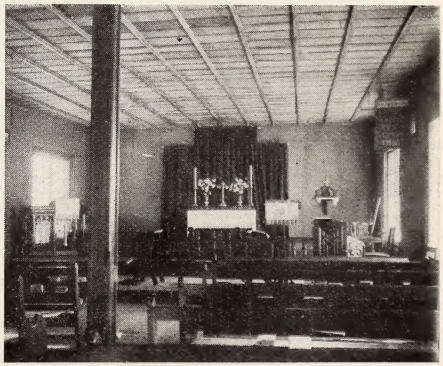
Christians wish to put up in time a church at least in keeping with the history and architecture of the place. For such a building we need a suitable site, and this site now for sale is ideal. No such lot in Nara will ever be offered for sale again. And so we wish for this with all our might."

Unfortunately the Board of Missions did not have the money for this lot, but our bishop at that time, Bishop Partridge, seeing the immediate necessity of embracing the opportunity, borrowed the money and secured the land. For this the Church in Japan will some day rise up and call him blessed, for the lot is truly a magnificent one.

Three months ago the leased portion of the old lot was returned to the owner and the part of the buildings standing thereon was taken down. Now the other half has been sold, so that our present church, school and dormitory must come down by August 31st. So we are left without any church building or other rooms so necessary in mission work in Japan.

But our bishop is going ahead and is putting up the "temporary church building" mentioned in the vestry's letter. The Board has so instructed him, and has authorized me to raise the necessary $2,000 to pay for it.

There are eleven congregations or stations in the prefecture outside of Nara, and five sub-stations. At only five of these does either the Nippon Sei Ko Kwai or the Board of Missions own any property. Year by year the mission goes on wasting money in rents, because, forsooth, there is no ready money to buy with. Five hundred dollars would buy a lot at any of these six towns, and $1,500 would erect a church. Just think of it! Two thousand dollars—the cost of the average automobile—would furnish a



Even this poor place of worship has had to be given up

church and lot for any town of from two to fifteen thousand inhabitants in Nara Ken. They say that the life of the auto is short. The light and life started by this little church will never die! Two of these towns, Yagi and Tatsuta, have striven to buy lots for themselves, and having only half enough ask the Church at home to give the other half.

Then there is the missionary, who might be helped in his travels from station to station. Five of these places are far from the railroad, some being up steep roads in the mountains. Time and shoe-leather could be saved by an auto-cycle. When walking with baggage is impossible the only means of travel is the jinrikisha, to which sometimes an ox is attached to help the poor pulling man up the steep ascent. Cannot some one give Nara Ken a motor-cycle? It will be the only one there, and a good advertisement for the machine.

But money is not the only thing w need. Bishop Brent has recently saic "If there were as many donations great causes of talented lives as there a of money, humanity would not go lim ing the way it does." Another America missionary is needed to help care for th large rural work. Two women missio aries are immediately needed, and th bishop could place four in Nara Ken he had them. If our night-school started we need a layman, and the sam man could secure positions in the go ernment schools to teach the English la guage. He would have more than h could do. Kindergarten work is neede everywhere. One teacher could, b means of native assistants, and by visi ing, superintend kindergartens at sever different stations.

These are our great needs of men an money in Nara Ken.

Will you help to meet them?



In the centre is Miki Yasogorro, the catechist. The man on the extreme right, wounded in the war with Russia, was baptized while recuperating at Gojo



PASSENGERS LANDING FROM COASTING STEAMERS AT PORT AU PRINCE

IN THE BLACK REPUBLIC

By the Bishop of Cuba

Last January, at the request of the House of Bishops and the Board of Missions, acting on an invitation from the Haitien Church, Bishop Knight headed a deputation to Haiti. He has written for THE SPIRIT OF MISSIONS the following account of his impressions and experiences.

LEAVING Colon, Panama, on Thursday, the 11th day of January, 1912, I arrived in Kingston, Jamaica, on Saturday, the 3th. As the ship approached the dock, though it was very early in the morn-g, I espied the Rev. J. M. Lopez-uillen, and the Rev. David W. Bland, 70 priests from Cuba, awaiting me. hey had arrived two days before at our ndezvous, and had been seized upon by s Grace the Archbishop of the West dies, who had domiciled them under s hospitable roof. I was disappointed, landing, to find that Messrs. George briskie and Edward G. Harris were tained and could not make the trip th our party.

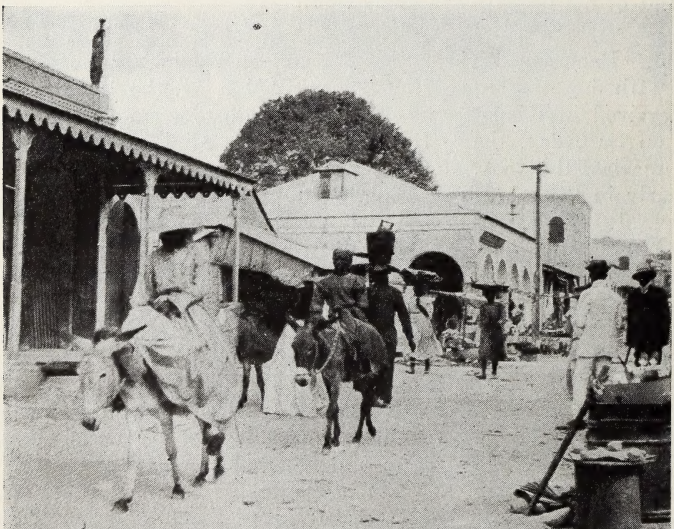
A wireless message from the ship on ich we were expecting to take passage indicated that she would not sail from Kingston until Monday, the 15th. This meant that we must spend Sunday in Kingston, and a cordial message from the Archbishop indicated that he was expecting me to be his guest during my stay. I esteem it one of the greatest privileges of my work to have been so closely associated, in the past four years, with this great man—a man who has risen from a Wesleyan missionary in Jamaica to an Archbishop in the English Church. This seems a far cry, but after all it only goes to show that the English Church is not so carried away by worldliness and display as many assert. The powers of the man come out only after close contact, and one does not wonder at his preferment, nor that royalty itself heeds his advice when deal-

ing with its West Indian Colonies. I hope some day to be able to write more freely of these associations. At present I can only give a brief account of our three days in Kingston.

At "Bishop's Lodge," Messrs. Lopez, Bland and I found only the Archbishop. His family were away, at their home in the Hill country. When his Grace found that we could not sail until Monday he made arrangements for us to preach on Sunday. To Messrs. Lopez and Bland he assigned two appointments each, and to me he gave three. This was a great opportunity to study the methods of the English Church in dealing with the negroes; for ninety-eight per cent. of the population of Jamaica is black. To Mr. Bland the work was all familiar, for he had spent nine years of his ministry in Jamaica. Mr. Lopez had done work among the Jamaicans who had emigrated to Cuba, and I had had experience with them in Cuba and in the Canal Zone. But here we saw the English Church at work, and observing the zeal, the earnestness and the loyalty of these black people to her worship and her methods of work, we were sadly reminded of ou failure in the United States to win thes people.

Monday afternoon we sailed fro Kingston for Port au Prince, on th Hamburg-American steamship *Pras dent*. The ship was crowded with a mas of blacks and whites of many national ties, with a few American tourists wh were making a tour of the Islands. Th three members of our party had to shar one small cabin. The wind came ou from the north and we had a very roug passage. Tuesday we were to stop a Jeremie and then go on to Port a Prince, arriving Wednesday morning but the sea was too rough to make Je emie, so we passed on to Port au Princ which is about seventy miles further u the bay. Soon we got under the lee o the mountains, which lie on either sid of the bay, and came to smoother wate The approach to Port au Prince is par ticularly striking, and some of the pass engers were enthusiastic enough to sa that there is nothing more picturesqu in Norway.

The city lies at the apex of a triangl the base of which is the open sea, th sides being loft mountains. T h mountains, howeve do not come to gether at Port a Prince. It is onl an illusion; for nea the city begins th plain of the Cul d Sac, famous sinc French days. Jus above the city, t the right as yo enter, the mountair climb upward s that a few hour ride on horsebac will bring you to height of over seve thousand feet. It picturesque in it location; but th city of 75,000 pe



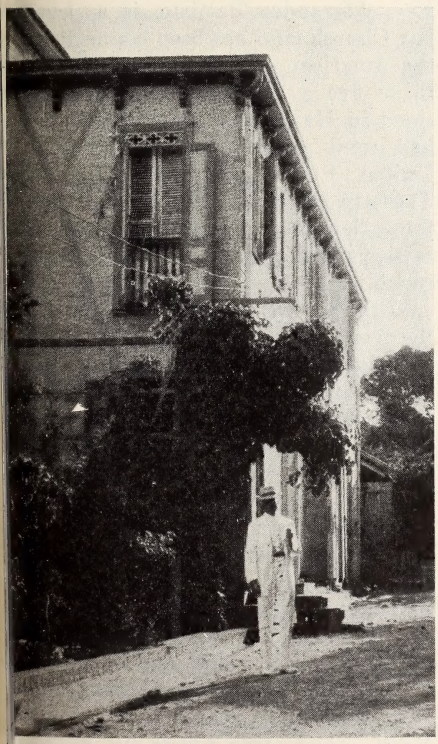
STREET SCENE IN PORT AU PRINCE

ple is a disappointment in itself. There is a saying that it has been burned and rebuilt every seven years as the result of the frequent revolutions. Three years before I had been unwillingly carried there on a filibustering ship, and had seen Nord Alexis driven from the presidency, and Antoine Simon seize the reins of government. Then our ship had been seized, and I had been held a prisoner for twenty-four hours. Now I was going back as the representative of the Gospel of Peace to these people. Could two visits be more different? The man who had driven out Alexis had a few months before been driven out by Leconte, who occupied the palace of this Black Republic.

Our ship docked at six o'clock in the evening, but as we were not expected to arrive until the next morning there was

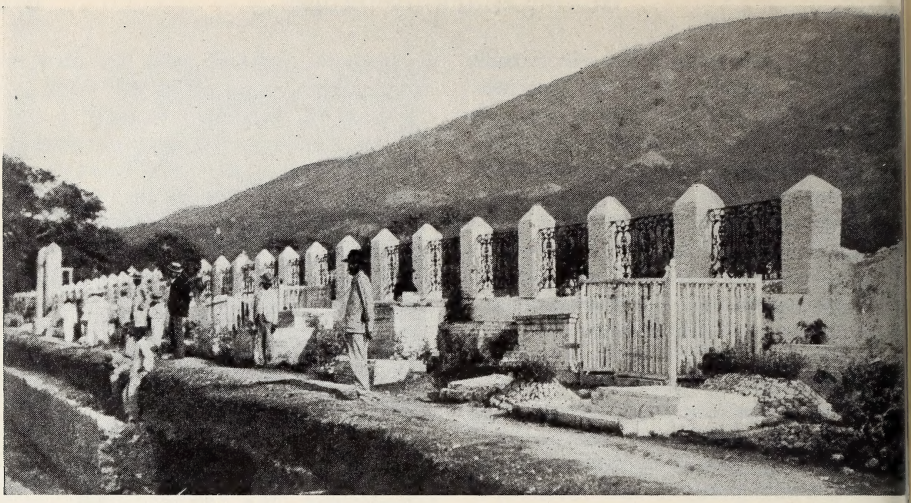


no one on hand to receive us. We were contemplating going ashore for the night, but we could take no baggage, as it was after the hours when the customs officials would pass us. Before we could complete our plans, the Rev. Pierre E. Jones arrived on the scene. He came in great haste on hearing that the ship had docked. As it was now dark, he asked us not to land until the next morning. The captain kindly gave us permission to remain on the ship. Some of the tourists, however, wished to go ashore and do a little exploring, and Mr. Lopez, the polyglot member of our party, offered to go with them, and I joined them; but a few minutes in the dusty, unpaved and unlighted streets, with constant challenges from soldier sentinels and frequent explanations to them by Mr. Lopez, soon satisfied all that Port au Prince was no city for a stranger to wander around in by night.



OUR HOTEL AT PORT AU PRINCE
The second secretary of the American Legation in the foreground

The next morning, very early, a committee consisting of the Rev. Messrs. Jones, Battiste and Holly, and several laymen, arrived to escort us. On landing we found a detachment of soldiers drawn up on the shore, and there was a grand military salute. Unconscious of its purport I was walking casually down the



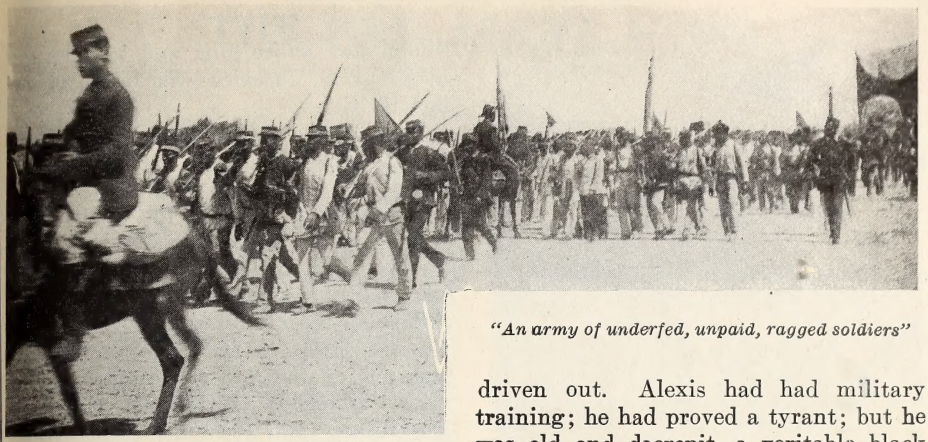
GRAVES OUTSIDE THE CEMETERY WALLS OF MEN EXECUTED FOR OSTENSIBLE POLITICAL CRIMES

line when Mr. Battiste remarked: "Bishop, take off your hat! this is intended for you." It seems that a bishop is entitled to the same honors as a field marshal, and these soldiers had been ordered out especially by the President. One of the reasons why we were asked not to land the evening before now dawned upon me. We stopped after the salute and Mr. Lopez, in polite French, made an address to the general in command, expressing our thanks for the courtesy extended.

We found carriages awaiting us, and were driven to the former residence of the late Bishop Holly, where a temporary chapel had been fitted up. After a Te Deum and a brief service of thanksgiving, conducted by the Rev. Pierre E. Jones, we were taken to the Hotel Metropolitan, in the suburbs, on the hills back of the city. This was kept by some white people from the United States, and was patronized almost exclusively by officials, engineers and contractors from the United States, who have certain concessions for railroads, electric lighting plants, and other public improvements which the present progressive Haitien Government is promoting.

In the afternoon Mr. Lopez and I made an official call on the America Consul and Vice-Consul. The latter, th Rev. Alexander Battiste, is a priest o our Church, and has been connected wit the American consulate and legation fo thirty-five years. The former has re sided in Haiti for a generation, and ha had some official connection with th United States nearly all the while These two were able to give us much in formation in regard to ecclesiastical af fairs, as well as the general affairs of th republic.

While we were paying our respects t the American Consul, Mr. Bland, who i a British subject, was calling on th British Consul. From him he learne that there are about six hundred Brit ish West Indians in Port au Prince making a considerable nucleus o Church of England adherents. The nex day by appointment we called on Mr. J N. Leger, Secretary of State and Wor ship, who had arranged for a visit o courtesy to the President. Mr. Lege had been Haitien Minister to Washing ton for fourteen years, and is the autho of the book "Haiti: Its History and Its Detractors." In search of literature on Haiti I had come across his book, and had read it with a great deal of interest as the only work I could find which dealt



"An army of underfed, unpaid, ragged soldiers"

with the Island and its people from the standpoint of the native. Having so recently read the book there was a point of contact which removed the restraint of official surroundings. At ten o'clock, accompanied by Mr. Leger and quite a contingent of our clergy, the deputation visited the President, who received us graciously, making a speech in French, assuring us of the sympathy and co-operation of the Government in our Church work. To this Mr. Lopez replied in French on my behalf. After the formal addresses the President invited us to be seated. My French was not equal to a sustained conversation, although I had spent several years studying it in my University days, so knowing that the President had been an exile to the British Islands for many years, I remarked: "You must speak English by this time." He laughed, and said, "Yes." We were getting along swimmingly when one of the Haitien clergy, who had been educated in the United States, rose and began addressing the President in English. The latter would not permit a citizen of Haiti to use any other than the language of the country in addressing him, and administered a sharp rebuke.

A word or two about this man, who, leading a revolution, had arrived at the head of a republic of two millions of people, might not be out of place. I remembered the stormy scenes in December, 1908, when Nord Alexis had been driven out. Alexis had had military training; he had proved a tyrant; but he was old and decrepit, a veritable black savage. Simon, who had succeeded him, was also a soldier, coming from the peasant class, and was ignorant, overbearing, conceited, and loved the spectacular. He had pushed his way to the front by brutal native strength, and had



Children of the country



The American Legation

overridden Alexis the nonogenarian. With these two types fresh in my mind, I looked for a negro, black and pompous in red and blue uniform, making a dramatic entrance into the reception salon. Instead there came a mild, pleasant-faced man, dressed entirely in black, with a black cravat, and white hair and beard. It was some time before I understood that this gentle and soft-spoken negro was the chief executive of this turbulent black republic. There was nothing uncouth about him; he had no braggadocio manners; on the contrary, he seemed refined and effeminate. It was hard to realize that only a few months before he had landed on his native shore after five years of exile, had gathered a few followers, and had swept his course onward to the Capital, until the martial Simon fled before him, and took refug in Kingston, Jamaica—the haven of ex iled Haitiens.

With his advent to power better day for Haiti seem to have dawned.* Le conte belongs to one of the oldest an most refined families of the Island. H is a grandson of the first President o the Republic, the great military genius who, taking up the sword of Toussaint completed the deliverance of Haiti fron France. From his palace window he ca look out on the military campus in th midst of which stands the statue o Dessallines—and draw inspiration fron this progenitor, who was one of the great est of his race. He has been highly ed ucated, and has spent much time abroad He has come to power when militarism has ridden his country for many years and crushed out its industries. He is reversing these things. No longer is Por au Prince smothered by an army o 20,000 underfed, unpaid, ragged soldiers. The number has been reduced to 5,000, and these are regularly paid. The new broom is sweeping clean, and an era of hope has come to the Haitien. Our Church can be a great aid at this time if she rises to the opportunity, and I feel sure that the Government will at least sympathize in that work.

(The remainder of Bishop Knight's article, describing the Church's work on the island, will appear in our October issue.)

* Since the above was written, President Le Conte has been blown up in his palace. So rapidly does Haiti make history in the person of its presidents.



BUILDING FOR OFFICES OF CABINET MINISTERS

THE NEW CHINA FUND

PART of April and May was spent by the Rev. S. H. Littell in Detroit. His account of China's progress toward Christian faith, and the part which the Church has taken therein, so greatly impressed the Church people with the necessity for an immediate advance movement to meet the situation that a committee has been organized to help in securing the New China Fund. This committee recently issued a statement in which it said:

"Perhaps it is not generally known that the Board of Missions, with broad vision and in a superb spirit of confidence in the Church at large, unanimously resolved to authorize the raising at once of a special fund of $200,000 for securing ground and erecting buildings worthy of the future of China." The committee has picked out Nanking, one of the ancient capitals of China, as being in some respects the most strategic point. Here the Church has two men at work—the Rev. J. M. B. Gill, formerly of Southern Virginia, and the Rev. John G. Magee, formerly of Pittsburgh. Unfortunately the Church owns neither land nor buildings. This Detroit committee has, therefore, suggested that the Detroit Church people give toward the equipment of Nanking "a sum worthy of the reputation of Detroit's generosity."

¶

A PENNSYLVANIA Churchwoman writes: "I should be glad to give $1,000—if I live until next January—toward the $200,000 needed for the New China Fund." Surely there must be 199 others like-minded in the Church! Fortunately, it is not necessary to have 199 persons who would give $1,000 each in order to complete this fund. About $46,000 has now been given or promised, so that 154 persons giving $1,000 each would complete the sum originally asked for. It goes without saying that a supplementary $200,000 in addition to what has already been given could be effectively used in equipping and extending the Church in China. When the New China Fund was first proposed, $200,000 seemed a large and ample amount. Every month since has indicated that it is only a fraction of what the Church in China ought to have. The situation there is not inaccurately described by a correspondent who says, "Of course, I have been deeply interested in the birth of the Church in China. It seems almost a new Pentecost."

¶

THE rector of St. Paul's parish, Lynchburg, sends $25 for the New China Fund, the gift and "the loving sacrifice of a poor widow."

¶

TWO Richmond laymen, father and son, have joined in a gift of $500 to the New China Fund.

¶

A NEW ENGLAND clergyman and his sister have promised $5,000 for one of the new churches in Wuchang, included in the list of needs to be covered by the New China Fund.

¶

A BROOKLYN layman, after giving largely toward the apportionment of his own parish, sends a gift of $1,000 for the Fund.

RECRUITS NEEDED FOR ALASKA

BISHOP ROWE is hard pressed for re-enforcements at several points in Alaska. It has been necessary to make various transfers in order to meet the varying conditions of so changeable a field as Alaska. A clergyman is needed, and needed at once, for Fairbanks, in central Alaska; a teacher, preferably a layman, for Anvik, and a nurse for Ketchikan.

NEWS AND NOTES

BISHOP ROWE, of Alaska, has definitely declined his election as Coadjutor of Southern Ohio. When on the point of taking the revenue cutter *Bear* from Nome to Point Hope—our farthest northern mission—he was recalled to Seattle by the information that Mrs. Rowe must undergo a serious operation. The latest news is that the operation was successful and her early recovery is expected.

¶

THE Cambridge Conference for Church Work, which met July 6th-22d, maintained the high average of interest and attendance set in former years. Church workers from twenty-two dioceses and six missionary districts were in attendance.

¶

THE Rev. George Biller, Jr., will be consecrated as Bishop of South Dakota in Calvary Cathedral, Sioux Falls, on Wednesday, September 18th.

¶

DURING the trying famine times last winter, members of the American Church Mission staff rendered valuable service in the relief work. The Secretary of the Central China Famine Relief Committee makes this acknowledgment to the Board of Missions:

"The Central China Famine Relief Committee desires to express to you its hearty appreciation of the valuable assistance which has been rendered the Committee in its work of famine relief by members of your China Mission: The Rev. T. R. Ludlow has been assisting Dr. Fearn, who has acted as Superintendent of the Committee's relief in Anhwei; and the Rev. J. M. B. Gill has been a very great help to the Committee in compiling their statistics, and during the time of the auditing of the accounts. Professor M. P. Walker, of St. John's College, and the Rev. J. G. Magee both spent some time in the famine field in the active work of distribution, and you will have heard probably directly from them of the nature of the work that has been done."

ST. JOHN'S UNIVERSITY, Shanghai, on July 6th held its eighteenth anniversary since it reached college dignity. As usual the graduating exercises were preceded by an admirably executed battalion drill upon the campus. The literary exercises were held in the Alumni Hall of the Yen Memorial Building, and were largely attended by Chinese and foreign guests. The opening devotions were said by Bishop Graves. The Rev. F. L. H. Pott, D.D., as president, heartily welcomed the visitors and called attention to the significant opportunities at the present time opening before China's educated young men. Papers in English by two of the Chinese graduates dealt with political parties in China and the responsibility of Chinese students. Mr. Chen, Commissioner of Trade and Foreign Affairs, made a tribute to the successful work of St. John's alumni in political as well as in educational life. Mr. F. E. Hinckley, United States District Attorney in Shanghai, spoke of "Public Service." He defined one of China's urgent present needs as "public service by men of virtue, intelligence, efficiency, fortitude, justice, wisdom and charity." The old school Chinese officials are disappearing. Their places are being taken by young, unknown and untried men. This fact means an unusual opportunity for university graduates to give personal service on behalf of the nation. Following the speeches the degree of Bachelor of Arts was conferred upon ten graduates by President Pott. Seven Chinese scholars also received diplomas, as did a large number of graduates from the preparatory department.

¶

FIVE graduates of St. John's University, Shanghai, are entering the Theological department this autumn.

¶

THE oldest foreign missionary of the Presbyterian Church, the Rev. Dr. Samuel Jessup, died recently at Beirut, Syria, after more than fifty years of service.

THE influence of St. Augustine's School, Raleigh, N. C., is not confined to its students. In the spring of 1912 seventeen of the county teachers spent four weeks at the school taking a shorter course of instruction in the normal department. This course was accepted by the county superintendent in place of the required summer school for county teachers. Thus a group of young women were brought in touch with the ideals and teachings of the Church. In June, 1912, immediately following the school commencement, a conference was held for the benefit of the Negro clergy, the parish and Sunday-school teachers of the diocese of North and South Carolina. Instruction in the Prayer Book was given by Bishop Cheshire, in Bible study by Archdeacon Hughes, in Social Studies by the Rev. S. H. Bishop, General Secretary of the American Church Institute for Negroes, and Dr. J. O. Plummer, the school physician, and in Sunday-school Methods by Professor Frank S. Kennedy, head of the Normal Training School at Winston-Salem, and Miss Kate R. Truman, a graduate of St. Augustine's, who represented the New York Sunday-school Commission. About forty clergy and teachers were present and the opportunity for really profitable instruction and conference was so apparent that the organization was made a permanent one and plans were made to meet each year at St. Augustine's School.

¶

THE Bishop of London, commenting upon his experiences in Egypt and Palestine last winter, says: "The fact which emerges from a visit to the Near East is the wonderful influence of medical missions. How far they result in definite conversions to Christianity it was difficult to discover, but that they stand for a Christianity which every one can understand, and that they undermine prejudice and open people's minds and hearts, no one could deny. As far as I could see, far the most influential people throughout the Near East were the Christian doctors."

OUR own missionary bishops are not the only ones who find difficulty in securing funds for their work. The London *Times* publishes a letter from the Bishop of the Falkland Islands, who is endeavoring to raise $500,000 to equip his vast district, which includes a large part of South America. Bishop Blair has so far obtained only a small part of this amount. He appeals to the generosity of English Churchmen, closing with the statement, "If I fail to raise this sum I shall feel that I must resign my bishopric, bitterly as I should regret to do so." Our own missionary bishops will sympathize with the feeling here expressed, though scarcely with all of it. It is a question whether any failure of response from the Church at home is sufficient justification for the desertion of the scattered sheep abroad.

¶

BISHOP GRAY heartily endorses the plan by which Dr. W. J. Godden, our missionary to the Seminoles in Southern Florida, hopes to meet a crisis in the lives of that people caused by the extensive drainage schemes in the Everglades and "the white man's greed." Some years ago the bishop bought the supply store to keep out the whiskey-sellers, and Dr. Godden added the care of this to his medical and spiritual ministrations. Now he is willing to turn farmer as well. The farm, he thinks, is needed to help in making the store and the mission self-supporting. Above all, it will give employment to many Indians and will furnish them with an object lesson in useful and fruitful labor. The services of a competent Florida farmer and his wife have been secured provisionally, but $500 is "needed to start the farm and $500 more to cover the expenses until the first yield." "At present," writes Dr. Godden, "all I have toward this fund is twenty-five cents. But," he adds cheerfully, "it is a beginning; God grant that the rest may come." Deaconess Parkhill, of Orlando, Fla., has been commissioned by Bishop Gray to aid Dr. Godden in this venture of faith.

BISHOP HUNTINGTON has decided upon Anking as the see city of the new District of Wuhu. Anking is on the Yangtse River about 360 miles from the coast. It is the capital of the province of Anhui and has a population of perhaps 100,000. It is the centre of an important and populous district. Anking has an excellent compound of about fifteen acres, upon which have been erected St. James's Hospital, St. Agnes's School for Girls and St. Paul's School for Boys. A new church costing about $7,000 is almost completed and will replace the original chapel, which cost $250. The hospital, one of the best built and best equipped in China, has about one hundred beds. When working to its capacity it can care for 20,000 patients a year in its wards and dispensary. Unfortunately its work has been seriously hampered of late because Dr. Harry Taylor is without an American associate. The effort to carry on the work single-handed broke him down two years ago. Of late he has been ill again. The Board of Missions has appropriated money for the support of a second doctor, but has been unable to secure one.

¶

THROUGH the kindness of a friend three Filipina nurses, who have been trained at the University Hospital in Manila, were enabled to take a post-graduate course during the past year at the Episcopal Hospital in Philadelphia. They distinguished themselves by securing the highest marks in the class in therapeutics and bacteriology, Miss Goco getting 98 per cent. and 100 per cent. respectively in these subjects, Miss Sulit getting 100 per cent. in each.

¶

THE Living Church of August 17th contains a most unusual and interesting article, telling of a pilgrimage to the Mount of the Holy Cross, undertaken by Bishop Brewster, of Western Colorado and a little party of clergy and lay people. Up on the heights above the clouds, twelve thousand feet in air, against the massive panorama of the mountain, displaying its white cross like a great reredos, the Holy Communion was celebrated as the culmination of this twentieth century pilgrimage. One of the participants remarks: "So far as is known, this is the highest point on which the Holy Communion has ever been celebrated. We were overpowered by the majestic solemnity of the scene. No one of the little party present, however long and amid whatever varied scenes he may live, will ever forget it."

¶

AT least two members of China's new Cabinet are graduates of St. John's University, Shanghai. Dr. Alfred Sze is Minister of Communications and Dr. W. W. Yen is Vice-Minister of Foreign Affairs. Dr. Sze, after completing his course at St. John's, came to this country and studied at Cornell. He revisited the United States in 1906 as secretary of the commission sent to study social and industrial conditions. Dr. Yen also came to this country to complete his education and took his degree at Kenyon College. He is the son of the late Y. K. Yen, and is himself an ardent Churchman. He is the editor of the Standard Chinese-English Dictionary and for about two years was secretary of the Chinese Legation in Washington.

¶

FOR the year ending May 1st, 1912, "The Western New York Diocesan Organization of the G. F. S. in America" contributed to missions in money $89.54, and boxes with a total valuation of $343.06, to which should be added $35.85 special cash gifts. The Diocesan Memorial Fund for 1911 was $100, sent through the Board of Missions, for the work being done among women and girls in Wuchang, China, by Deaconess Ridgely.

¶

DURING its two centuries of life, St. Helena's parish, Beaufort, S. C. has produced thirty-nine candidates for the ministry.

OUR LETTER BOX

Intimate and Informal Messages from the Field

A missionary in a Southern diocese writes of his work among the people of the cotton mills:

MY work is chiefly among the poor whites, the most neglected part of America, and the demand on our charity is so overwhelming that I often nearly despair. Nobody who has not lived among them has any notion of the pitiful conditions of our countrymen whom the Negroes contemptuously call "white trash." For centuries they have been shut out from all privileges and benefits of citizenship, and if you saw them moving in the streets among the Negroes you would be ashamed indeed of our race. Most Negroes can read; many of them are great readers; their women dress with taste, and their conversation is often delightful; our poor whites are nearly all totally illiterate, dress like scarecrows and talk with difficulty. When I try to tell the simplest Old Testament story to Sunday-school pupils, mill hands fifteen to twenty years of age, they stare at me with vacant looks, and seem to comprehend nothing. They have worked in the cotton mills since they were nine years old, and the cotton dust has settled on their lungs, stomachs and brains.

Our Church is the only one to do systematic charity amongst them. The need for it is appalling. In case of sickness—hookworm, pellagra and consumption are common—their abject poverty, ignorance and superstition are awful to encounter; no nurses, no hospital. Some time ago I heard that an old man whom I had known was in jail. I was amazed, because I knew he was too feeble to do any wrong. Then I heard that his case of pellagra had developed into insanity, and he had to spend some weeks in jail before other provision could be made for him. In another pellagra case the woman was found in an indescribable condition, dead in bed, with her son sleeping by her side. He was ten years old and the only support of the two, by his work in the mill.

Our Church was the first one to undertake a hookworm case treatment. The cure is easy, but it took me and a number of our ladies a week before we could persuade the girl to take the pills, because the neighbors had decided that we intended to poison her to get her out of the way. She was a girl of sixteen, since her ninth year supporting her mother and sister by work in the mill, and she was losing her eyesight when we took her in hand, had her treated and then took her in our homes for a month and fed her up. The need is appalling, but help is slow. Most of the help from the North goes to the Negro, and comparatively few realize that there is in the South a class even more destitute and ignorant.

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Bishop Spalding, writing to one of the officers of the Board of Missions, says:

HERE I am in northeastern Utah, and sicker at heart than ever before because I can't find a man for the work. The country is developing fast. New towns are springing up and the Church will lose her chance if we do not act at once. The Presbyterians have put their best man at Myton, the largest town, and they are planning a "gospel tent campaign." Can't you find the right man for the job? Or, if you'll get somebody else to be Bishop of Utah I'll take it myself, joyfully.

Will anyone volunteer?

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One of the staff in Japan, in sending an article for THE SPIRIT OF MISSIONS, which he has carefully copied on an ancient and imperfect typewriter, makes this apology and asks this pertinent question:

MY old typewriter is hopeless, although I just spent money for having it done over. Why doesn't one of your friends send me an old one that is at least able to write the upper half of the letters?

THE Rev. H. E. Studley, who has charge of our Chinese mission in Manila, recently made a visit to Amoy in southern China, where the earlier years of his missionary service were spent as a representative of the Reformed Church in America. "The churches that I saw," he says, "are harmonious and prosperous and I could see that the day is coming when they will be united in a single church of Southern Fukien. A goodly number of the best of their young men are, or have been, students in St. John's University, and its preparatory department; I found that at least seven had gone from a single congregation, and numbers of others, sons and nephews of my Chinese friends in Amoy."

* * *

THE Rev. John E. Shea and Mrs. Shea, for several years connected with missionary work in Sacramento, have gone to serve among the Karok Indians of Northern California. The parish committed to them by Bishop Moreland extends for sixty miles along the canyons of the Klamath River. At the centre of the Indian country a station will be built, consisting of cabin, chapel and schoolhouse. The post-office is Ieece Bar, Siskiyou County, the mail being delivered by mounted messenger three times a week. No religious body has heretofore been at work among these Indians. The Government field matrons report them as fairly intelligent and eager to adapt themselves to Christian civilization. The generous support of the Indian Hope Association of Pennsylvania enables this beneficent work to be initiated. Mr. Shea tells the following interesting incident of his work:

"It is perhaps worthy of note that at my first service in the little mining village of Happy Camp (the first Episcopal service ever held in this section), we had a congregation of eighty-five people, fully one-half of whom were men and boys; the largest number, I am told, ever assembled in this community for any religious service. A Roman Catholic lady came to me a day or two previous to the service with the request that I baptize her three children. She had a bottle of 'holy water' and asked that that be used for the purpose. Another lady who claims the 'Christian' body as her Church, requested a like favor for her four children. The 'holy water' did duty for all seven children. It was somewhat out of the ordinary, that baptism by an Anglican priest of Roman Catholic and Protestant children in water blessed by a Roman priest,—but I am willing to vouch for its validity."

* * *

A TRUE HELPMEET

A friend familiar with the facts sends us this fitting appreciation of a life lived in behalf of the Church's Mission:

ON July 28th, Annie, wife of the Rev. Leland H. Tracy, in charge of the Mexican work in Guadalajara, entered into life eternal. Six of Mrs. Tracy's seven years of married life were spent in Christian work abroad. Mr. Tracy was formerly in the Presbyterian ministry and he and his wife spent four years as missionaries in Porto Rico. This experience gave Mrs. Tracy the material for a book of rare charm, published about two years ago, under the title of "An American Bride in Porto Rico." Any reader of the book will be impressed by the spirit of devotion, of adaptability to difficult conditions, and by the refined sense of humor that runs throughout. Mrs. Tracy gave her aid without reserve to the work for which her husband was responsible. Going to Mexico two years ago Mr. Tracy was first stationed at Chihuahua. For the past year he has had charge of St. Andrew's Seminary for Mexican boys in Guadalajara. This is the old Dean Gray Seminary, formerly located in Mexico City. Mrs. Tracy's suggestions and plans for the development of this school along industrial lines for the purpose of equipping young men for life work, have been most valuable. Her loss to the Mission will be a heavy one.



A GROUP OF OUR CHURCH FOLK AT SILVER BAY

A FOUNT OF INSPIRATION

THE tenth annual conference of the Missionary Education Movement, held at Silver Bay, Lake George, New York, July 12th-22d, was an inspiration to all who attended. It is significant that in this, the tenth year of the Movement, the hopes for the future look brighter than ever. We are glad to notice that our own Church group has increased its membership at these conferences from two in 1902 to 105 this year, when they celebrated their tenth anniversary.

There were 558 from all the Christian bodies registered, and the Episcopal Church had next to the highest registration, our Presbyterian brethren numbering 112. Eighteen states and four foreign countries were represented.

Our church meetings were held in Ingle Hall, the small building named in memory of Bishop Ingle, who gave his life for the Church in China, and there Bishop Lloyd and the Rev. Arthur R. Gray, our Educational Secretary, held the early communion service on Sunday morning. At other times it was used as a class-room for mission study and for social gatherings for our people. Mr. Gray was taken ill on the second day of the conference, to our deep regret, though Miss Sturgis, of Boston, ably carried on his study class on Japan.

Japan is to be the subject for mission study next year and a normal class in that was the first hour study of many educational secretaries, while classes on methods, Sunday-school work and institute work, by men with trained minds for these subjects, were most helpful. Open conferences morning and evening helped further to develop discussion, a profitable interchange of ideas increasing the missionary fervor. There were fourteen dioceses represented by their educational secretaries.

Silver Bay is on beautiful Lake George, about twenty-eight miles from Lake George station. The main hotel and the rustic cottages among the trees on the mountain side accommodate over 600 people, and the auditorium, in which is held the morning service of intercession and the evening meetings, as well as Sunday services, would hold 800 easily. The results of such an association of

delegates, united by prayer and the same desire for service, cannot be estimated. The afternoons are given over to rest and recreation; tennis, boating, bathing and sports of all sorts are enjoyed by the visitors. The expenses of the ten-days stay at Silver Bay are so small that we wish next year every branch of the Auxiliary to the Board of Missions, including the Sunday-school, might send at least one delegate to share the knowledge and inspiration that are to be gained.

At the last meeting of our delegates the following was adopted:

We, the delegates of our Church to the Missionary Education Movement Conference assembled at Silver Bay, New York, July 12th-22d, with deep gratitude to Almighty God for the wonderful inspiration here received, the evidences of real missionary spirit and love of Christ here seen, do herewith unanimously adopt the following resolutions as expressing our views as to our definite policy:

First: We will endeavor to secure delegates to the Conferences and Institutes of the Missionary Education Movement from as many parishes as possible and will endeavor to persuade members of vestries, Sunday-school teachers and scholars, members of the Brotherhood of St. Andrew, the Woman's Auxiliary and the Girls' Friendly Society and other parochial and diocesan organizations, to send delegates.

Second: Education being essential in the Forward Missionary Movement, we will endeavor

(*a*) To promote the formation of district missionary institutes and community missionary exhibits.

(*b*) To encourage the appointment of missionary educational secretaries in every diocese.

(*c*) To urge the appointment of representative missionary committees of men and women in our own parishes and as many others as we can reach; and also the adoption of more efficient methods of missionary finance.

Third: We resolve that we will remember each other, especially at all the five great feasts of the Church year.

CHURCH MISSIONARY CALENDAR

THE Church Missionary Calendar has recently sent $500 through the Pennsylvania Branch of the Woman's Auxiliary to be applied to appropriations of the Board of Missions, as the net proceeds of the 1912 issue. This makes an aggregate profit of $1,700 over and above all expenses for the editions from 1909 to 1912, and this has been handed over to General Missions.

The distribution of this money includes not only domestic missions, but far-off fields, such as China, Japan, the Isles of the Sea and Alaska. The unsold Calendars of 1912, amounting to 400 out of an edition of 10,000, have been scattered broadcast, free of charge, among clerical and lay workers in missionary fields far and near—largely through the Church Periodical Club.

An abundant harvest of letters full of zeal and inspiration is the result of the seed sown by this means. A leading Church publishing house writes: "Your Church Missionary Calendar has come to stay; it has taken a place in the best ranks of missionary literature for Church extension. Its success is remarkable." The Right Rev. C. K. Nelson, of Atlanta, out of his large experience, says: "I am not at all surprised at the sale of your Missionary Calendar, as it is the most informing paper published in the American Church."

There are readers of this Missionary Calendar into whose hearts and understandings for the first time sympathy and love have penetrated and brought them to their knees in prayer for missions.

The 1913 Calendar will be out on October 1st, 1912. Price, 25 cents. Postage, 5 cents. In packages of 100 or over to *Church organizations* a discount of 20 per cent. will be allowed. Address orders to *Mrs. H. A. Pilsbry, The Church House, Twelfth and Walnut Streets, Philadelphia, Pa.*

LITERATURE OF MISSIONS

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

OUR OPPORTUNITY IN CHINA. By J. A. Staunton Batty. Published for the use of Missionary Study Circles by the Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, S. W., London, England.

TWO THOUSAND MILES FOR A BOOK. By Helen L. Willcox. A missionary play founded on the journey of the Oregon Indians to St. Louis in quest of the "White Man's Book"—the Bible. The Missionary Education Movement, 156 Fifth Avenue, New York. Price, 25 cents.

COMMUNITY STUDY FOR COUNTRY DISTRICTS. By Anna B. Taft. A full and suggestive plan for the study of the problems of rural communities. With map and charts. The Missionary Education Movement, 156 Fifth Avenue, New York. Price, 35 cents.

MORMONISM—THE ISLAM OF AMERICA. By Bruce Kinney, D.D., formerly Superintendent of Baptist Missions in Utah. The Home Mission Text-Book for 1912-1913, published under the direction of the Council of Women for Home Missions.

MORMONISM: THE ISLAM OF AMERICA

We are unable to commend this book. We do not think it is calculated to help the Mission Study classes, for whom it is intended, to understand the Mormon problem as it exists to-day.

The advertisement on the cover asserts that "Dr. Kinney treats the subject in a judicious way, avoiding denunciation or undue criticism." In our opinion, this is exactly what the book fails to do. We are all agreed that it would not be fair to refuse to read the *Outlook* because Dr. Abbott's ecclesiastical ancestors hung witches. Distrust of Congregationalists because of the bad reputation of the Pilgrim Fathers lasted a long time, and that distrust was one of the causes which made them trustworthy; but when at last they deserved confidence, that moment it became uncharitable, and therefore un-Christian, to condemn contemporary Congregationalists for the sins of their forefathers. Dr. Kinney is quite sure that the Mormons have not outgrown the sins of their past, and he therefore tells over again the story of Joseph Smith, his Golden Bible and continuous revelations; Parley Pratt and his "Key to Theology" (which most incorrectly he judges "a record of the ancient Phallic religion"); and Brigham Young and his twenty-five wives.

We believe, on the other hand, that the unsparing criticism of the past twenty years has had its effect, and that the time has come when it is unfair and unwise to charge the present Mormons with the superstition and immorality of the past. If the members of the Church of Jesus Christ of Latter-day Saints are to-day trying to be loyal citizens—and we believe the great majority of them are—it is not fair to exploit the treason of their ancestors; if they are making a sincere effort to stop polygamy—and we believe that 999 out of every 1,000 are doing that very thing—it is unfair to taunt them with the sins of their forebears; if the forces of education and enlightenment are to-day at work in Utah—and we have an admirable system of public schools culminating in the State Agricultural College and the State University—it is misleading to write a book in which at best 150 out of 190 pages are filled with a description of Utah and the majority of its citizens as still in the grip of a crude, unmoral superstition.

The Christian Church has adopted the spirit of St. Paul's speech at Athens in dealing with every religion except Mormonism. The Episcopal Church from the first has believed it should be adopted toward the Mormon also; but Dr. Kinney seems to feel in duty bound to point out all the wickedness and ignorance he can discover in the past of the Mormon, and say as little as possible about his progress and reform. Many young Mormons to-day are thinking their way to fuller truth most earnestly, and they welcome the religious teacher who comes to them in a spirit of helpfulness and sympathy; but can they be blamed for indignantly rejecting the counsel of those who deliberately search

out the dark places in their past history and flaunt them before the public?

The complete rejection and eradication of polygamy is a pathetically difficult matter. It must be remembered that the heroes of the Mormon Church—men whom Mormons think of as we Churchmen think of Seabury, White and Kemper—were polygamists. The present generation are, many of them, the children of men and women who practised polygamy—because they believed that the God of the Bible commanded it. To condemn it with the moral indignation we feel toward it would be to degrade their heroes and deny the virtue of their own parents. Even with reference to the 897 men whom Dr. Kinney, quoting the *Salt Lake Telegram* for December 2d, 1902, says are "keeping up their polygamous relations," the situation is exceedingly difficult.

The author quotes President Joseph F. Smith's outspoken insistence that if polygamists "obey the customs of the world respecting their relation to their plural wives they will be eternally damned," with unqualified disapproval; but just what *would* he advise Mr. Smith, and men like him, to do? They are in a terrible dilemma. Here is the statement of an ex-Mormon—a member of the Congregational Church—which we know is strictly accurate: "My father had two wives and nineteen children. When the 'Manifesto' was issued he divorced his plural wife and was legally married to my mother. As a result, the children of the repudiated wife felt that their mother was degraded, and they unjustly treated. Although that was over twenty years ago, I have to-day five half-brothers who will not speak to me on the street." Is it strange that President Smith hesitates about setting aside four wives and thirty-eight children? Is it not inevitable that most religious Mormons still try to make themselves believe in polygamy in theory; and is it not a thing to be grateful for that very few, if any, want to put the theory into practice? We are confident that belief even in the theory is growing weaker every year, and when the living polygamists die, both belief and practice will soon cease.

The publication of books like Dr. Kinney's, and the activity of societies of earnest but misinformed women, have the effect of delaying progress by forcing young Mormons to be loyal to the Church of their fathers, which they feel is being misrepresented and persecuted. If propaganda of this kind could be stopped—if missionaries sent to Utah (and this includes the Bishop of Utah) could stay in Utah and be furnished with adequate support of workers and money, so that the truth could be presented in all parts of Utah with tact and love and earnestness, the forces which are now making for reform would be strengthened, and progress would be more rapid.

There is nothing new in Dr. Kinney's book. He adopts the Spaulding origin of the Book of Mormon, and—beyond printing the title of the book in the bibliography—makes no reference to Dr. Riley's theory that the Book of Mormon is an example of automatic writing; yet this theory is steadily gaining ground. While he refers to the connection of the early Mormon movement with the Millerite and Campbellite movements, there is no careful investigation of that connection, and no recognition of the fact that Mormonism is a blind, unguided groping after truth which Catholic Christianity might have given had our Church, during the early part of the nineteenth century, been something more than a private chaplain to groups of Church people along the Atlantic coast. Indeed, as the climax of his indictment, Dr. Kinney declares that the Mormon Church is "sacerdotal and sacramentarian"! (Page 164.)

We have not commented upon Dr. Kinney's references to the political power of the Mormons. We feel very strongly that the subject is chiefly a religious and theological one, and that Mission Study classes should treat it as such. Mr. Reed Smoot represents the Mormon business interests in the United States Senate in no different way than Senator Penrose represents the Pennsylvania Railroad, and Senator Aldrich the Morgan interests. Still, the inaccuracy of this book is increased by its acceptance of the absurdly exaggerated statistics, given in the *Cosmopolitan Magazine*, of the Mormon Church in other states than Utah and Idaho. To hint that the Mormons control Colorado, Oregon, Nevada and Washington is as absurd as to claim that the Prohibitionists control New York, Massachusetts and Connecticut.

F. S. Spalding.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

THIS lesson is prepared to meet the need of such schools as are depending on THE SPIRIT OF MISSIONS for monthly material. It has no connection with the course completed in the August issue. It will, however, supply material for teaching missions during the month of September. For material for October and hereafter, turn to the Japan lessons, "Behind the Doors of Nippon," which will be found in the Missionary Magazine of *The Young Churchman* (see page 627). There the form of these lessons will be changed and the material will be made readable for scholars. In addition, each lesson will have suggestions for teachers.

A MISSIONARY LESSON

Subject: "Cruising on *The Pelican*"

The material for this lesson is in the article on page 637

Preliminary Steps

Read carefully the article on page 637 of this number. The Alaskan work can never be studied without the realization that it teaches:

"The trivial round, the common task,
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

If every Sunday-school teacher could possess the Alaskan spirit: a glad willingness to do the next thing, though it may take one a long way from the planned path; if this spirit could be passed on to the scholars and made to add to their joy of living, the missionary work in Alaska would serve a double purpose.

Each teacher, before teaching this lesson, should ask God for an increased devotion to the necessary tasks; for the spirit of gladness in trivial service and for wisdom to see "His pathway" before "my pathway."

To this personal preparation add the gathering of as much material as you can find about the land of Alaska and the life of Archdeacon Stuck. Back numbers of THE SPIRIT OF MISSIONS will provide the material for the latter, and an hour at the library with some of the many books on Alaska will supply the former. One of the recent maps of Alaska provided by the Church Missions House is essential to this lesson.

Do not fail to read all of the lesson suggestions under the following three divisions. Many times the hints found in one division will be helpful in teaching another division.

Aim

When you have assembled your material, and have caught the spirit of devotion that is in the article, then formulate a simple *aim* that you can have constantly in mind while you teach. Always test your *aim* by asking, Is it within the range of interest of my class? The aim of this lesson might be: *I hope to show my class that the success of the workers in Alaska is because of their glad willingness to do the next things, be they small or large.*

Point of Contact

If you are teaching these lessons regularly, do not fail to explain that this lesson is to fill the gap between the course, "Twelve Places that Every Young Churchman Should Visit," and a new course on Japan, "Behind the Doors of Nippon." State to the class that the new course will appear in a magazine especially made for the boys and girls of the Church. Show them a prospectus of it. Information can be secured by writing to the editor of THE SPIRIT OF MISSIONS.

Having started the lesson this way,

announce that to-day the lesson will be about a missionary journey in a motor boat.

Find out how many know about Archdeacon Stuck. Ascertain all that the class knows about Alaska. On the basis of this knowledge, make your entrance into this lesson. Archdeacon Stuck may be the best point of contact. A motor boat, the ice in Alaska, its great river, the sled dogs, all may furnish material to attract the attention of the class.

If the lesson is to be brief, start in with the pictures and build up the facts of the journey with a map.

I
A TEN-MINUTE LESSON ONCE A MONTH

This lesson should centre about a map. It is a *cruise* that the class is to hear about. Show the picture of the boat (see cover), tell who was in it and what the trip was for. Make a point of the obstacles, and of the perseverance of the archdeacon.

Perhaps no better ten-minute lesson could be given than to tell only about "Muk," and then say: "You all want to know more about the 'cruise'—let me loan you this copy of THE SPIRIT OF MISSIONS. Pass it along during the week. Next Sunday I will bring a map and we will follow this *cruise*."

II
A TEN-MINUTE LESSON EACH SUNDAY

The following suggestions aim to provide a lesson to occupy the *last* ten minutes of each session. The following outline is in four divisions following the four divisions of the article. One division should be taken each Sunday, and if there are five Sundays in a month a general review can be given on the fifth.

Introduce the lesson each Sunday by some *point of contact* or review questions. At the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson, so that the class will remember that the month's study is on one subject.

THE OUTLINE

1. A Map Lesson

The Yukon River.

The places where the archdeacon stopped marked and numbered.

The condition of various parts of the river. Those that helped and those that hindered.

Show the picture of the *Pelican* (see cover), and then the map, and state that in that little boat Archdeacon Stuck went three thousand miles. Here (on the map) we will follow his cruise.

2. The Captain of the Cruise

From the article, make a list of the qualities of character shown by the archdeacon.

How many times were his plans interrupted?

How many different kinds of things did the archdeacon have to do on this trip?

3. "Muk," the Mascot

Tell the story of the cruise from "Muk's" point of view.

What was his opinion of Archdeacon Stuck?

4. The Cruise and the Message

The preaching and baptizing.

The small-pox epidemic.

The establishment of the hospital.

This whole lesson can be strengthened if the teacher has some of the back numbers of THE SPIRIT OF MISSIONS. From these, pictures and information about the places visited can be secured, and the whole cruise made more real.

III
A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of the above lesson the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

FORWARD MOVEMENT NOTES

THE ATLANTA CATHEDRAL MAKES A SUCCESSFUL CANVASS

THE dean of St. Philip's Cathedral, Atlanta, Ga., writing of the canvass recently made by the men of the congregation, commented upon the change that a few years has made in the attitude of some of the laymen with regard to aggressive work for the Church. Some years ago he urged a group of men to make a personal canvass of the congregation for the purpose of securing a regular income for current expenses, but could get no volunteers. This year he had practically no difficulty in securing men to make the canvass for missions.

The effect of the canvass on the men making it has been very remarkable and encouraging. Those who thought they were going into a disagreeable task have been pleasantly disappointed, and some are actually enthusiastic in describing the way they had been received. Some of the men visited were pleased that any other men in the congregation cared enough to call upon them for the purpose of enlisting their co-operation and endeavoring to secure their regular presence at church. Out of the canvass has come a proposal for a special effort to secure more regular church attendance. In this, as well as in an effort to help the rector in securing a confirmation class for the men, the Brotherhood of St. Andrew will share.

Some of the results are due to the influence of the Men and Religion Movement, but the immediate stimulus, the dean says, came from the Every-Member Canvass.

Some of the lessons learned from the canvass were the importance of two men going together, the mistake of taking too long to complete the work, the importance of taking time before the canvass to prepare the congregation and to educate the canvassers. The men who did the best work on the canvassing committee were those who had most thoroughly studied the Forward Movement pamphlets prepared by the Board of Missions.

¶

THE rector of the Church of the Advent, Chicago, as a result of his experience with the every-member canvass, advises that "it be made by two or more men going together—one who is somewhat conservative, the other optimistic. If a third man is added, let him be one who does not believe in parochialism, but in a world-wide religion. Always send a 'mixer' who knows how to deal with human nature. Never send a pessimist about the parish." Among the things to be avoided are "parochial and diocesan gossip." The result of the canvass in the Church of the Advent is a 35 per cent. increase for missions and parish support.

¶

HOW TO ENLIST LAYMEN

A Western layman makes these suggestions as to methods of enlisting laymen:

LET emphasis be laid upon The Mission of the Church to "Tell it out among the heathen that the Lord is King," as taking the place of, and entirely overshadowing, city, diocesan, domestic and foreign missions. Deal with the topic *as a whole.* Deal with it as a man's task and challenge the men to grapple with it as a whole. Invite the men to consider how much they spend upon themselves individually and in their families, and how much they spend upon themselves as members of congregations which are little short of clubs, *unless* they do something for the outside world. Challenge the men to compare their comforts and luxuries—automobiles, clubs, etc., with the condition of the clergy and of the heathen to whom they owe so great a duty. Challenge them to consider whether the Church is an army of conquest or is merely to hold a fort. Ask them to answer to themselves what they mean when they say, "Thy Kingdom come." Is it a sham or a humbug when they say that, or what are they individually doing to hasten the coming of the Kingdom?

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Alaska

The Rev. Louis L. Buisch has been transferred from Fairbanks to Tanana, Miss Adda Knox and Miss Effie L. Jackson are now stationed at St. John's Mission, Allakaket, and Paul Williams is at Tanana.

Mrs. M. S. Love has been appointed as head nurse of St. Matthew's Hospital, Fairbanks, in place of Miss Clara C. Johnston, who retired in July.

Miss Norah B. Harnett left her home at Burnett, Cal., on August 14th, and sailed from Seattle by the steamer "City of Seattle" on August 21st for Ketchikan.

Cuba

The resignation of the Rev. Charles B. Ackley was accepted by Bishop Knight and the Council of Advice, to date from August 15th. Mr. Ackley sailed from Santiago on July 19th by the steamer "Prince Joachim" and arrived at New York on the 24th.

Miss Anna M. Reed and Miss Sarah W. Ashhurst, on summer vacation, left Santiago on May 31st and, by the steamer "Thames," arrived at New York on June 5th.

Hankow

The following missionaries sailed from San Francisco by the "Chiyo Maru" on August 31st:

The Rev. S. H. Littell and family; Mr. Everard P. Miller, Jr., and wife, who left Jamestown, N. Y., on August 22d; Miss Evelyn A. Taber, who left Reisterstown, Md., on the 25th, and Miss Ada Whitehouse, who left Crafton, Pa., on August 25th.

The Rev. Dudley Tyng, returning after special leave of absence granted by Bishop Roots and the Board of Missions, sailed from Boston by the steamer "Laconia" on July 23d for England. He expects to arrive at Hankow *via* the Siberian Railway early in September.

The Rev. G. L. Pennock, who has retired from the Hankow Mission, left China *via* Peking and Siberia on June 28th.

Honolulu

Miss Roberta S. Caldwell, who was appointed on June 11th, left her home at San José, Cal., on August 16th and sailed from San Francisco by the steamer "China" on the 17th.

Kyoto

The Rev. Kishiro Hayakawa, returning after special leave of absence, sailed from Seattle by the "Inaba Maru" on July 16th, which steamer was due to arrive at Kobe on August 6th.

Mexico

At the request of Bishop Aves, the Council of Advice on July 23d granted leave of absence to the Rev. Henry M. Green, because of impaired health.

The Philippines

Mrs. Anne Hargreaves, returning after regular furlough, left New York on August 14th and sailed from San Francisco by the steamer "Manchuria" on August 23d, for Manila.

Shanghai

The Rev. and Mrs. B. L. Ancell, who sailed from Shanghai on June 8th, reached Virginia on July 13th.

Mr. R. A. Sawyer, Jr., whose resignation has been accepted, sailed from Shanghai by the steamer "Empress of India" on June 25th, arrived at Vancouver on July 14th and reached his home at Harrisburg, Pa., on the 24th.

Mr. and Mrs. Joseph F. Putnam left Rochester, N. Y., on August 3d and sailed from San Francisco by the steamer "Siberia" on the 10th.

Wuhu

The Rev. F. E. Lund, returning after regular furlough, with his family left Hamilton, Ontario, on August 24th and sailed from San Francisco by the "Chiyo Maru" on the 31st.

The Rev. E. K. Thurlow and Miss Ruth L. Howe were married on July 17th at Cambridge, Mass. They left Boston on August 20th and sailed from San Francisco by the "Chiyo Maru" on the 31st.

The Rev. C. F. Lindstrom left Tofthamn, Sweden, the middle of August and *via* Siberia, expects to reach China early in September.

THE WOMAN'S AUXILIARY

To the Board of Missions

OUR WOMEN IN ALASKA

WHAT MISS GRIDER FOUND AT NENANA AND WHAT SHE AND HER CO-WORKERS ARE MAKING OF IT

[It was on the last day of November, 1910, that God took from her earthly work at Nenana Miss Farthing, who it seemed to us could ill be spared. In the summer of 1911, Miss Grider, who had been parish visitor in Christ Church, Cincinnati, and Miss Parmelee, a teacher in the diocese of Newark, went out to Alaska, and we are sure that those who loved Miss Farthing will rejoice in what they have to tell.]

TORTELLA HALL, standing in a grove of cottonwood trees, is beautifully situated about fifty feet from the Tanana. It is most substantially built, for Alaska, where houses go up like mushrooms in the night. It is made of logs and timber, and chinked with moss and plaster. The main living-room has a hard-wood floor, the walls are covered with green burlap, the rough rafters uncovered. Every part of the building shows signs of the hardest kind of wear and usage. Indeed, it would have gone to pieces long ago had it not been well put together.

Should you drop down the river in one of the boats that pass our door, you would be met at the landing by thirty-two Indian boys and girls, bright, excited and anxious to welcome their guest. You would be escorted into the living-room of our main dormitory, out of which are the kitchen and cosy sitting-room and bed-chamber. The walls of the first are hung with red burlap; the rugs are made of rags in Roman colors, and the books and bits of pottery and brass, which adorn the shelves, give it a merry, homey appearance. To be sure the dressing-table and washstand are made of rough timber, but in this country, where timber is worth its weight in gold, boxes of all kinds are very valuable. In fact, with every load of freight that comes to the mission, one of the workers may be heard calling to another, "I see my writing-table or my book-shelves!" meaning, the incoming timber in the boxes. With the aid of one of the boys, Miss Parmelee designed and made all her own furniture, except the bed, and it is most attractive and practical.

To the left of Tortella Hall is the hospital. Miss Bolster, the nurse and devoted friend of the children, has her room there, and so has Miss Parmelee. Tortella Hall being uncomfortably overcrowded, and the children and natives being in a good state of health, we have converted the upper floor of the hospital into a dormitory for the girls. The other buildings are the big *cache,* or storehouse, the stable, the schoolhouse, two good blocks away, with the bell on the outside, which calls us to service Wednesday and Friday evenings as well as three times on Sunday. On the way to the school we pass the pretty little log-cabins occupied by the former superintendent, Mr. Chrysler, and Paul Williams, our native helper, with their families. The house near the river, with a thin stream of blue smoke pouring continually from its apertures, is the smoke-house for the fish, as you will soon guess from the fish that are hanging in the arbor close by. The fish camp is practically the workshop for Indian boy and man several months in the year. He must put aside and prepare sufficient food for the family as well as the dogs, for the long winter and spring.

The native village lies to the left of the fish camp. The Indians live in tents in the warm weather and in log houses during the winter. Their condition is very much better than before the days of the mission, but they need constant instruction. Could you walk through the village to-day and see some of the people, especially the children, thinly-clad and filthy, surrounded by all that is unsanitary and immoral, you would appreciate fully what is being done by the missionaries for the boys and girls who only a short time ago were as badly off as their brothers and sisters in the village. One longs to enlarge one's borders without delay. The work, though admirable and unique of its kind, is small in comparison with what it should be. In fact, journeying through this great country on our way in, I was very much impressed by the lack of just such industrial schools as we have here at St. Mark's. They are needed woefully.

The mission children respond quickly to teaching. They are bright and happy and many of them have a keen sense of humor; on the whole they are just like any other children—in comparison no worse, considering their lack of advantages. As they have had only the mission training, they naturally lack application and have no appreciation of the value of things, which is one reason why we missionaries are kept bewilderingly busy. For instance, the children are doing the work of the house and place in general, but because of their inexperience can never be left alone a moment, else the food will be burned and the thread wasted. I can quite understand why, on my arrival, one of the boys wrote to his mother, "Our new cook has come!" We all have our limitations, and it is a physical impossibility for three women in a family of thirty-two to be everywhere at once, hence there must be a certain amount of waste and extravagance —a serious matter in a country where everything costs five times more than it does in the States, and to me it is a source of constant anxiety. I have always heard that it was necessary for mi sionaries to have a knowledge of man things. I did not realize that versatilit was an absolute necessity.

I wish you could look in upon one o our free evenings. You would thin yourselves in a downtown settlemen On such an evening you would find group of children around Miss Parmele who practically teaches wood-carvin with one hand and advanced (?) aritl metic with the other. Some of the chi dren are writing letters, some are work ing at picture puzzles; the boys aroun Miss Bolster at the piano are learnin the bass of hymns. The centre of attrac tion is the boxing match, which i monopolizing most of the floor space an for which I happen to be timekeeper an umpire. All goes calmly on in spite o the noise and confusion, until the praye bell rings at 8:15. This living-room i used for prayers; also for our meals. I is used for sewing, ironing, singing, an until just recently three boys have slep on the floor in a corner, owing to th lack of room and beds in the dormitorie Life would be more worth living if w could have another hall, for there i never a quiet moment for the workers one feels this particularly after four day of rain, and you can imagine just hov shut in we are in the long winte Neither is Alaska clean five months i the year, and the dirt accumulates, a one must expect, with so large a famil in congested quarters. I have spoken o the expense and scarcity of timber. On of our greatest trials is the lack of cup boards. You have no idea of the discom fort and ingenuity that must find a plac for the contents of the many boxes tha come to us. There is no room for th boxes themselves, we are too crowded fo that, and we must content ourselves wit a few shelves altogether insufficient.

The children have been beautifull taught, and although I did not kno Miss Farthing in the least, I think o her constantly and her influence amon them, and of how much more difficult i was for her in the pioneer days. At fam

ily prayers we have a shortened form of Morning and Evening Prayer. They know most of the collects by heart, and many hymns, and they sing them splendidly, with the greatest amount of spirit. The services Wednesday evening and twice on Sunday are in the Indian language, while Sunday-school and the Friday evening service are in English. Paul Williams has charge of the Indian services, and Mr. Madara of the others.

Miss Parmelee Describes the Bishop's Visitation

SUCH a glorious country as Alaska is! In the winter it is magnificent with ice and snow and mountains and stars, but now it is lovely with sunshine and flowers and birds. Few people "outside" realize the wondrous beauty of Alaskan wild flowers.

Two weeks ago, the latter part of June, the bishop was here, with Archdeacon Stuck and the Rev. Mr. Betticher, and we had a beautiful service. The schoolhouse was scrubbed and cleaned from corner to corner, and a new table made a more fitting altar than we have had for many months. With white hangings and white flowers, it looked quite like a chapel. There the whole village assembled, about one hundred and twenty in all, filling the room quite full. First came the confirmation of six girls, a very reverent, earnest set of maidens, all in white kerchiefs (we had white dresses for only two). Then followed the Holy Communion, and surely God's blessing came then in a special way, for all the village people and our own children have been especially good since. As we knelt together before the altar, praying for those who had just been received to the Lord's Table, a great stillness fell on the congregation, and in silence we waited for the bishop's benediction, given, as always, so fervently. Not even a baby cried.

Then came a wedding; one of our best girls married one of the finest village boys, and very shy but happy they were. All the other confirmation girls stood by the bride, and her father gave her away. It was all as lovely as any wedding could be. The Indian custom is to shake hands with bride and bridegroom while still in church. The groom stood willingly enough in his place, but the poor bride was seized with bashfulness and buried her head in my dress when I stepped up. Then nothing would do but I must stay by her, and tightly she clung, ignoring her husband. And I did not see the two together again until they sat down to the "potlatch" given in their honor at the mission several hours later, when the *Pelican* had carried the clergymen down stream. It was all so pretty! I wish those who are interested in Alaskan missions and long to see some *results* could have shared that one day here and seen the faces of those for whom the holiday was kept.

That night, in the dormitory of the older girls, the hour for retiring was marked by a little talk on thanksgiving, and then in absolute silence the girls read from the copies of the New Testaments and the Gospel of St. John given them that day, and, after praying very earnestly, went to bed. It was not so much the silence but the way they so quietly acted, that impressed me most. And they have tried so hard since then to control their tongues and curb their wild natures. Surely God sees and understands.

When is there Leisure at Tanana? How Miss Langdon Answers This

THE few days on the boat, returning from Mr. Chapman's twenty-fifth anniversary and our conference at Anvik, give me an opportunity to write. Such a helpful, inspiring and happy gathering as it was! The bishop suggested and urged my going and I am grateful indeed to have had the privilege of being there. We were all so happy when he gave us his final decision, and I hope now the Church at

large and in particular will leave us in peaceful possession of our bishop!

You ask me to tell you something of the days at Tanana—the Church services, etc. If I were to tell you frankly you would think I was exaggerating, overestimating the situation. We all of us shrink from that charge. When some of us Alaskan workers get together, as we have in the past fortnight, we are apt to give expression to the thought which is in all our minds, that until some one of the officers of the Church Missions House comes to Alaska and leisurely visits every mission, seeing the truth and conditions at firsthand, there will never be any *real* understanding of work in this northern land and the avoidable difficulties and hardships amid which the work is being done at nearly every place.

The Mission of Our Saviour cares for over three hundred natives, for while there are only about one hundred and seventy-five in actual residence at Tanana, nearly as many turn to us from the neighboring camps, and we have to be prepared to meet their needs and wants.

I have been alone this past year. My duties have included the conducting of the services in church, Sunday-school (when it was possible), funerals, prayers with the sick, a baptism; the caring and prescribing for the sick in the hospital room, in the dispensary and in the cabins—Dr. Harris, from Fort Gibbons, four miles away, has come when necessary or advised me over the telephone; the giving out of clothing from our clothes room and seeing to it that these things are justly paid for; the care of two little girls of seven years who live with me in the mission cabin; my own housekeeping, cooking, ironing, sometimes washing; the general oversight of the mission property (one mile square); the hauling and cutting of wood, the hauling of water, the care of the garden. In addition to this is the constant writing of letters which will express thanks for a scrapbook or a lesser or greater gift; or possibly one from some more practical giver, the checks for $5 or $10; each of which is so gratefully received because it helps to eke out the appropriation from the Board and in its lesser or greater degree makes possible the continuation of the work.

This coming winter, however, will see the placing of a clergyman at Tanana who will help me out at the mission and I hope a nurse at the mission.

We had a long and most helpful, happy visit from Bishop Rowe at the time of the "break-up." He was with us about five weeks and was able to see and know the work in all its details.

Alone at Salchaket

[Miss Wightman was to leave on furlough about August 1st, hoping to join Miss Bolster from Nenana and go out with her, "if she could get away in time." Miss Wightman has been three years in Salchaket, and she writes: "I cannot decide on the date, as no one is filling my place while I am away, so I may find many things to do before I can leave." Are more women offering for Alaska this fall, so that Salchaket may never again be left without a worker? Would not some gardener or woodcarver enjoy the work!]

ST. LUKE'S MISSION has improved wonderfully. The natives are so different that it is noticeable to the travellers, who all remark what a difference they observe from a few years ago.

We have the logs on the ground to build a new chapel, and we are in hopes of getting it up before the bishop comes in July, on his way to Tanana Crossing. We may have the chapel built, but no furnishings for it except the poor little altar I carved.

On nice warm days we are all working in our garden. There was a very nice garden last year and I hope we shall do as well this.

During my furlough I want to study up the new treatment of tuberculosis which prevails greatly among the natives. I have two cases just now, and it seems sad to see bright children taken away from us, if there is any way by

which we can prevent the disease from spreading among them.

I am willing to devote all my leisure time while I am out studying to improve conditions here. I know some physicians at home who give a great deal of study and time to this subject, and I will see them in regard to the treatment. Mr. Betticher will visit Salchaket quite often while I am away, as he and the bishop both think it the best thing to do. For it will be hard for anyone to come here and live by one's self, not understanding the people and conditions.

COURAGE UNDER DIFFICULTIES

Letters received from the South last spring take from more favored branches of the Auxiliary any ground for excuse from diligence and faithfulness.

WE hear from Arkansas: "I am not discouraged about either our local or diocesan work. We are in quite a distressed condition down here, especially in this vicinity. The whole country, almost, is under water. People have been driven from their homes by the daily increasing waters, and with their household goods and stock are flying to the highlands. But for the government taking in charge the refugee work there would be great suffering. Many have been drowned. Patrols are kept on duty day and night to warn the people of the approaching danger. There is not a family in the town that is not called upon to furnish men for this purpose, without regard to position or condition. Mails and traffic are delayed. Our town has been quite a gateway, as we have high ground back of us and up to date our local levees have not given way, but every day rumors are afloat that they cannot stand longer. I did not intend to take up so much space with our troubles. In two weeks we shall have our annual meeting, which I believe will be a good one if the water does not prevent the people from getting to Little Rock. We are planning a helpful meeting for both Seniors and Juniors. We have been doing some good work among our isolated women in the way of finding them and holding them to mother Church.

"The educational work appeals strongly to some of us. During Lent we have done some studying with good results, but have had no trained leaders. We have done it in our crude way, and have been so interested and helped by the 'Conquest of the Continent,' along with THE SPIRIT OF MISSIONS, to which we have added many new subscribers."

The president of the Mississippi branch writes:

THE letter to our branch came just as I was leaving. The few of us who could attend went through miles and acres of water. The officers, several of them in the Delta, could not possibly come on account of the flooded condition of that entire section. One only, our United Offering treasurer, was with me, and representation sufficient to attend to business. The bishop and several of the clergy were in attendance, so in spite of the difficulties we had a good meeting, and I feel sure the little handful at the Church of the Incarnation, one of Dr. Sykes's missions at West Point, was strengthened because of our visit. I left as a result a branch of the Junior Auxiliary and the Babies' Branch. Both started off under good leaders, so I hope for success. One earnest country member drove in a wagon through a pouring rain and with the roads in such a condition that mud came almost to the top of the wheels in order to attend the council. She took the train at Jackson, and stopped over night to make her connections at Meridian. She had her little granddaughter with her for the sole purpose of having her know her bishop, learn of the Junior Auxiliary and be taught something of the Church. You can well imagine the inspiration given our meeting by this example of devotion to the work.

NO EXCUSE FROM HANKOW

NO word comes to us from Hankow that because of the revolution and its disturbances the Auxiliary could do nothing there. Instead "The annual meeting of the Woman's Auxiliary, District of Hankow, was held in Wuchang, May 15th, 1912.

"At 11 A.M., the Holy Communion was celebrated by Bishop Roots in the Church of the Holy Nativity, the bishop also preaching the sermon. The church was well filled, probably about two hundred and fifty women present, ninety-eight women from the different branches making their Communions. The offering amounted to $329.05.

"Immediately after the service the Boone band played several selections, much to the enjoyment of the women and children, and the feast followed in the dining-room of Ingle Hall. Of this 184 women partook.

"The business meeting was held at 3 P.M., in Stokes Hall of the Library building. The meeting was opened with prayer by the president. The secretary's report was read and accepted. Twenty-nine delegates from eighteen branches responded to the roll-call. One delegate from each branch reported the work done during the year. Mrs. Allan Chu reported for the work committee, and said that although there was little work sent in, it was all sold, which was what the committee wanted. The sale of work amounted to $29.95. Miss Stewart reported for the Junior Auxiliary, and spoke particularly of the sale of paper dolls in America, which had been a success. The Junior offering amounted to $51.44. Mrs. Sherman, who was unable to be present, sent the Babies' Branch report, with their offering of $19.88, by Miss Stewart. The treasurer's report showed a balance in bank of $124.91.

"Mrs. W. K. Lowe spoke of the objects for the offering this year—the Manchus at Kingchow, and the Industrial School at Ichang. The women voted one-quarter of the total, $120.97, to the Kingchow Manchus, one-quarter to the United Offering, and one-quarter to the apportionment."

A UNITED OFFERING MISSIONARY FROM EVERY DIOCESE

IS this what we may hope for in 1913? We ask that every branch of the Auxiliary make special prayer this year, that some woman in the diocese may offer herself for testing, training and sending into the mission field.

The Woman's Auxiliary a Seeker for Missionaries

BUT the members of the Auxiliary must not expect that only among its younger women and its Junior leaders are these future missionaries to be found. One of the offices of the Woman's Auxiliary surely is that it shall prove a leaven throughout the parishes, its members carrying their missionary zeal amongst the women of the different parochial and general societies. Thus the women most ardent in Auxiliary effort may be the first to see in the expert Sunday-school teacher, the magnetic G. F. S. associate, the faithful Daughter of the King, the skilled nurse in St. Barnabas's Guild, the very woman for whom the mission field is waiting, for whom the missionary bishop calls, whom the Board will send and the Auxiliary United Offering sustain.

Women Needed

FOR women are sorely needed. Calls for them come to us to-day from Utah and South Dakota, from Honolulu and the Philippines, from Shanghai and Wuhu. One bishop writes of the worker wanted: "She must have excellent ability, a willingness to endure loneliness and hardship, and patience"; another, "There are needed workers among the women, especially among the girls. We can use any kind of workers, but at present seem fairly supplied with trained nurses." Again, "A woman is needed in the worst way, who can take charge of a

woman's exchange. She needs to be expert in dressmaking, and to know something of embroidery."

Who will ask us more of these and other opportunities?

AN IMPORTANT YEAR

THE third year of each *triennium* always seems a year of special importance. In it we are looking forward to our United Offering, which stands for the spirit of loving thankfulness. Also, as each General Convention assembles, we would show some sign that the Woman's Auxiliary realizes more truly than ever before what the women of the Church should be and do in the advancing of Christ's Kingdom throughout the world. So we would enter on this new year of ours, resolved to share with the Board in its every hope and plan for spiritual advance, for educational development, for the giving of life and means.

EDUCATIONAL SECRETARIES

IN more than fifty branches of the Woman's Auxiliary, diocesan educational secretaries have been appointed to carry on the work of missionary education as conducted by the Educational Department of the Board of Missions. We hope that every other branch will appoint such an officer this fall, and send in her name and address to the secretary of the Auxiliary.

AN INSTITUTE AGAIN

IN October, 1911, an Auxiliary Institute was held at the Church Missions House. This Institute lasted for four days and brought together 119 women from twenty-seven dioceses, every one of the eight missionary departments being represented. This October it is proposed to hold another such Institute, beginning on Monday, October 14th, and closing by noon of Saturday, the 19th.

Enrolments, assignments to classes and a preliminary session for assignments of lessons will be made in the Board Room on Monday, October 14th, from 2 to 4. On the following days the Holy Communion will be celebrated; normal classes on "Japan Advancing," and the Japan Junior Book will follow. It is hoped that a Bible-class may precede noonday prayers, and that conferences on the Woman's Auxiliary and its Junior Department will be held at an early hour in the afternoon.

The Institute is meant primarily for diocesan leaders, with a view to their working out a similar scheme in their respective dioceses. From dioceses which can be represented by no diocesan officers, parish leaders will be welcomed. For obvious reasons a general invitation cannot be extended. It is especially hoped that advantage of the opportunity may be taken by diocesan educational secretaries, and by officers from distant branches, and from those where the life of the Auxiliary is not strong and where little has yet been done along educational lines. It may be necessary to curtail the number from the nearest dioceses, who are able to obtain missionary helps from headquarters with less difficulty, in which case notice to that effect will be sent individually.

Those who hope to attend will please notify the secretaries at the earliest possible opportunity.

THE SEPTEMBER CONFERENCE

THE diocesan officers will meet in the Board Room of the Church Missions House for their first monthly conference in the new missionary year, on Thursday, September 19th, at 10:30 A.M.

The conference will be preceded, at 9:45, by the Service of the Holy Communion, in the Missions House Chapel.

Officers who cannot attend are asked to send to the secretaries, in advance, suggestions for making the conferences of 1912-13 more helpful than in the past. Will a series of discussions at these meetings be acceptable? If so, please suggest such subjects in the form of questions that would open helpful debate.

THE JUNIOR PAGE

THE JUNIORS AT NENANA AS MISS GRIDER DESCRIBES THEM

ON the feast of St. Philip and St. James we organized a branch of the Junior Auxiliary among our girls. We have begun in a very small way, but I hope our efforts will flourish and bear fruit. I wish you could have looked in upon us, when we talked it over in our little sitting-room, most of the twelve on the floor, their bright colored handkerchiefs on their heads. Each word had to be explained, and they cannot yet pronounce Auxiliary, but they know it means to pray and work, and being devoted to missions, they have gone at it with a will. They know the prayer almost better than any other, and they are perfectly devoted to THE SPIRIT OF MISSIONS. I have asked Lucy Henry to write you a little note, which I am enclosing. We are going to meet once a week. While the girls work and sew, Miss Bolster or I will read to them about children in other lands. The boys became so interested in our meeting that they forgot to chop wood and do their other chores. I want to have a class for them in the autumn, when their evenings are spent indoors.

The Juniors According to Lucy Henry

Yesterday the girls start branch of the Junior Auxiliary. There are twelve girls, and Daisy is the wife of Paul Williams. And Bessie is the village girl, Daisy Paul came up to help us, and Bessie she is blind, so she came up to visit us.

So the girl are going to do bead work on moose skin, and they are going to sell it. And we are going to make basket of the birch, and Miss Grider and Miss Bolster tell us why we are going to make these things.

Susie Jacob is president, elected at the meeting, and I was made secretary, and I have to do write, and write about all that they do.

Every two weeks we have to change president and secretary. For this is the first time, and we to learn how run meeting.

I came up from Fort Yukon. I stay here at Nenana mission about two years now. And I was at Fort Yukon I stay with Miss Woods. And Miss Woods was going outside, and she sent me here to Nenana mission.

Miss Grider is very kind to us and she is very fond of the children. And the children is fond of her. And I love her so much and she is very fond of me. Now I close my letter.

A JUNIOR officer in Los Angeles tells us of Miss Nora Harnett, who has gone this summer from that diocese to Ketchikan: "She has had eight years of experience as a teacher and guides the children so easily and lovingly, even in their play, as I find when she helps me with the Juniors. She has had it in mind to give her help to some field, and Mr. Hoare, in talking to our Junior Brotherhood and Junior Auxiliary on Alaska, decided her to offer her services there."

Is not this a reason why we should encourage our missionaries as much as possible to visit our Juniors, and tell them of their work?

Beside helping with the Juniors Miss Harnett belongs to the Order of the Daughters of the King, who have their representative in China also, in Miss Richmond, of Shanghai.

A REQUEST

FOR the last two years the Juniors have had a separate report. Each spring a set of questions has been sent to the Junior diocesan leaders and from the answers to these questions a report has been compiled. Such a letter was sent last April, and answers from all have not yet come in. It seems a great pity that any branch should have no place in this report. If you belong to those who have sent no reply, will you not send it at once?

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to August 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Aug. 1st, 1912
Department I		
Connecticut	$ 56,390	$ 44,294.76
Maine	5,280	2,722.79
Massachusetts	73,000	59,862.32
New Hampshire	5,440	4,092.60
Rhode Island	18,230	17,479.71
Vermont	4,650	3,525.74
W. Massachusetts	13,000	11,946.20
	175,990	143,924.12
Department II		
Albany	28,080	14,115.33
Central New York	21,650	14,647.78
Long Island	65,720	23,768.88
Newark	39,230	27,683.25
New Jersey	25,670	15,906.85
New York	266,650	179,971.14
W. New York	26,160	14,859.76
Porto Rico	250	144.13
	473,410	291,097.12
Department III		
Bethlehem	16,280	13,022.91
Delaware	4,890	3,578.35
Easton	3,070	1,754.39
Erie	5,340	2,874.21
Harrisburg	9,590	4,909.81
Maryland	29,320	20,242.15
Pennsylvania	157,970	127,799.01
Pittsburgh	29,090	12,245.66
Southern Virginia	14,660	9,768.10
Virginia	15,140	17,376.44
Washington	21,810	15,372.65
West Virginia	6,390	5,402.53
	313,550	234,346.21
Department IV		
Alabama	$ 7,340	$ 4,039.62
Atlanta	5,970	3,417.07
East Carolina	3,600	4,574.26
Florida	4,190	3,410.78
Georgia	3,750	2,627.53
Kentucky	7,580	5,584.23
Lexington	2,160	1,841.01
Louisiana	7,800	4,157.55
Mississippi	4,590	2,461.50
North Carolina	4,820	4,813.43
South Carolina	7,170	6,904.85
Tennessee	6,330	4,553.60
Asheville	2,310	2,149.43
Southern Florida	1,910	1,676.30
	69,520	52,211.16
Department V		
Chicago	45,730	20,857.35
Fond du Lac	3,910	1,128.78
Indianapolis	4,220	2,410.75
Marquette	1,820	488.40
Michigan	16,210	10,996.56
Michigan City	2,550	1,290.10
Milwaukee	16,150	5,066.90
Ohio	28,550	12,332.37
Quincy	2,440	1,553.52
Southern Ohio	14,800	9,247.17
Springfield	3,160	648.32
W. Michigan	5,310	2,780.06
	144,850	68,800.28

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Aug. 1st, 1912
Department VI		
Colorado	$ 9,750	$ 2,476.10
Duluth	2,470	1,917.13
Iowa	9,270	2,466.77
Minnesota	12,360	7,416.35
Montana	4,350	4,147.83
Nebraska	4,940	1,893.99
Kearney	1,450	1,385.86
North Dakota	1,730	2,130.02
South Dakota	2,260	3,212.90
Western Colorado	660	536.16
Wyoming	1,530	1,461.20
	50,770	29,044.31
Department VII		
Arkansas	3,400	1,878.90
Dallas	2,390	2,181.01
Kansas	3,820	2,603.00
Kansas City	6,760	2,391.96
Missouri	12,330	9,104.73
Texas	4,490	3,785.75
West Texas	1,890	3,157.32
Eastern Oklahoma	930	953.12
New Mexico	920	327.71
North Texas	200	1,000.69
Oklahoma	970	598.25
Salina	960	783.26
	39,060	28,765.70

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Aug. 1st, 1912
Department VIII		
California	$ 10,460	$ 4,844.96
Los Angeles	10,980	6,800.25
Olympia	4,350	2,538.43
Oregon	3,460	1,672.09
Sacramento	2,640	1,758.51
Alaska	1,000	1,410.00
Arizona	840	719.38
Eastern Oregon	630	775.18
Honolulu	1,170	1,198.78
Idaho	1,270	1,053.47
Nevada	1,820	891.88
San Joaquin	1,030	605.46
Spokane	1,740	1,222.11
The Philippines	500	680.47
Utah	910	584.60
	42,800	26,755.57
Africa	420	649.04
Brazil	250	188.17
Canal Zone	.....	126.50
Cuba	840	1,110.53
Greece	.....	25.72
Haiti	.....	.....
Hankow	250	301.02
Kyoto	160	.....
Mexico	420	274.14
Shanghai	250	250.73
Tokyo	330	200.00
Wuhu	.....	3.43
European Churches	1,680	702.15
Foreign Miscell	.....	44.87
	4,600	3,876.30
Total	$1,314,550	$878,820.77

OFFERINGS TO PAY APPROPRIATIONS

Source	To Aug. 1, 1912	To Aug. 1, 1911	Increase	Decrease
1. From congregations	$ 554,568 18	$486,738 27	$67,825 91	.....
2. From individuals	49,950 58	64,279 42	.....	$14,338 84
3. From Sunday-schools	163,981 75	148,517 67	15,464 08	.....
4. From Woman's Auxiliary	110,376 60	90,682 17	19,694 43	.....
5. From Forward Movement	.....	26,853 57	.....	26,853 57
6. From interest	71,250 17	80,751 66	.....	9,501 49
7. Miscellaneous items	3,793 08	2,988 66	804 42	.....
Total	$ 954,016 36	$900,811 42	$53,104 94	.....
8. Woman's Auxiliary United Offering	66,000 00	66,000 00	.....	.....
Total	$1,019,916 36	$966,811 42	$53,104 94	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,350,682 22
2. To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,522,686 21
Total receipts to date applicable on appropriations	1,019,916 36
Amount needed before August 31st, 1912	$502,769 85

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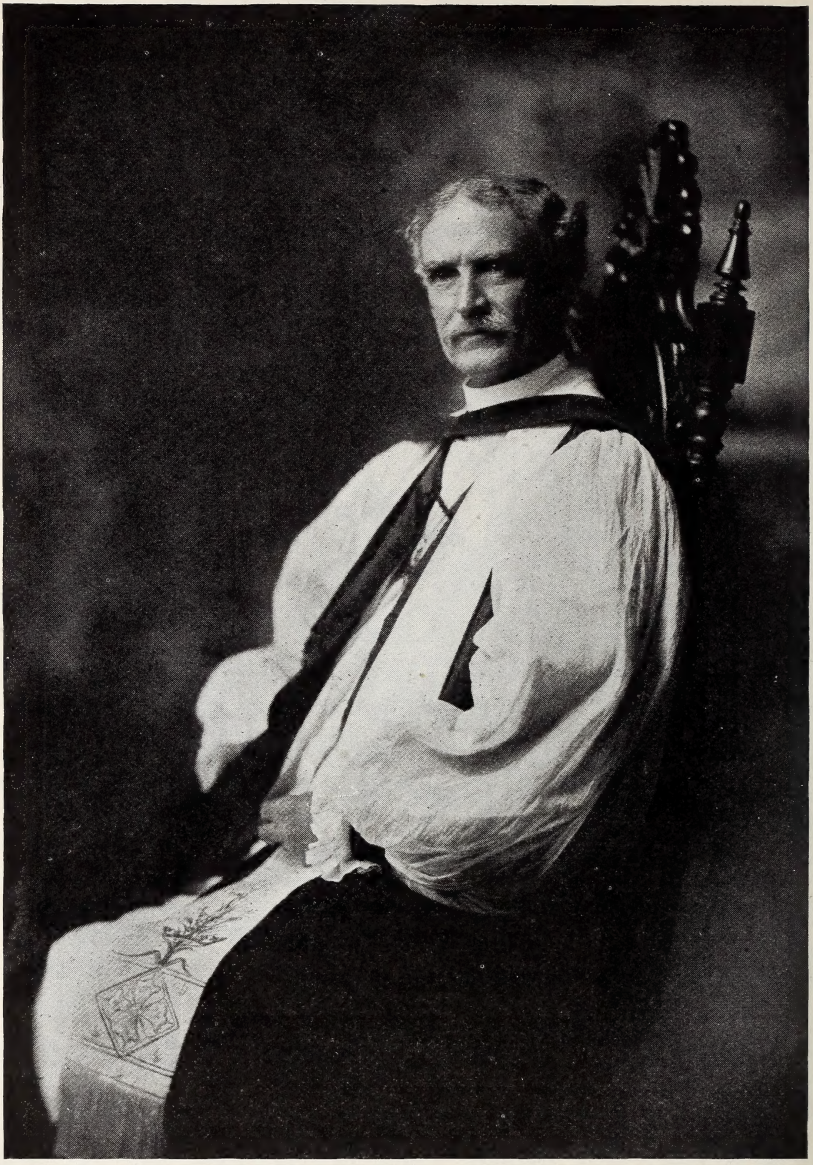
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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor
CYRIL D. BUCKWELL, Business Manager

VOL. LXXVIII. October, 1912 No. 10

THE PROGRESS OF THE KINGDOM

FEW chapters in the history of Christian progress can compare in romantic interest with that recording the triumphs of the Gospel in the Hawaiian Islands. A century ago they seemed hopelessly shrouded in the darkness of a primitive paganism. It is true that two or three slender rays of light had broken through, as evidenced by the life and witness of such Churchmen as the explorer, Vancouver, and the adventurous seaman, John Young. But for the most part they were unknown to and uncared for by the Christian world of that day. It would be difficult to exaggerate the heroism of the first missionaries sent to the islands in 1820 by Congregationalists of the United States. They undertook an "adventure for God" which in some of its aspects could not be duplicated to-day. The world of 1820 was a vastly different world from the world of 1912. The ends of the earth had not been drawn together by steam and electricity. No part of the inhabited world to-day is as little known as were the Hawaiian Islands of ninety years ago. That men and women were found to undertake the perilous enterprise in a day when missionary endeavor was just beginning to express itself in this country, is evidence of the splendid spirit of the pioneers and of the communion that sent them forth. What they and their successors accomplished deserves a foremost place in the annals of the Kingdom's progress.

The Romance of Missionary Heroism in Hawaii

Fifty Years Ago the Work of the Anglican Communion Began

While yielding all praise to those pioneers, members of the Anglican Communion may justly remind themselves of the share the Church of England and the Church in the United States have had in building a Christian community in the islands. In this month of October fifty years ago Bishop Staley, the first official representative of the Anglican Communion, reached Hawaii. For eight years he did the work of a pioneer, hampered by many difficulties. For thirty years his successor, Bishop Willis, whose readiness to endure sacrifices could not always overcome the influence of other less winning qualities, tried faithfully to build upon foundations already laid, and to put down new ones of his own.

Ten years have passed since the American Church became responsible for the Hawaiian Islands. They have been years of notable progress. The work already done has been conserved and developed. The drooping spirit of the Church people has been revived, invigorated, organized and set to work. Probably in no other field of the American Church has so much been accomplished

in so short a time. The conditions were ripe, the leader was found, and unexampled progress is the result.

It is natural to commemorate the half century of service by the Anglican Communion and especially the last decade, by reviewing the Church's work in the islands. THE SPIRIT OF MISSIONS is greatly indebted to Bishop Restarick, whose part in the work of reconstruction and development is known to many, for the articles, to which so many pages in this number are devoted. The record speaks for itself. One fact here as everywhere stands out pre-eminent: The Church can accomplish great things wherever and whenever she sends a leader of wisdom and devotion, reinforces him with faithful helpers and sustains him with her prayers.

Bishop Grafton

THE death of Charles Chapman Grafton, Bishop of Fond du Lac, on August 30th, removes from the ranks of the Church militant an unique figure. His life was one of strange contrasts. A Bostonian of the Bostonians, he spent his entire episcopate in a missionary diocese. A man of advanced views and credited with extreme churchmanship, he was in sympathetic touch with Christian people of all names. Born to wealth, he died in practical poverty, having invested his original possessions and the two succeeding fortunes left to him, in the extension of the Kingdom.

Bishop Grafton was particularly interested in interpreting the Church's message to the people of other races. He was active in the effort to bring the Eastern Church into closer communion with our own, and in his own diocese he courageously undertook to work out a method whereby Old Catholics might be brought into union with us. In his diocese there was also located the Church's oldest continuous work among the American Indians. The Oneida mission, to which the bishop gave much thought and prayer, is one of the most complete demonstrations of the power of the Church to reach and transform the life of the Indian. In this work, as in the effort to build up self-supporting congregations among the white people, the Church, through its Board of Missions, gives assistance each year to the diocese.

As a writer upon a large variety of topics Bishop Grafton was well known. He took a considerable part in what might be called controversy, but even those who opposed him were glad to acknowledge that they found in him a man whose loving heart and catholic sympathy were equal to his strength of conviction.

But perhaps Bishop Grafton's greatest work lay in his personal influence. There are thousands throughout the Church who have received from him wise help in times of spiritual crisis. May he rest in peace!

Another Advance in the Church's Giving

ONCE again the Church has made it possible for its Board of Missions to report a substantial increase in missionary giving. It is true that when the last fiscal year closed, on September 1st, the amounts received during the year were insufficient to meet the obligations incurred by the Board on behalf of the Church. This means an addition, though not a formidable one, to the existing deficit. In spite of this there stands out, however, the gratifying fact that never before have the offerings from congregations been so large as they were during the last fiscal year. Never before have the Sunday-schools responded so generally and so generously to the Board's request for Lenten self-denials that the Christian message may be made known. Never before have the Woman's Auxiliary and its junior branches given so much toward meeting the appropriations made by the Board, and therefore never before have they demonstrated so clearly their real character as helpers of the Board.

The following table shows in detail the income available to meet the appropriations for the year:

Income			Minimum asked for from the foregoing sources	Failure of income to meet the minimum asked for
Offerings from congregations	$646,885 60			
Offerings from individuals	78,985 86			
Offerings from Sunday-schools	167,250 36			
Offerings from Woman's Auxiliary	100,120 31			
Offerings from Junior Auxiliary	17,702 44			
		$1,010,944 57	$1,314,550 00	$303,605 43
Available from Woman's Auxiliary United Offering to meet the expenditures of the last fiscal year		83,216 83		
Interest on invested funds		83,640 93		
Miscellaneous items		4,755 84		
Income from legacies at the discretion of the Board available to meet the expenditures of the year		91,425 93		
		$1,273 984 10		

Comparing these items with the corresponding items for the preceding year we find increases and decreases as follows:

	Increase	Decrease
Offerings from parishes	$75,340 21	
Offerings from individuals		$18,187 14
Offerings from Sunday-schools	15,857 52	
Offerings from Woman's Auxiliary and Junior Auxiliary	3,288 27	
Available from Woman's Auxiliary United Offering to meet the expenditures of the last fiscal year	545 67	
Interest on invested funds		2,653 00
Miscellaneous items	395 23	
	$95,426 90	$20,840 14

The net increase in income to meet the appropriations was therefore $74,586.76

The Burden of a Continued Deficit

The appropriations amounted to $1,299,613.23. The total income, as shown in the foregoing table, was $1,273,984.10. The deficit on the year's work was $25,629.13. This is a considerably smaller deficit than at one time the Board feared might be incurred. The possible deficit was reduced by a gratifying increase in gifts during the last months of the fiscal year and by the receipt of a considerable legacy from an unexpected source. But the Board has to face the fact that it began the fiscal year 1911-12 with an accumulated deficit of $172,003.99. To that must now be added the deficit on the year's work, so that the Board enters upon the new year with an adverse balance of $197,633.12. That deficit, is, for the time being, covered by a draft upon the reserve deposits. This means that the Board has not been obliged to go to outside sources to borrow the amount of the deficit. The reserve deposits were given for the express purpose of enabling the Board to carry a deficit without borrowing from the outside and to make payments promptly to more than twenty-four hundred missionaries of the Church, during those months of the year when the income is very much smaller than the amount of the appropriations.

The Board cannot permanently charge the deficit against the reserve deposits. It is obliged to return the amount withdrawn at the earliest possible moment. The necessity which compels the Board to draw upon these reserve deposits materially diminishes its interest income and so diminishes the amount available for work in the field. Or, to put it another way, as the Board is obliged at present to carry a deficit of $200,000, it is losing interest income at the rate of at least $9,000 a year, an amount sufficient to provide the salaries of three missionary bishops.

Every Department Increased Its Gifts

But to turn to some of the gratifying features of the year's record. The gifts from every one of the eight Departments are larger this year than for the year 1910-11. Department I.—New England—leads all the others, with a splendid increase of $29,000. Every diocese except Rhode Island and Vermont has bettered last year's figures. New Hampshire's gain of $2,000 is significant. Massachusetts advanced nearly $18,000 and Connecticut more than $7,000.

The Department of New York and New Jersey registered an $8,000 advance. Unfortunately not all the dioceses shared in it. The Diocese of New York alone increased about $11,000, but decreases in some of the others partly discounted New York's efforts.

Department III. advanced $24,000. Especially notable was Pennsylvania's successful effort to give the full apportionment, and the overrunning of the amount suggested by Virginia and West Virginia.

In Department IV. the gain was just over $7,000 and was shared in by nearly all the dioceses.

Department V.—the Middle West—registered an increase of a little more than $4,000, most of which was contributed by Chicago and Michigan.

The Rocky Mountain section—Department VI.—reports an increase of $1,500, while Department VII., in the Southwest, has advanced nearly $3,000, and Department VIII., on the Pacific coast, just $2,000.

A Fact about Congregational Giving

It can thus be seen that the advance movement was general throughout the Church. This is further emphasized by the fact that offerings were received during the year from 5,719 congregations. It is difficult to state just how many congregations failed to share in giving for the Church's extension, because of the variations in figures concerning the number of parishes and missions. The diocesan returns in the Living Church Annual show a total of 7,612 congregations. The records of the Church Missions House seem to indicate that there are really not more than 6,111. These figures are taken from the diocesan journals, and the Church Missions House lists are corrected by the returns of the bishops. Why there should be such a discrepancy we do not undertake to explain. Whatever may be the truth, however, with regard to the actual number of congregations in the Church, we may at least remind ourselves of the gratifying fact that there is no other body of Christians in the United States of whose congregations so large a proportion gives for Church extension. This fact bears its own testimony to the fine co-operation the Board of Missions is receiving from the clergy and lay people throughout the country.

Dioceses and Districts Completing the Apportionment

The number of dioceses and missionary districts completing the apportionment is smaller than last year, but this is not strange in view of the increased apportionments under the plan which went into operation on September 1st, 1911. The reassuring fact remains that the giving of the Church as a whole has largely increased, even though fewer dioceses have completed the apportionment. Those reaching the mark suggested by the Board of Missions are:

In Department I: Massachusetts and Rhode Island
In Department II: None
In Department III: Pennsylvania, Virginia and West Virginia
In Department IV: East Carolina, Florida, North Carolina, South Carolina, Asheville
In Department V: None
In Department VI: Montana, Kearney, North Dakota, South Dakota, Western Colorado
In Department VII: West Texas, East-

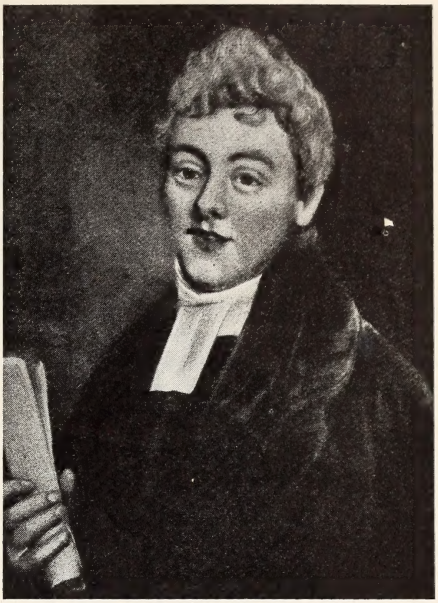
ern Oklahoma, New Mexico, North Texas
In Department VIII: Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, The Philippines, Utah
In the Foreign Field: Africa, Brazil, Cuba, Hankow, and Shanghai.

Legacies and Their Use

In reviewing the giving of the year one hesitates to think what would have happened had it not been for the faith and devotion of some who have entered into life eternal, in remembering to provide in their wills for the cause they have loved. At the same time every one will regret the necessity for using legacies left at the discretion of the Board to help provide for the current obligations. We believe the time is coming when the living work will be cared for by the gifts of the living people. Then it will be possible to use legacies for the purchase of land and the erection of buildings in the fields at home and abroad. The Board of Missions is so convinced of the wisdom of such a course that its Executive Committee has appointed a sub-committee to consider the whole subject and report to the Board at its December meeting. The Board desires to accept as a policy for the future "the living work fully maintained by the gifts of living people."

The Centennial of Henry Martyn's Death

OCTOBER 16th marks the centennial of the death of Henry Martyn. It has been said that next to the name of Raymund Lull, the great-hearted missionary to the Mohammedans in the thirteenth century, the name of Martyn stands out in the annals of the Christian Church as a pioneer in the evangelization of the Moslem lands. Going to India in 1806 Henry Martyn was the first of the long line of messengers commissioned by the English Church Missionary Society and other bodies to preach the Gospel among

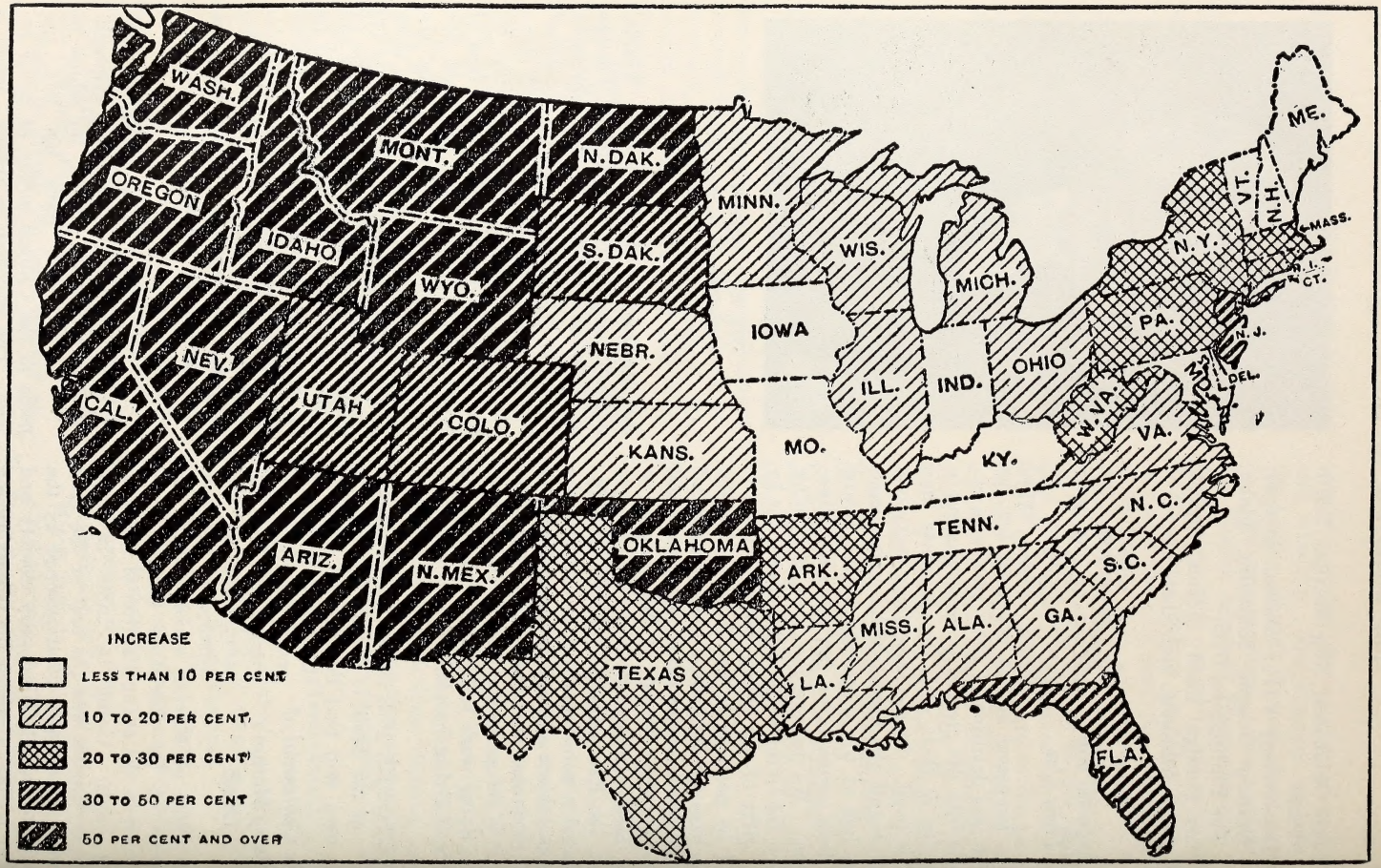


THE REV. HENRY MARTYN
Born February 18th, 1781
Died October 16th, 1812

the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. Though at times he gave way to the depression caused by what seemed to him an almost hopeless task and though he died alone anl almost forgotten, Henry Martyn, by his heroism and devotion in the face of overwhelming difficulties, has won for himself a foremost place among the pioneers of the Kingdom. By his work as a translator of the Scriptures, by his labors and journeyings, by his faith and zeal and prayers, perhaps most of all by his tragic death, the influence of Henry Martyn has been felt throughout Christendom for a century, and will continue to be felt so long as the highest qualities of manhood are appreciated.

A Call for Prayer for Moslem Lands

The cause of Mohammedan evangelization, for which he gave his life, appeals to the Church to-day as never before. The situation is urgent. Islam is


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ME.
VT.
N.H.
MASS.
R.I.
CT.
N.J.
DEL.
MD.
INCREASE
LESS THAN 10 PER CENT
10 TO 20 PER CENT
20 TO 30 PER CENT
30 TO 50 PER CENT
50 PER CENT AND OVER

manifesting its characteristic aggressiveness, especially in Africa. The World Missionary Conference in Edinburgh two years ago expressed the conviction that immediate efforts should be made to throw a strong chain of missions across Africa, in the Soudan region, to block the Mohammedan advance southward. Scores of unevangelized tribes containing millions of people are being subjected to Mohammedan influence with no counteracting Christian message.

On the other hand, present-day opportunities are great. The outlook is full of hope. One need only contrast the condition of the Moslem world as Henry Martyn knew it with its condition today. Politically, socially, spiritually it is a changed world. Its very unrest and change add to the urgency of its unvoiced call to the Christian Church to bear its witness so widely and so faithfully that in our generation the Cross may bring its message of hope to all Mohammedan lands where now the crescent stands for a deadening fatalism.

Let the closing weeks of this centennial of Henry Martyn's death be a time of intercession for Mohammedan governments and for Christian rulers in Mohammedan lands, for the wide circulation of the Scriptures and of Christian literature, for those who are interpreting the Christian message by the ministry of healing through hospitals and dispensaries in the Moslem world, for all who are preaching the Word and especially for those former followers of the prophet who in the face of persecution have become disciples of the Christ.

Home Missions and Growth in Population

ONE factor to be taken into account in planning for the extension of the Church at home is the increase in population in different sections. The recently issued abstract of the 1910 census shows a growth from 76,000,000 to 92,000,000 during the preceding decade. This is an average increase for the country of 21 per cent. Several states have fallen somewhat below this average. A number have considerably surpassed it. As shown on the accompanying map the sections of greatest proportionate increase are roughly in the Rocky Mountain region and on the Pacific coast. These sections are included in the Church's missionary departments VI., VII. and VIII. It is to the dioceses and districts in these departments that most of the Church's gifts for work among white people are now going. We do not forget that the actual increase in some of the far western states may be much smaller than in central western and eastern states, where the proportionate increase is much less. In making appropriations figures dealing with population need to be considered in connection with the local needs and conditions. Nevertheless, a study of the map will suggest the present importance of strengthening the Church's equipment and forces in the great West. It is more than likely that within the next half century the part of the country that lies west of the Mississippi will dominate the nation.

Bishop Biller

ON September 18th, in Calvary Cathedral, Sioux Falls, the Rev. George Biller, Jr., was consecrated third Bishop of South Dakota. Practically all of the new bishop's life in the ministry has been spent in the truest missionary service. As a student at Berkeley Divinity-school he volunteered for summer work in Oklahoma. His experience as a lay-reader drew him back to that important district and after his ordination he became missionary-in-charge of two of the most unattractive and needy towns in the state. Five years of faithful work under Bishop Brooke were followed by five years as vicar of Incarnation Chapel, New York. There could hardly be a greater contrast than that between an Oklahoma town and New York's populous and restless East Side. It is sufficient to say that

Mr. Biller was equally successful in both places. While in New York he was one of the leaders of the Junior Clergy Missionary Association.

The West lays a strong and compelling hand upon all who realize the vital importance of the constructive work to be done in the newer commonwealths. So in spite of the attractiveness of his New York post Mr. Biller in 1908 once more cast in his lot with a missionary district and became dean of Calvary Cathedral, Sioux Falls. Here he worked with Bishop Hare and Bishop Johnson and now becomes the successor of both.

South Dakota Changes Make New Demands Upon the Church

South Dakota will always be associated in the minds of Churchmen with the heroic and fruitful work of Bishop Hare, Mr. Cleveland, Mr. Burt, Mr. Ashley, Mr. Clark and others among the Indians. For many years these faithful heralds of the Cross served with their brave and modest leader and with him have written one of the most thrilling pages in the history of the American Church. But the Church's mission in South Dakota is not to Indians alone. From the day he became the bishop in charge of the whole state, Bishop Hare counted it a privilege to serve, organize and lead the people of his own race. With the steady growth of the white population many congregations have been organized. They contain some of the most faithful Church people to be found in the country.

It is evident that the South Dakota of Bishop Biller's episcopate is to be a South Dakota different in many respects from that which Bishop Hare, or even Bishop Johnson knew. Changes are coming in all directions. Railroads are building; new towns are growing up; some of the lands heretofore included in the reservations from which the white settlers were excluded are now open to them. These changes contain the elements of danger for both white men and red. It is pre-eminently a time for the Church to keep a strong and sympathetic grasp upon the situation and in every way to encourage the people of both races to look to her for their ideals and for guidance.

Will one bishop be able to do this complex work effectively? May not this be the time to consider the possibility of providing for a suffragan bishop in a missionary district?

The Growing Gifts of the Young People

OUR heartiest congratulations to officers, teachers and pupils of the Sunday-schools for the remarkable gain this year in the Easter offerings! The Board of Missions through long experience has learned to expect great things of the Sunday-school Auxiliary, but it had hardly thought that a gain of nearly $16,000 could be made in a single year. A few years ago the suggestion of a gift of $100,000 seemed beyond the ability of the schools. It was not long before they reached that standard, went past it with a rush, and this year have given the remarkable total of $167,250. This means that the $200,000 mark is in sight. THE SPIRIT OF MISSIONS has no doubt that within a few years the young people of the Church will be giving that amount and more.

One of the fine things about the giving of the Sunday-schools is that it is so widespread. Some of the large schools in the great cities give large amounts, but small schools all over the country are claiming the privilege of sharing in this united effort of the Church's young people. Last year offerings were received from nearly 4,700 schools, many of them in small parishes and missions. Through this Easter offering the Sunday-schools are letting their love run out to the ends of the earth, and are hastening the day when everywhere throughout the world our Lord shall be known as the children's Friend.

THE SANCTUARY OF MISSIONS

THE POWER OF INTERCESSION

THE weary ones had rest, the
sick had joy that day
And wondered how—
The ploughman, singing at his work,
had prayed
"God help them now."

Alone in foreign lands, they wondered how
Their feeble words had power—
At home the Christians, two or three, had met
To pray an hour.

So we are always wondering, wondering long,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee. —*Anonymous.*

THANKSGIVINGS

"We thank thee"—

That thy Church has been moved to larger gifts in support of her mission for thee throughout the world.

For the progress made in the establishment of thy Kingdom in the islands of the sea.

For the burning zeal and heroic self-immolation of Henry Martyn, pioneer in India. (See page 713.)

INTERCESSIONS

"We pray thee"—

That the Church in Honolulu may be wisely guided and effectively aided in her ministry among the peoples of many races and tongues.

To enlighten the minds and stimulate the consciences of those who gather in study classes, that they may know themselves as instruments to spread thy truth and extend the blessings of thy Kingdom in the empire of Japan.

That in this day of change the American people may be guided to choose wisely those things which make for their truest liberty as sons of God and heirs of the Kingdom.

That we may so lay foundations in Mexico that the Church of the future may find strength and stability thereon. (See page 770.)

That we may not overlook the opportunity for the advancement of thy Kingdom through the great movements that are taking place in China.

PRAYERS

FOR THE EXTENSION OF CHRIST'S KINGDOM

ALMIGHTY GOD, Who hast given to thy dear Son the heathen for an inheritance, and the utmost parts of the earth for a possession; Bless, we beseech thee, the missionary work of thy Holy Church throughout all the world. Have pity upon the people who are still calling upon gods that cannot save; and so touch their hearts, and waken their consciences, and rule their wills, that they may turn to thee, the Living God, who wouldest have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray thee, prophets and teachers of their own blood; men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of darkness. Have pity upon the unthankful and the unholy, and out of many nations and peoples and kindreds and tongues assemble the congregation of thy saints. Lord, hear our prayer, and let our cry come unto thee, for the sake of thine only Son, our Saviour Jesus Christ. *Amen.*

FOR THE NATION

ALMIGHTY GOD, who in the former time didst lead our fathers forth into a wealthy place; give thy grace, we humbly beseech thee, to us, their children, that we may approve ourselves a people worthy of thy favor and glad to do thy will. Defend our liberties; preserve our unity. Save us from violence, discord and confusion, from pride and arrogance and every evil way. Fashion into one happy people the multitudes brought here out of all kindreds and tongues. Give us wisdom in the choice of our rulers and grant that those to whom we entrust the authority of governance may be so guided by thy Spirit that the day may be hastened among us when all men may live as the sons of God in a brotherhood of righteousness and peace. We ask it in Christ's Name. *Amen.*



From an old print

CAPTAIN COOK, THE DISCOVERER OF THE HAWAIIAN ISLANDS, ALLOWED HIMSELF TO BE WORSHIPPED AS THE INCARNATION OF THE EXPECTED GOD LONO

THE HAWAIIAN ISLANDS AND THE EARLY DISCOVERERS

THE SPANISH PIONEERS—CAPTAIN COOK—THE INFLUENCE OF ISAAC DAVIS AND JOHN YOUNG—VANCOUVER THE CHURCHMAN—THE FIRST CHRISTIAN SERVICE

THERE is little doubt that the Spaniards in 1555 discovered the Hawaiian Islands. Fifty years before that a Spanish ship had been wrecked on Hawaii, and of this occurrence the natives had a clear tradition. The captain and his sister fell on their knees to thank God, and the place is called Kolou (to bow in worship) until this day. These strangers intermarried with the natives and became the progenitors of chiefs.

But the real discovery of the Hawaiian Islands was by the great English navigator, Captain Cook, in 1777. He was well received. On his second visit in 1779, Captain Cook was hailed as the incarnation of their expected god, Lono. Foolishly, he allowed worship to be paid and sacrifices to be offered to him. Later, being in need of fuel, he took the fence from a *heiau,* or temple, and even the idols within. Quarrels ensued and a boat was stolen by the natives for the iron nails it contained.

To punish the people for the theft of the boat, Cook landed with a party of ten, intending to capture a chief. In the fight which ensued Captain Cook was killed. The body of Captain Cook was treated like that of a chief. A part of his body was recovered, taken to the ship *Resolution* in Kealakekua Bay and committed to the deep on Sunday, February 21st, 1779. Captain James King, who succeeded Cook in command, records: "In the afternoon, the bones of Captain Cook having been put into a coffin and the service read over them,

they were committed to the deep with the usual military honors." This is the first recorded religious service in the Hawaiian Islands. Five miles from this spot we have a church, a parsonage and the most beautiful graveyard in Hawaii. The British Government has erected a monument on the spot where Cook fell.

It was some years later before others came to the Sandwich Islands, as they were called after the patron of Cook's expedition. In 1790, Captain Metcalf, an American trader, came to the islands. A boat was stolen by the natives, and Captain Metcalf, after gathering a large number of canoes around his ship under pretence of trading, fired into them with cannon and musketry, killing over one hundred people. We have a church, guild hall and parsonage three miles from this spot at Lahaina, Maui. A little later the natives captured the ship and killed all the crew except the mate, Isaac Davis, and the boatswain, John Young.

Both these men were Churchmen. The prayer book and the sea chest of Isaac Davis are in existence; one of his descendants is at St. Andrew's Priory to-day, others have been educated there, and still others are communicants of the cathedral. The late Dr. Sereno Bishop, the first white child born of missionary parents on the islands, knew Young well. He told the writer that John Young was a Church of England man, of real religious principles, who tried to bring up his children well and exercised a good influence over the king and people. John Young was the grandfather of Queen Emma, who, with her husband, was instrumental in getting the English Church to send a bishop to Hawaii. She, in company with Bishop Wilberforce, of Oxford, collected $16,000 in England toward the building of the cathedral in Honolulu. In the Archives Building in Honolulu is an old diary of John Young, and in it is written out the prayer of St. Chrysostom, from memory evidently, as the spelling is peculiar.

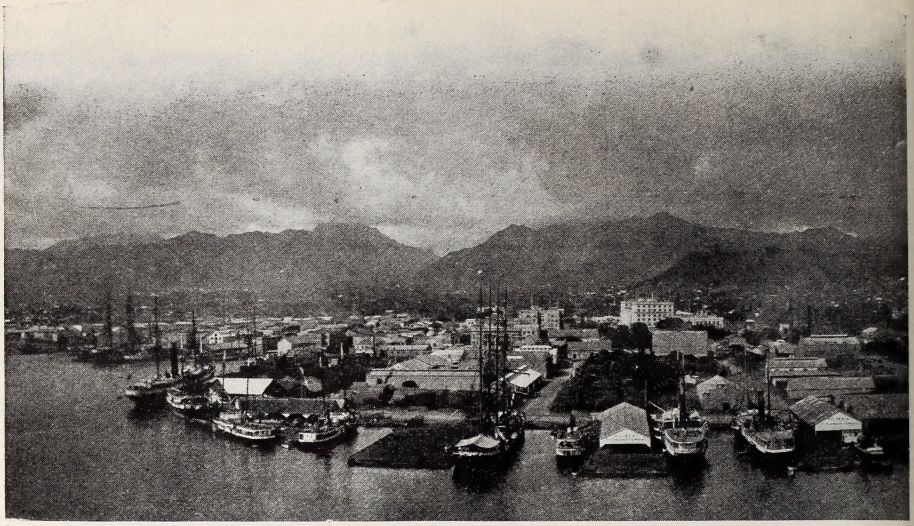
In 1792, Vancouver visited Hawaii. He was a Churchman who tried to stop the wars prevailing and strove to tell the chiefs about God. He was greatly liked and trusted by the people, and promised to ask the King of England to send teachers of the true religion. I have seen letters from Vancouver strongly commending Young and Davis to visiting ship-masters as reliable men. Vancouver tried to impress the chiefs with the folly of idolatry, and on his return to England urged Pitt to send teachers to Hawaii.

The first Christian service ever held on land in the islands was in 1794, when Captain Brown, of an English ship, read the burial service over an American captain, who had been accidentally killed.

The first resident minister of any kind in the islands was a clergyman of the Church of England named Howell. He was not exercising his ministry, but was a supercargo. Vancouver mentions him in 1794 and R. J. Cleveland in 1803. He frequently talked of God to King Kamehameha and to others.

While the influence of foreigners was often debasing, yet there were some good white men in residence. They constantly ridiculed the *tabu* system, which forbade women to eat many things under penalty of the anger of the gods, and had many cruel features. John Parker, of an old Massachusetts family, living on Hawaii, who always had family prayers with his native family, was present in 1819 when, on the death of Kamehameha I., his widow, Kaahumanu, arose in the presence of the new king and said, "Let us break the *tabu* and live as the white men do." The people at once began to destroy the idols, so that before the first missionaries arrived, the influence of white men, Churchmen especially, had led to the abolition of idolatry.

The Parker family still reside in the islands, and some of them belong to the Church. A great granddaughter of Parker was recently married by our clergyman at Kohala.



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PANORAMA OF

THE HAWAIIAN ISLANDS THE CROSS ROADS OF THE PACIFIC

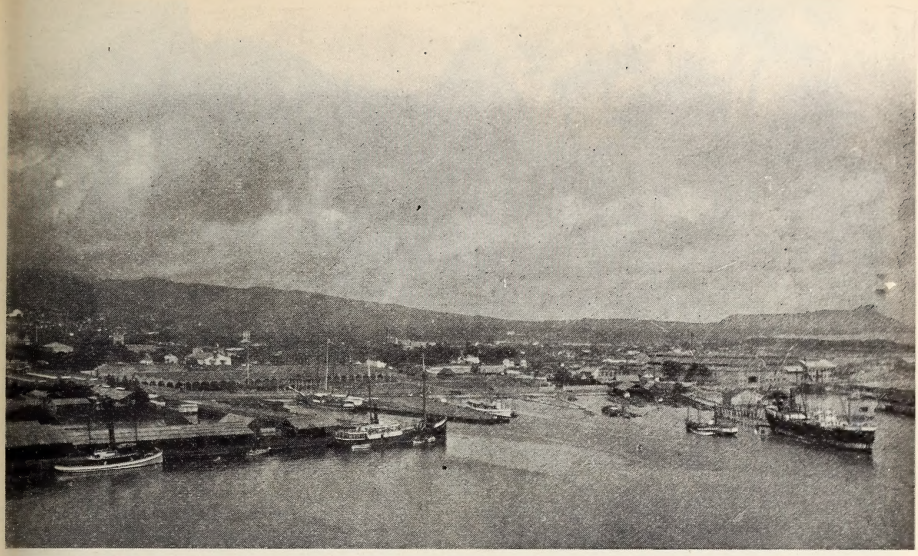
IN the Hawaiian group are Hawaii, which has an area about equal to that of Connecticut, and the smaller islands of Maui, Oahu, Molokai, Kauai, Niihau, Lanai and Kahaolawi.

Honolulu is on the island of Oahu, and has 50,000 inhabitants. Nearly 5,000 United States troops are quartered on Oahu, which is being strongly fortified. A naval dock capable of taking the largest ship is being constructed at Pearl Harbor. The Hawaiian Islands are the cross-roads of the Pacific, and with the completion of the Panama Canal will be more important than ever.

Last year the export of sugar was 570,000 tons, and of pineapples about 1,000,000 cases. There are also large exports of coffee and bananas.

The growing of sugar was first introduced by missionaries in order to give occupation to the Hawaiians whom they had brought to a partial civilization. With the reciprocity treaty with the United States in 1876, the sugar industry grew to such an extent that it was necessary to import laborers. These were sought and obtained in China. Later Japanese commenced to come and when, with annexation, the Chinese immigration was stopped, Japanese came in large numbers until, by agreement with the United States, the Japanese were not allowed to leave their country. There has been a very earnest and costly endeavor on the part of the planters to bring Europeans here. In the old times they brought contract laborers from Germany, from Sweden and from the Azores. Since annexation free laborers have been brought from Portugal and Spain and many Russians have come here. These have been obtained at great expense and often those who come go to California in a few weeks. All incomes over $5,000 are subject to income tax to bring white labor to Hawaii.

The idea prevailing in the United States that the labor in the Hawaiian Islands is cheap labor, is incorrect. The Europeans are paid at least $22 a month, in addition to free rent, fuel, water and medical attendance. The low-



HONOLULU HARBOR

est wages paid to Orientals is $18 a month, with house, fuel, water and medical attendance. But nearly all the work done in the islands now by Orientals is by contract and the men frequently make, in addition to what they receive free of cost, $30 to $40 a month. The Orientals send large sums of money to their home countries. For European laborers there is provided wherever possible, sufficient land for a garden, and a great many families have a garden, with pigs and chickens. Many save money and go to California, hoping to better themselves.

There is not a poorhouse in the islands, because one is not needed, and one may live in Honolulu for years without meeting a beggar. Cases of want are immediately attended to by generous people. Charitable institutions of all kinds are well supported. Men and women not of this Church pay for numerous scholarships at Iolani School and the Priory School, besides contributing generously to the support of any of our work. One son of a missionary last Christmas gave the bishop $7,000 to complete the $10,000 for the endowment of the George B. Duett Home. The planters give freely to provide religious services for their employees. The managers are almost universally kindly and considerate.

I have been in many parts of the world, but I have never seen employers so deeply interested in their laborers as they are here.

Of the commercial and strategical importance of Hawaii, little need be said. A naval officer says that "the importance of Hawaii as a strategical position is no more a matter of opinion than is a geometrical axiom." As long ago as 1851 Admiral Dupont wrote, "It is impossible to estimate too highly the value and importance of the Sandwich Islands in a commercial or military point of view." Admiral Mahan has written in similar terms.

As it is a strategical point for the country, so it is for the Church. The impression which Orientals and others gain from the fine group of buildings on the cathedral close can hardly be estimated. They see that these structures stand for a firm belief. We frequently see them gazing at the tower in wonder. They say, "In Japan no this kind." The work which we are doing is constantly going out to the ends of the earth. We have men and women



AN OLD-STYLE HAWAIIAN GRASS HOUSE

who became Christians in Honolulu who are working for the Church in California, in Tonga, in China, Japan, South Africa and other countries. It is this position which makes the work so important and which warrants the expenditure of money in reaching the people who are here so largely free from the prejudices of the old countries.

Those engaged in education here

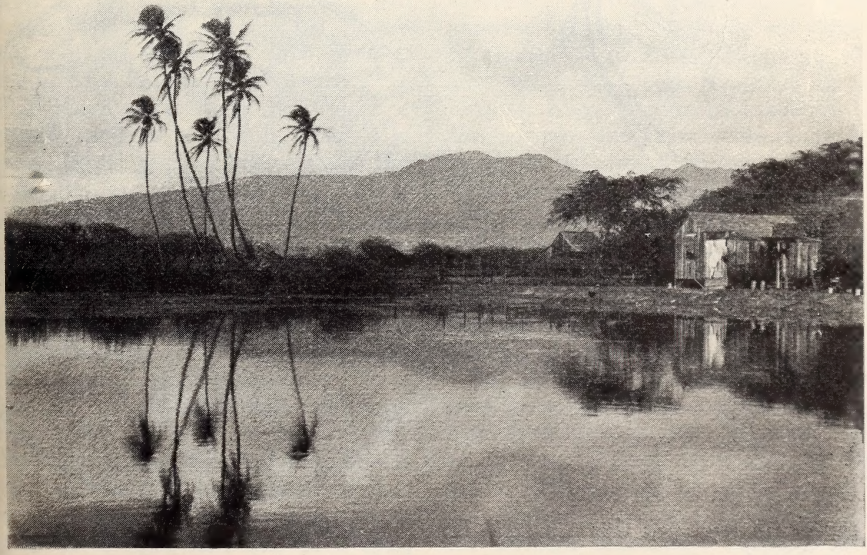


ONE OF THE BEAUTIFUL GULCHES ON THE HAWAIIAN COAST INTO WHICH THE SEA ROLLS MAJESTICALLY



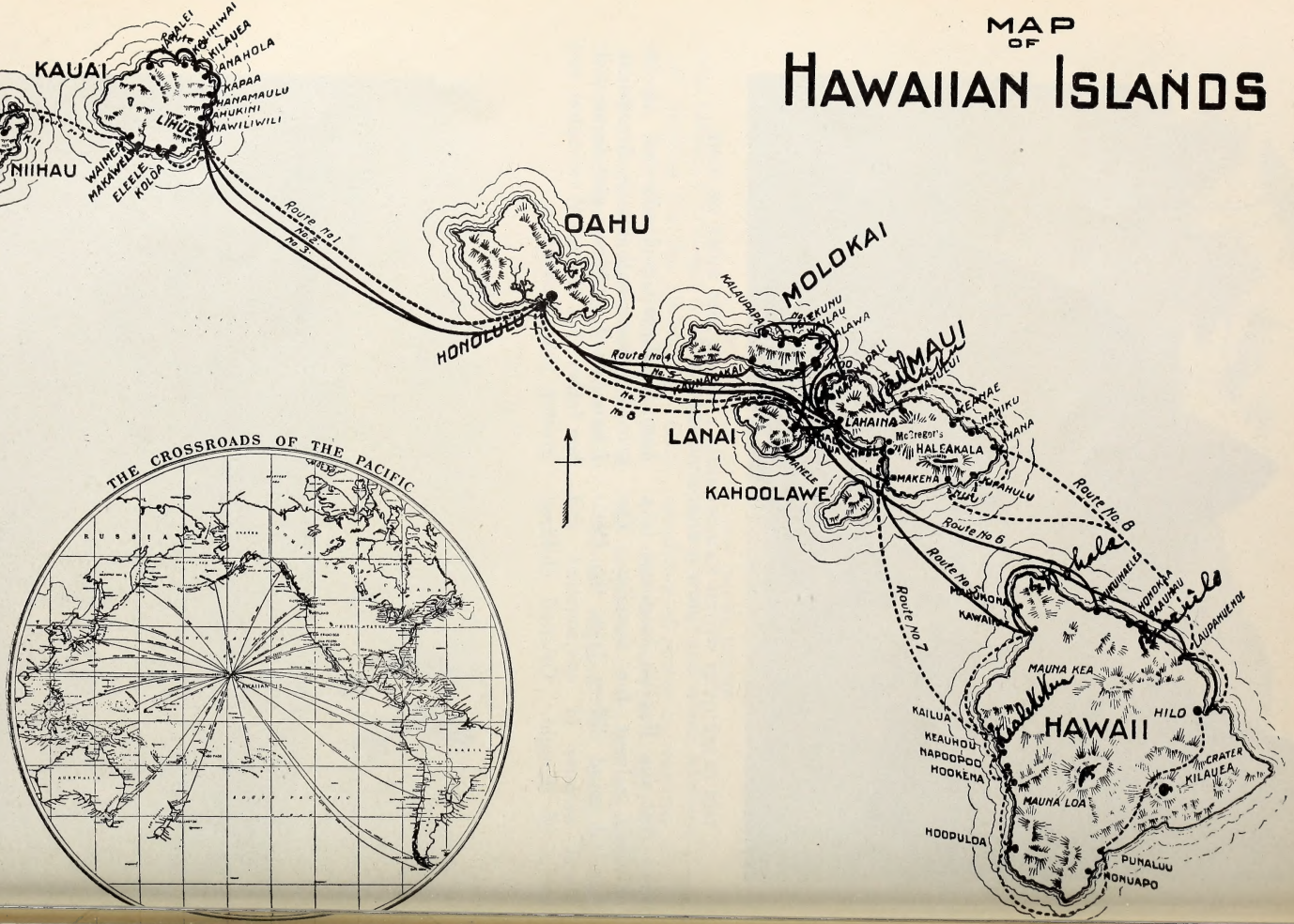
THE CLIFF OVER WHICH KAMEHAMEHA I. DROVE THE ARMY OF OAHE, NOW A PEACEFUL HIGHWAY

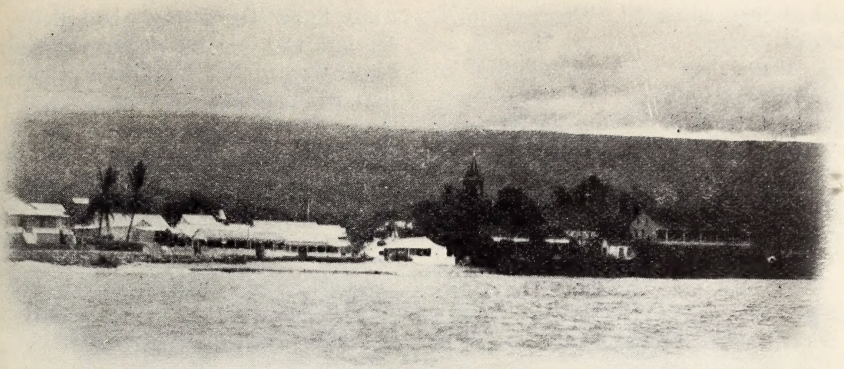
know that the English language is a universal solvent for thought. The Oriental mind differs from the Occidental because of environment and habits of thought. Oriental children born in Hawaii and educated in its schools become enthusiastic Americans. I have heard a Chinese girl argue with her father that George Washington was greater than Confucius.



THE HAWAIIAN LANDSCAPES ARE STRIKINGLY BEAUTIFUL

MAP OF HAWAIIAN ISLANDS





THE SPOT WHERE THE MISSIONARIES LANDED IN 1820

THE COMING OF THE MISSIONARIES

THE Hawaiian people are of that remarkable race of Polynesians who are found in New Zealand, Tonga, Samoa and elsewhere. The language of all these is similar and differs chiefly in change of consonants. *Wai* is water in New Zealand and Hawaii, and *wahini* is woman in both places. But the Hawaiian *aloha* becomes in Samoa *alofa,* and the Hawaiian *lani* becomes *rangi* in New Zealand.

The Polynesians were great navigators and used to sail from Hawaii to Samoa, some 2,000 miles. They had names for the principal fixed stars. Their system of government was a well-developed feudalism. The records of the race were well preserved by oral repetition and time was marked by generations. There is a remarkable agreement of these traditions among widely separated peoples of the Pacific. It is quite well established that the Polynesians came from India through the Malay archipelago and that they are of Aryan race with a mixture of Malay, probably. The quarter-Hawaiians frequently have light hair and blue eyes, and strangers could detect no trace of Polynesian blood in them.

The Hawaiians were not cannibals, but their system of idolatry was cruel and bloody. Human sacrifices were most common and the bodies of men and pigs in layers were heaped up to propitiate the gods.

In 1791, Kamehameha I. dedicated a *heiau,* or temple, with many human sacrifices. In 1867 his grandson, Kamehameha V., laid the foundation stone of St. Andrew's Cathedral, Honolulu, on a site which had been provided by his brother, Kamehameha IV., and the cathedral and the church generally owe much to his consort, Queen Emma, another granddaughter of Kamehameha I., and of John Young.

The Hawaiians had customs which led many to think that they were the lost ten tribes. They practised circumcision and had rites of purification which were similar to those of the Jews.

Before 1820 a strong interest had been awakened in New England by several Hawaiian youths who had been brought by traders to America. This led to the sending of missionaries by the American Board of Commissioners for Foreign Missions. The first party consisted of two ministers, five laymen and their wives and three Hawaiian

youths from the Cornwall School, where they had been educated. When the missionaries arrived at Kailua, Hawaii, in April, 1820, they were not allowed to land until John Young, the Churchman, told the king that they came to teach the same God of whom Vancouver had told them. The first news which the missionaries heard was, "The *tabu* is broken, the idols are abolished."

On October 18th, 1907, the Bishop of Honolulu was in St. Paul's Church, Malden, Mass. After the service, one of the wardens said to him: "Bishop, this is the anniversary of the service held in Park Street chapel as a farewell for the missionaries going to Hawaii. My father was Captain Blanchard, of the *Thaddeus,* which took them out." James Hunnewell (a well-known Church name in Boston) was first mate. The bishop met a son of this man in Boston in 1904. The son of one of the seven original missionaries was a communicant of the cathedral when the American Church took over the jurisdiction. And here it may be said that there is hardly any family of the old missionary stock which has not representatives on the cathedral register.

King Kamehameha I. died the year before the missionaries landed. Professor Blackman, of Yale, says that he was the "greatest barbarian of modern times." By frequent wars he had united all the Hawaiian Islands under one kingdom. He was greatly aided in his wars by John Young, who later became Governor of Hawaii.

The missionaries, who found the Hawaiians kindly, and anxious to learn, had the chiefs as their first pupils. They had a large work before them, first to learn the language, then to reduce it to a written form. This they proceeded to do with eagerness and ability. Human sacrifices had ceased, the cruelties of idolatry had largely gone, but the people had no ideas of Christian morality nor of the true God. The family was not well defined. Many games were lascivious in the extreme. Of morals in relation to the sexes as Chris tians know them, they had little con ception, nor had the common people fo a long time after. But this is remarkable that white women have never had caus to be afraid of Hawaiians, and could and can, travel anywhere in the island without fear of molestation. The whit people while seeing the weaknesses o the Hawaiians, always had a deep *aloha* or love for them, and those who knov them have the same feeling to-day fo this generous, kindly, lovable people. I takes time to get their confidence, bu when you get it, there is no disappoint ment. So the missionaries came to people full of superstitions, but kindly generous, and seeking advice and coun sel.

The chiefs everywhere aided them b gifts of lands and goods. Up to th year 1840, 122 persons had come out t reinforce the mission. This number in cludes the wives of the missionaries, bu does not include the children, nor th Hawaiians educated at Cornwall. Th Hawaiian mission was very popular i New England and money was freel given to it. This interest at home wa fully justified, for the missionaries di an able, earnest and self-sacrificin work. Before 1840, they had reduce the language to writing, translated th Bible, originated a public school syste and had started newspapers. Throug their efforts the feudal system had bee abolished, a constitution had been give to the people and just laws had bee passed.

Soon after this, several of the mis sionaries resigned to take office unde the government. One of these was th father of General Samuel Chapma Armstrong, who became superintenden of public instruction. Many foreigner in the islands accused the missionarie of meddling in political affairs, but i is well the chiefs sought their advic instead of the advice of adventurers The most able defenders of the mission aries were two Churchmen, Commodor



IN 1791 KAMEHEMEHA I. DEDICATED A *HEIAU*, OR TEMPLE, WITH MANY HUMAN SACRIFICES

Wilkes, U. S. N., and Richard Henry Dana. The daughter of the latter recently sent Bishop Restarick a letter written by her father, defending the missionaries. It had been printed many years ago, was widely distributed and did great good.

The coming of the Roman Catholics



IN 1867 HIS GRANDSON, KAMEHEMAHA V., LAID THE FOUNDATION STONE OF ST. ANDREW'S CATHEDRAL, HONOLULU

caused a good deal of disturbance and ill-feeling. The first priests, who landed in 1827, were deported. In 1840, a Roman Catholic bishop and three priests arrived in Honolulu, followed two years later by seven priests, nine lay brothers and ten nuns. The Polynesians who chafed under the strict rules of the Puritan regime, which turned a man out of the church if he smoked, flocked in large numbers to the Roman Communion.

These were the conditions in the forties and fifties. An American named W. L. Lee did great service in organizing the courts of justice, and a number of English and American citizens arrived who were helpful on the side of righteousness. The descendants of many of these are Church people to-day.

HOW HAWAII WAITED FOR THE CHURCH OF ENGLAND

VANCOUVER'S promise was not forgotten by the Hawaiian king and chiefs, and in 1823 King Kamehameha II. and his wife sailed for England; first to invoke the protection of Britain, for the islands had been solemnly ceded to the king of that country years before, and to ask that teachers of the Church of England should be sent out. This is positively asserted by Kamehameha IV., in his preface to the Hawaiian Prayer Book, which he translated.

While in England, the king and queen died. Their bodies were sent home on the *Blonde,* and the chaplain read the burial service over them in the palace grounds in May, 1825. On the way out the chaplain baptized the father of Kamehameha IV., and in 1862 he was one of the corporation organized to hold Church property. Lord Byron, a Churchman and a cousin of the poet, was captain of the *Blonde* and gave the chiefs excellent advice, which led them to pass laws against vice, for there had been no laws curtailing the actions of depraved foreigners. "There was no God and no law this side of Cape Horn." About this time ships arrived at Lahaina, one of which was the United States armed schooner, *Dolphin.* A lieutenant from the ship waited upon the chiefs and demanded a repeal of the law so that women might be allowed to come on board the ship. This is an example of the contests waged between the foreign element and those who tried to stand for righteousness, when missionaries were sometimes threatened for interfering.

The first regular English services were held by a chaplain of the Seaman's Friend Society, whose secretary was afterwards Bishop McIlvaine. When this chaplain left in 1840, the American Consul read the Prayer Book services regularly in the Seaman's chapel. The *Polynesian* of July, 1840, has the following: "Episcopal service was read, with a sermon, in the chapel by P. A. Brinsmade, Esq., who will continue the same until the pulpit is regularly supplied."

An application was made at this time to the missionary committee of the Church in New York, for a clergyman. A Church paper in 1841 had this paragraph: "Seldom has a more interesting application been made than that for an Episcopal clergyman to be resident in Honolulu. The foreign residents, about forty families, desire the services of the Church. The pledge of one-half of the needed expense and a chapel and parsonage to be provided are sufficient evidence that the labors of a missionary of our Church would be appreciated in that group of islands."

If the missionary committee had sent a man at that time, many of the troubles and difficulties which followed later would have been avoided, and the Church to-day would be of far greater power than it is. Why was no one sent?



HAWAIIAN DANCING GIRLS OF THE OLDEN TIME



HAWAIIAN GIRLS OF THE NEW DAY GROUPED ABOUT THE GIANT CORAL CROSS ON THE GROUNDS OF ST. ANDREW'S PRIORY. THE CHOIR OF THE CATHEDRAL IN THE BACKGROUND



A TYPICAL HAWAIIAN GIRL

From time to time naval chaplains of the English and American Church held services, sometimes for several months, in the seaman's chapel, by the courtesy of that excellent man, the Rev. S. C. Damon, who was always ready himself to use the Prayer Book at any service.

In July, 1844, the *Polynesian* said: "In conversing with many people, they have unanimously expressed their opinion in favor of the Episcopal Church, and this opinion is mainly from those who are not of that faith themselves, but consider her doctrine and discipline best calculated to unite a community in which so great a diversity of opinion on religious subjects prevails."

In 1844, Robert C. Wyllie, a Scotchman, came to Honolulu and devoted his life in various public offices for the welfare of the people, until his death in 1865. In 1847 he notified all foreign residents that $5,000 had been subscribed for an Episcopal church. He issued a circular in which he said: "The king has ordered me to ascertain the feeling of the foreign community in regard to the want of the Episcopal Church and the willingness to subscribe for the support." The *Polynesian* of the same date says, "It is not essential that the clergyman should be an Englishman, nor is it intended that the church should have a foreign national character." The plan failed owing to the discovery of gold in California which led so many white people to leave the islands.

In 1852, a deacon of the English Church held services in Honolulu for six months. In 1855, Kamehameha IV. requested the Congregational minister to marry him to Queen Emma, using the English Prayer Book service. The king and his wife were most anxious to obtain the Church, whose services he had attended while travelling in England.

Many letters are in existence written by Mr. Wyllie to Bishop Kip, of California, and to the authorities in England. Bishop Kip, writing in 1866 says: "Previous to 1860 I had received repeated applications from the Hawaiian Islands to send a clergyman of our Church." Later Bishop Kip met Bishop Horatio Potter, of New York, in London, and in talking over the matter with the Bishop of London and others, it was agreed that a joint mission should be undertaken. But this was prevented by the Civil War. In 1865-67, however, two men were sent by the American Church. One of them was George P. Whipple, brother of Bishop Whipple, who remained in the islands until 1872.

Another who was greatly interested in bringing the Church to Hawaii was Lady Franklin, wife of Sir John Franklin, the Arctic explorer, who was here in 1860 trying to get news from the North relating to her husband. When it was finally arranged that an English bishop was to come out, who was to be tutor to the Prince of Hawaii, she sent from England a beautiful stone font, which is in the cathedral to-day. Upon its base is carved, "For the baptism of the Prince of Hawaii." But the boy died the day before the bishop landed.

AT LAST THE ENGLISH CHURCH SENDS A BISHOP



THE RIGHT REV. THOMAS N. STALEY,
BISHOP OF HONOLULU, 1861-1870

BISHOP WILBERFORCE, of Oxford, Dr. Pusey, and the poet Keble were greatly interested in sending the Church to Hawaii. The Rev. Thomas N. Staley was consecrated in 1861, and sailed for the islands accompanied by earnest, hard-working and able priests who left a strong impression upon men who are living to-day.

Bishop Staley reached Honolulu in October, 1862. The general feeling among the Congregational missionaries was that the coming of the Church of England was an intrusion, and the language of the bishop often irritated them. There was a great suspicion that the English Church was brought here for political purposes, and there was bitterness and misunderstanding on both sides.

The cathedral register is an interesting and unique one. The first entry is the baptism of Queen Emma, October 21st, 1862. The first confirmations, in November of the same year, were the king and queen, Mr. Wyllie, the Minister of Foreign Affairs, Chief Justice Robertson and the Attorney General, C. C. Harris. In December of the same year, the register records that David Kalakaua, afterwards king, was confirmed. A large number of the chiefs attached themselves to the Church and remained faithful to it until the families died out. Among the Church people found here by Bishop Staley were Theodore H. Davies, to whose memory is erected the fine Davies memorial hall and parish house. Also John Brown, his wife and daughter Alice. In memory of the latter, the wife of Canon Mackintosh, the community has recently erected the beautiful cathedral tower.

It was a most unfortunate thing for the Church that the king died the year after the Church came to the islands.



THE RIGHT REV. ALFRED WILLIS, D.D.,
BISHOP OF HONOLULU, 1872-1902,
NOW BISHOP OF TONGA

Bishop Staley was hampered by that as well as by the fact that he was far from home and it was difficult to get men and money. As soon as possible he opened a school at Lahaina and another in Honolulu. In 1864, three English sisters from the Devonport House, left England, and on arrival were sent to Lahaina. This school was afterwards removed to Honolulu and became St. Andrew's Priory, which was opened on Ascension Day, 1867, when the familiar coral cross was erected.

In May, 1867, St. Alban's College, afterwards Iolani School, was founded, and in the same year the cornerstone of the present cathedral was laid, although the stone remained on the ground for many years before anything further was done. A school and church were also erected at Wailuku, Maui, and in Kona, Hawaii.



SISTERS BEATRICE AND ALBERTINA, PIONEERS IN THE WORK OF GIVING HAWAIIAN GIRLS A CHRISTIAN EDUCATION

Bishop Restarick says: "When these sisters first came, they knelt down and scrubbed floors, to show the chiefesses that work is honorable"

The influence of the Church was soon felt in the matter of the observances of festivals and fasts. In 1868 the chief newspaper tells us that, "Good Friday was observed by the closing of Government offices," adding, "this is strange to a large number of our people." It further says, "Easter Sunday, even in some Protestant churches, is made the occasion of special services."

Bishop Staley's task was not an easy one, and in 1870 he resigned, being unable to get financial aid to carry on the work. Moreover, he could not live upon the stipend he received. It was then that the Archbishop of Canterbury urged Bishop Whipple, of Minnesota, to accept the diocese. If he had done so, the history of the period which follows would have been very different.

It was thought that no other bishop would be consecrated for Hawaii, but in 1872 the Rev. Alfred Willis, D.D., was appointed. Bishop Willis at once devoted a large part of his time and his means in building up Iolani School.

In 1880 an attempt was made to quarry stone on the islands for the walls of the cathedral. The foundations of the nave were put in place in 1882. The cut stone brought from England had lain in boxes on the cathedral grounds for years. On Christmas Day, 1886, the chancel of the cathedral was used for service, and in June, 1888, two bays of the nave were completed. Bishop Willis was hampered by lack of means and men and by dissensions in the Church. The



TOWER OF ST. ANDREW'S CATHEDRAL, ERECTED IN MEMORY OF MRS. MACKINTOSH

Church was English and the feeling between the English and the Americans was not always kindly. But the real cause for the trouble was the endeavor to adapt the English Church to conditions in a strange land.

When the monarchy was overthrown in 1893, Bishop Willis was a staunch Loyalist, and this led him into trouble. At this time Queen Liliuokalani was confirmed, being led to this by the bishop's kindly ministrations to her.

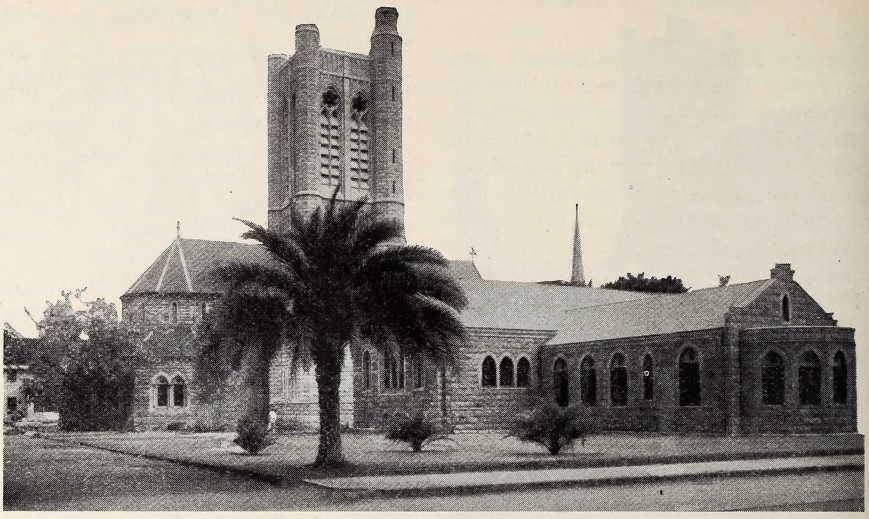
When annexation went into effect in 1900, it was seen that the American Church must take over the work, and so, in the General Convention in 1901, in San Francisco, it was agreed that Bishop Willis should resign, the resignation to take effect April 1st, 1902. Later, the Bishop of California was designated by the Presiding Bishop to proceed to Honolulu to carry the transfer into effect.

Bishop Willis started the Chinese work of the Church in the Hawaiian Islands in 1887. It has become most important and far-reaching, as we shall see later.

Preparations for handing over the Church were made by Bishop Willis, who had the charter of the corporation which held the property changed to conform to American usages. The name was also changed from the "Anglican Church" to "Protestant Episcopal Church." The first charter used the name, the "Reformed Catholic Church," so that in many old maps, property marked "R. C. Church" belongs to us. From being the "Reformed Catholic Church," it became the "Anglican Church," and now is the "Protestant Episcopal Church." This shows, after all, that there is not as much in a name as we think, whether it was the "Reformed Catholic," the "Anglican Church," or the "Protestant Episcopal Church," it was still the same, a part of the Holy Catholic Church, founded by our blessed Lord.



QUEEN LILIUOKALANI, CONFIRMED BY BISHOP WILLIS



ST. ANDREW'S CATHEDRAL, HONOLULU, THE MOST BEAUTIFUL CHURCH IN THE ISLANDS

HOW THE HAWAIIAN ISLANDS BECAME A MISSIONARY DISTRICT OF THE AMERICAN CHURCH

THE Hawaiian Islands are a regularly constituted territory of the United States. The Missionary District of Honolulu includes the Hawaiian Islands and the American islands in the Samoan group. The islands have an area of 6,449 square miles, which is not far from the area of Wales. The population of 200,000 is rapidly increasing. There are 80,000 Japanese, 22,000 Chinese, 29,000 Hawaiians and part Hawaiians, 5,000 Porto Ricans, 4,500 Koreans, 22,000 Portuguese, 2,000 Spanish and 14,800 Caucasians other than the above. It will be seen that the work must be varied in character.

On April 1st, 1902, the Bishop of California, acting for the Presiding Bishop, took over the Church in Hawaii. On April 18th, the House of Bishops, at a special session at Cincinnati, elected the Rev. Henry B. Restarick, who for twenty years had been rector of St. Paul's parish, San Diego, Cal. Bishop Willis left Honolulu for Tonga in May. Bishop Restarick with his family and four women workers arrived at Honolulu on August 8th. Prevailing conditions and uncertainties had left the Church in bad shape. In the cathedral there were a dozen leaks through which the rain poured. It was lighted by oil lamps, and a half dozen kinds of rickety benches provided seats. The buildings in the close, the pro-cathedral used as a Sunday-school, and the houses of St. Andrew's Priory were the wrecks of time. The bishop held the first service on August 10th, and Queen Liliuokalani attended.

A policy was at once adopted by the bishop that no money from the mainland was to go to the cathedral or to any other than real missionary work.

Efforts were made to get the people

to pray, to work and to give. Within a year St. Elizabeth's had been started, the cathedral had been repaired, seated and electric lighted and a debt of $1,700 paid off. The next Easter the offering was $10,000 toward the extension of the cathedral. The money for this extension, $24,000, was wholly given by voluntary offerings, on three Easter days.

The cathedral close has been enlarged by additional lands until now it includes over six acres. Old buildings have been torn down and new ones erected. The Davies family gave the land and buildings of the memorial hall and parish house at a cost of $75,000. The citizens of all kinds built the tower at a cost of $34,000; the bishop's house, built on the old Priory site, cost $15,000; Iolani School $20,000; the Priory $60,000; the land next to it for clergy houses $6,000; the Morgan property purchases for the George B. Cluett Home for Working Girls $16,000. On the cathedral close, the English, Hawaiian, Chinese and Japanese worship. The Church now owns all the land on three sides of Emma Square, a small park, except sixty feet which it has on lease.

The cathedral is the centre of the work in the islands, though there are in Honolulu alone six congregations in other parts of the city. An average of 500 communions a month are made at the cathedral. The offerings and gifts of the cathedral congregation to missions last year, not including gifts for buildings, were $4,500.

In Honolulu, besides what has been mentioned, a debt of $11,000 on St. Clement's has been paid, and the church enlarged. St. Elizabeth's church, settlement house, parsonage, lodging-house and dwellings for sixteen families have been built. A mission hall has been erected at Kaimuki and a church at Kapahulu and a fine settlement house at St. Mary's. The growth on the other islands has been of like nature, both in buildings and communicants.

Shortly after the bishop's arrival, he organized a Brotherhood of St. Andrew



THE EPISCOPAL RESIDENCE IN HONOLULU RECENTLY ERECTED BY THE GIFTS OF THE HONOLULU PEOPLE

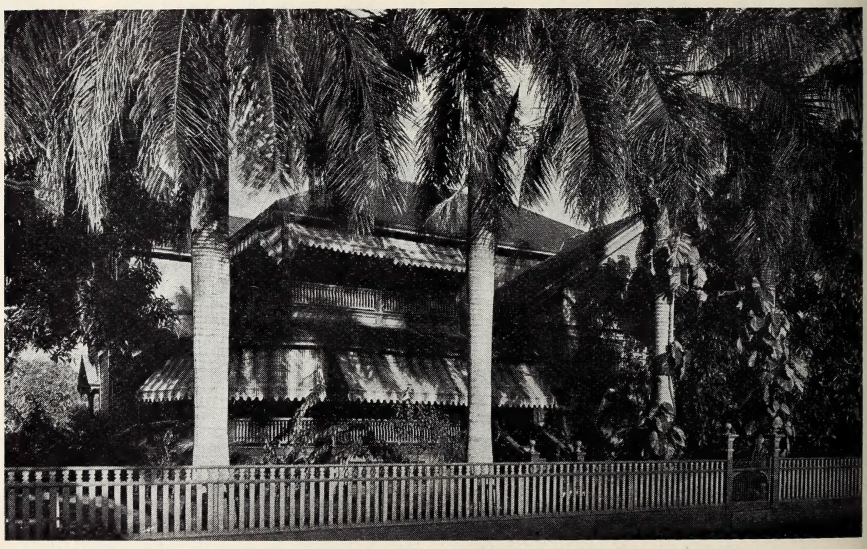


WHILE THE CENTRE IS BEING STRENGTHENED AT THE CATHEDRAL THE OUTPOSTS ARE NOT NEGLECTED

EPIPHANY MISSION AND GUILD HALL IN AN OUTLYING SECTION OF HONOLULU

and the Woman's Auxiliary. The Brotherhood has done well and the Auxiliary, considering the size of the jurisdiction and the difficulties of travel, has done wonderfully well. Last year, a committee appointed by the Woman's Auxiliary raised over $8,000 for the building and furnishing of St. Mary's, Moiliili, and in addition to that contributed work and gifts amounting to $1,200.

St. Mary's, Moiliili, has always had the interest of the Woman's Auxiliary. It was commenced by Mrs. Folsom in 1903 and has gone along growing gradually until the women said that it must have a home. The two faithful workers, trained at St. Faith's, New York,



THE GEORGE B. CLUETT HOUSE, WHERE SELF-SUPPORTING YOUNG WOMEN FIND A CONGENIAL HOME

Miss Van Deerlin and Miss Sara Chung, a Hawaiian-born Chinese, have done faithful and excellent work. They are rewarded by having a beautiful house. Down-stairs there are three schoolrooms, one of which is used for a chapel and a dispensary in which there are fifty patients a day, a nurse for which is supplied to us by subscriptions of citizens. Recognizing the work we are doing, large firms of the city gave liberally

we ought to have a priest to take charge of the work. The estate of one Congregational family gives $25 a month for the upkeep of St. Mary's. This shows the estimation by the public of what we are doing.

We must not forget the Seaman's Institute which Bishop Nichols started while in Honolulu, and to which the superintendent, Mr. F. W. Everton, a trained man, came about a month be-



THE HONOLULU CONVOCATION IN SESSION

o this building. Above the school-ooms are the living rooms of the work-rs. There is plenty of land for exten-ion on the lines of St. Elizabeth's, and 'e have a house in which a primary :hool is held and in which the cate-nist and caretaker live. We need a napel for daily and Sunday services. his offers a fine opportunity for a emorial. At St. Mary's there are 120 nildren in the day-school, and 130 in ie Sunday-school. There have been any baptisms and confirmations and

fore Bishop Restarick landed. It has moved three times into larger accommodations until it now occupies a fine brick building formerly used as a sailors' home. Through the influence of our laymen, this was leased for the Seaman's Institute for 999 years at $1 a year. It has sleeping accommodations for forty men, a chapel and social hall, and is situated within a few hundred feet of the largest dock. Of the $3,800 which it cost to run the institute last year $3,500 was subscribed locally.



THE BUILDING OCCUPIED BY IOLANI SCHOOL, THE BOYHOOD HOME OF GENERAL SAMUEL CHAPMAN ARMSTRONG, THE FAMOUS HEAD OF HAMPTON INSTITUTE, VA.

THE CHURCH'S EDUCATIONAL WORK IN HONOLULU

I. IOLANI SCHOOL

ST. ALBAN'S College, founded in 1867, became Iolani School under Bishop Willis. At that time there were few English schools in the islands, and Iolani was designed for the better class of Hawaiians. It succeeded so well that a very large number of Hawaiians holding public offices to-day in the territory are old Iolani boys.

Soon there came a mixture of Chinese, among whom was Sun Yat Sen, the sometime provisional president of the Chinese republic, who was there for five years. Our lay-reader, Solomon Meheula, taught him his English letters. More than this, Tony Ahlo, the former chief justice of the republic, was also a pupil of Iolani and later a graduate of Cambridge, England.

When Bishop Willis left, the remnant of Iolani School, which consisted of a few Chinese and Hawaiian boys, was given desk room by Bishop Nichols in the cathedral Sunday-school room and the boarding department was abandoned.

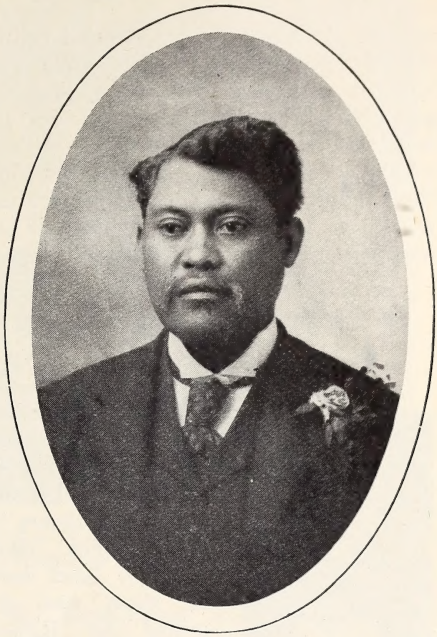
Very shortly applications were made for boarders and an old cottage and the sexton's house, on the cathedral grounds were used to accommodate a number of boys in a very crude way. Next to the cathedral grounds was a schoolhouse which had been abandoned, but which was in good order. A part of this building was of coral stone, and was called the "Stone House," after the home of Admiral Thomas, who had restored the flag to the kingdom in 1843. It had been the home of the Rev. Richard Armstrong from the time that his son, Samuel Chapman Armstrong, the founder of Hampton Institute, was one year old. It was here that he was brought up. The trees still on the place were planted by his mother, and it was in this yard that he took off his shoes, grown man as he was and famous withal, and ran about barefooted on his last visit to the islands. The bishop purchased the property for $20,000 and later erected a teachers' residence. It will accommodate forty-five boarders. Last year 165 pupils were in attendance, and more than 100 were refused admission. What we need is a concrete building, three stories in height, costing $50,000, and

a $50,000 endowment to carry it on. That it is worth the money will be seen by the following.

Since Bishop Restarick came, forty Chinese boys have gone from Iolani to study at St. John's, Shanghai, or at Boone University, Wuchang. The universal testimony is that these boys are centres of good influence. Mrs. F. L. H. Pott, while in Honolulu a few years ago, said, "The Honolulu boys have changed the spirit of St. John's University. They have taught the value of athletics, have infused the students with a progressive, western spirit, and have instilled into them a sturdy patriotism." The testimony from Boone University is of like nature.

Many of the offices of societies at St. John's have been held by Honolulu boys, and the right-hand man of one, an important assistant at St. Luke's Hospital, Shanghai, is a Chinese from Honolulu. Four of the Honolulu boys are now studying medicine at St. Luke's.

We shall speak more of this later, but we say here that Iolani, if it has the proper equipment, can do a tremendous work for the Kingdom of God in Honolulu. We believe that no money could be more wisely spent than in providing proper buildings and facilities for the large work among Orientals which we might do at this central point, sending them back to their own country to be lights in their generations.



SOLOMAN MEHEULA, THE HAWAIIAN LAY-READER, WHO TAUGHT DR. SUN YAT SEN WHEN THE PROVISIONAL PRESIDENT OF THE CHINESE REPUBLIC WAS A PUPIL IN IOLANI

The last year at Iolani was most suc-



A GROUP OF IOLANI SCHOOLBOYS

cessful. In a small way a manual training department was begun. We are working with very little money, but we are giving the light of the Gospel to hundreds. It must be remembered that when the cathedral schools assemble with their hundreds of children for morning service at 8:45, that service itself is an inspiration and one which gives light to the soul. Our great services, at Easte and Christmas, when a thousand chil dren of our Sunday-schools, of every nation, East and West, sing the praise of Christ as King, are such that they overwhelm every observer. A Presbyterian missionary from Japan who wa there last Easter said it was the mos inspiring sight he ever saw.

II. ST. ANDREW'S PRIORY, THE FAMOUS SCHOOL FOR GIRLS



A CANDIDATE FOR THE PRIORY

THIS school for girls was founded by the Devenport sisters in 1867. The deed for the land held by them was obtained by Bishop Restarick in 1907, and additional land purchased and given. Two of the sisters who founded the school survive and live on the Priory grounds, though they have had nothing to do with the school except as advisers since they handed it over to the bishop in 1902. Miss Sellon, th mother superior, gave largely from he private means to the school, and Quee Emma, who was interested, was a con stant visitor and left $600 a year fo scholarships.

The school has a notable history, a having educated a very large number o the best Hawaiian women now living o the islands. The spirit of the schoo is very strong and to "disgrace th Priory" is held to be a terrible thing

The sisterhood in England met grea reverses in 1892, and the two survivin sisters, Beatrice and Albertina, were or dered home. They wrote imploring t be allowed to remain without any fur ther aid. There were so many orphan in their care they could not leave them Before Bishop Restarick came the sister



PRIORY GIRLS ON THEIR WAY TO CHURCH



EACH ASCENSION DAY A SERVICE IS HELD IN THE PRIORY QUADRANGLE TO COMMEMORATE THE FOUNDING OF THE SCHOOL

wrote asking him to take over the school. He took out some teachers with him and assumed charge on his arrival, providing for the support of the sisters.

The buildings were in a dilapidated condition, and $1,200 of the money he brought with him went to whitewash, repair and sewer the premises.

The work went on steadily, and Miss Marsh, who soon became principal, brought the school into excellent condition.

It was seen at once that new buildings must be obtained, and when the bishop had found a house for Iolani School, he went to work. The result is a fine building which would be a credit to any diocese. It is built of reinforced concrete and cost $55,000. Mrs. Restarick raised over $6,500 to furnish the building. A hundred people live in the Priory, including teachers, and there are fifty day pupils. "A Priory girl" is known all over the islands by her manners, her dress and her speech. The bishop takes a deep and special interest in this work, in view of conditions prevailing here. Any girl trained in the Priory can make her own clothes and can cook. They marry well, or they find employment, and the George B. Cluett Home is designed especially to provide a home for those who are self-supporting.

Congregationalists gave $17,000 toward the new building; one gave unasked $5,000 toward endowment, and an estate gives $300 a year; nearly every prominent missionary family has one or more girls at the Priory for whom they pay.

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DURING the past twenty years the number of church buildings in the Diocese of Marquette has increased from twelve to thirty-six. Of the twelve churches standing in 1891, all but one have been rebuilt, replaced, enlarged or otherwise considerably improved. The nine rectories have increased to seventeen. When the diocese was organized, it had no Episcopal or other funds, so that it was necessary to put into permanent property over $260,000, besides providing for current expenses. The part of Michigan included in the diocese is being vigorously exploited for colonization. The clergy are embarrassed by not knowing exactly where to begin, the opportunities are so many.



THE HAWAIIAN SUNDAY-SCHOOL AT LAHAINA

WHAT THE CHURCH IS DOING FOR THE HAWAIIAN PEOPLE

DISTINCTLY Hawaiian work is passing away. The Hawaiian young people to-day speak English better than they speak Hawaiian. Still the Church has an interesting and important work among the Hawaiians. The centre of this is at the cathedral where the service is held in Hawaiian at 9:15 every Sunday. This work is in charge of the Rev. Leopold Kroll. The musical part of the service is rendered by a choir from St. Andrew's Priory and young men from the congregation. The music of the Holy Communion is sung to Merbecke arranged for Hawaiian words by Queen Liliuokalani. It is extremely beautiful and the organist, a man trained at Wells Cathedral, says that it thrills him every time that he hears it. The girls of the Priory sing Hawaiian songs exceedingly well, and a concert pianist who recently heard them, said he never heard such perfect ensemble singing in his life.

It takes some time to get the confidence and affection of the Hawaiian people, but when it is given it is lasting. The present state of the Hawaiian work is most satisfactory. Mrs. Clark, the parish visitor, a Hawaiian woman, does splendid work among her people and, as she is a trained nurse, she is especially valuable in cases of sickness.

Two years ago services were commenced in a suburb called Kapahulu. The son of a Congregational missionary gave us some land, and the Rev. Mr. Kroll, the teachers at Iolani and Hawaiian men erected the building so that the labor cost nothing. There is at this place another centre of Hawaiian work, a large Sunday-school, dispensary work and a day-school. We have the field in this portion of the city, and the relations with other Christians are such here that when we undertake work others do not interfere.

When we speak of Hawaiian work we must remember that St. Andrew's Priory was founded for Hawaiian girls, and nearly all of the girls at the Priory are part Hawaiian. Iolani has become more Oriental than Hawaiian although we have a number of Hawaiian boys there.

Lahaina, on the island of Maui, is essentially a Hawaiian work. There are few white people in the place, and they, as a rule, take very little interest in the Church. We have at Lahaina a growing work among the Hawaiian people of the English-speaking class, with a day-school, Sunday-school and regular services.

At Wailuku, Maui, a large number of the communicants are part Hawaiian. In fact when we were there last year we noticed that the choir of men and women were all Hawaiian and we were glad to see how many of the women were old Priory girls, whom we find everywhere helping in the upbuilding of the Church.

In Hilo, on the island of Hawaii, the warden, the treasurer and the lay-reader are Hawaiians, as well as a number of the congregation. In Kohala, Hawaii, and at Kona, we find numbers of Hawaiian communicants.

The young people really do not understand the classical Hawaiian of the Prayer Book, nor do they understand the Hawaiian of the sermon, so that more and more the work among the Hawaiians will be in English. Still we desire to keep up Hawaiian services at the cathedral, and a resident Churchman gave not long ago, $10,000 in 6 per cent. bonds, toward the endowment of the Hawaiian pastorate. A large number of the most highly respected Hawaiians in the territory are Churchpeople.



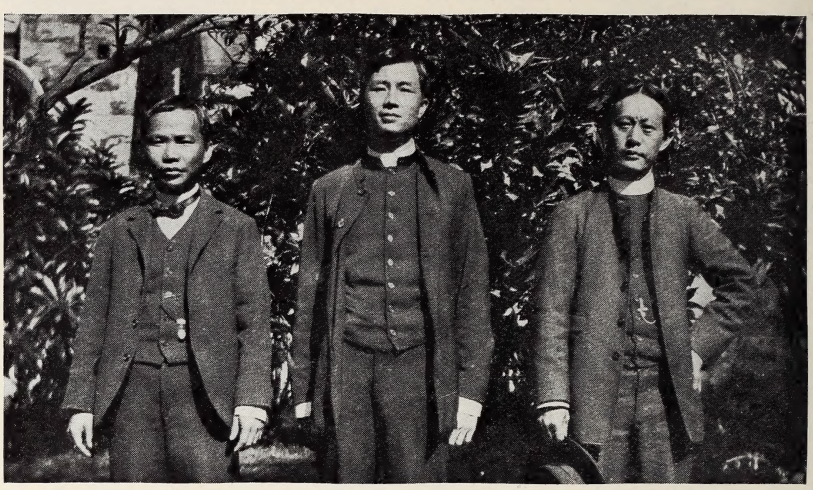
ST. AUGUSTINE'S CHURCH, KOHALA, ON THE ISLAND OF HAWAII

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ONE person of every eighty-six in India is a Christian. Twenty years ago the proportion was one to 143.

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IN the kingdom of Uganda, according to the latest census returns, the number of Christians, 329,000, is now larger than the number of pagans, 326,000.



THREE LEADERS OF HONOLULU CHINESE

Rev. Shim Yin Chin *Rev. Kong Yin Tet* *Rev. Woo Yee Bew*

THE CHURCH'S WORK ON BEHALF OF HAWAIIAN CHINESE

WORK among the Chinese was commenced by Bishop Willis in 1887, though there were Christian Chinese at Iolani School before this time. The Rev. H. H. Gowen was the first clergyman in charge, and the Chinese church was built on land given by Queen Emma.

Sometimes people ask whether the Chinese in Honolulu are not different from those on the mainland. Probably the difference is that most of our Chinese came from the rural districts, while many of the Chinese in the States came from the slums of Canton. It is the deliberate opinion of white people in this territory, from the governor and chief justice to the banker and the merchant, that the Chinese are remarkable for their industry, perseverance, intelligence, honesty and devotion to their parents and families.

We are sometimes asked, "Do the Chinese make real Christians?" It is generally recognized by those who know that the Chinese Christians in their attendance at worship, in their giving and in their devotion, put the ordinary white people to shame.

In ten years we have sent 150 Christian people to China. Many of these have gone to Shanghai. Archdeacon Thomson, who certainly is an authority, said, as he came through Honolulu, that the very best Christians they had in Shanghai were Honolulu Chinese. The advantage is that in Honolulu we approach the Chinese free from prejudice. They carry back to China with them, not only the light of the Gospel, but the inspiration of western civilization, and they have had a large part in the revolution which has taken place. For not only Sun Yat Sen, but hundreds of other Honolulu Chinese, among them

Iolani boys, were at the fore. Many of our Honolulu Chinese have official positions in China.

Take St. Peter's congregation as a type. It is a remarkable congregation, with 175 communicants and an active and vigorous parish life. You will find on any Sunday morning a congregation crowding the church. There are as many men as there are women, and they sit on opposite sides. You will find the girls and young women in American costumes, while the older women still retain the Chinese dress. I have never yet seen an American who has gone into this church and participated in the worship, who has not come out with tears in his eyes and has said that he would not have believed it. The people of St. Peter's are working people and their salaries are small, as a rule. There is one man who gets $100 a month. They contribute toward the salary of their priest, they pay all their expenses, and assessments, give largely to diocesan missions, and their Sunday-school offering last Easter, to general missions, was $126. This money was earned by the children. No one can look into the faces of the young men and the young women and fail to see the intelligence, earnestness and Christian spirit of the people.

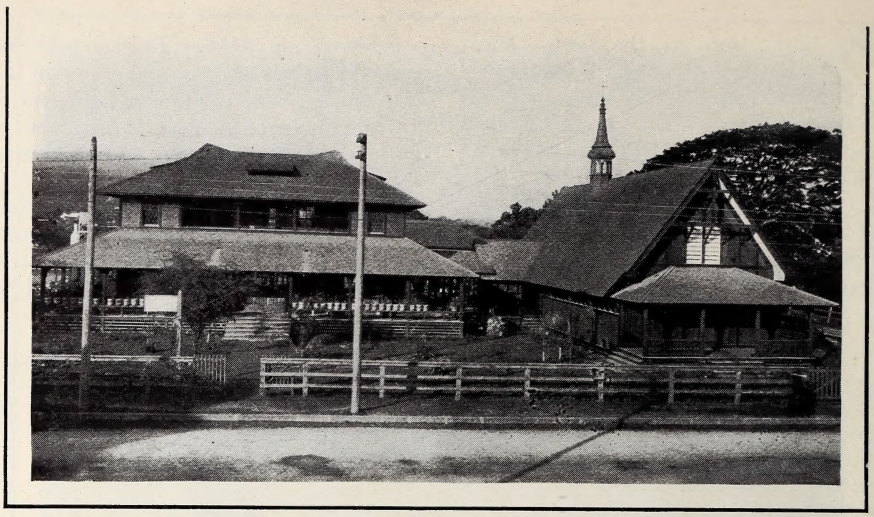
The priest in charge, the Rev. Kong Yin Tet, is a power in the community. Two of his sisters have graduated from the University of California, and his brother, who is a graduate of Columbia University in mining engineering, has a fine position in charge of the mines in a province in China.



SOME OF THE MEMBERS OF ST. PETER'S CHINESE CONGREGATION, HONOLULU

St. Peter's congregation must have a new church. By their own exertions up to the present time, they have $7,500 in sight. Everyone has given. A seller of peanuts on the street has given $50, and a woman with $3 a week wages has given $50, which she pays at the rate of $1 a month. The church and school of concrete will cost $24,000. It is of no use to build of wood in a tropical country.

Besides St. Peter's, there is St. Elizabeth's. Where nine years ago there



ST. ELIZABETH'S CHURCH AND PARISH HOUSE, WHERE A VALUABLE SETTLEMENT WORK IS BEING CARRIED ON AMONG CHINESE IN HONOLULU

was nothing, there is, by the beneficence of the Proctor family of Cincinnati, a church, settlement house, parsonage, lodging-house and houses for sixteen families, with more in process of erection. The work commenced by us of bringing people out of the tenement-houses by building them cottages has happily been taken up by others. St. Elizabeth's is a splendid work. Where there was not one baptized person, there are now 300. There is a day-school and a night-school and active work upon all lines in the uplifting of the people. God has abundantly blessed the generosity of those who gave to this work and the labors of the faithful priest, the Rev. W. E. Potwine.

There is Chinese work also, in connection with St. Mary's, Moiliili, and there are Chinese communicants at the cathedral. But leaving Honolulu, we come to a most interesting Chinese work among the agricultural people of Maui. Here, the Rev. Shim Yin Chin is decidedly the man of the district and the hour. It was sometime ago that he got all the men to bring their opium pipes and burn them at a public bonfire. He has a "World's News Club," where he reads the news of the world on Sunday afternoon, to the men as they gather. He also carries on a school of forty-four boys.

Lately, the bishop has been able to protect the Chinese on the islands which they had leased but which were to be sold by the government. Lands which they had occupied for fifteen or sixteen years were to be taken from them. The bishop made a strong plea with the governor and the land commissioner, and they saw that it was only justice to extend the leases until such time as the Hawaiian-born children could purchase the lands. At the present writing, they have sent the bishop an invitation to a great feast which they desire to give him on the side of that wonderful mountain, Haleakala, 4,500 feet above the sea.

On Hawaii, we have a Chinese congregation at Kohala, where the faithful priest, the Rev. Woo Yee Bew, ministers not only in Chinese, but also in English and Hawaiian to the people of the district.

In ten years we have supplied a Chinese deacon for Bishop Nichols, a Chinese priest for the Bishop of Tonga, and three of our young men are students for the ministry. Three have become physicians. Several have gone to universities in the United States. Altogether we believe that there is no more remarkable community of Chinese anywhere than that in the Hawaiian Islands, and the reason is, we believe, because they have been treated fairly and justly. They have been understood, and people have sympathized with their needs, and they have lived on terms of sympathy and good will with the white people and Hawaiians.

Perhaps the most remarkable results of the work of the Church in Honolulu, and of the influences generally of American life, are found in the Chinese women who are growing up in the islands. One of them graduated at St. Faith's; one of them at the deaconess school, Philadelphia; two of our St. Peter's congregation graduated at the University of California, and one is at Columbia. Many are studying at various institutions in the United States. Most of these have gone back or expect to go back to China. They carry with them Christ in their hearts, and the whole progressive spirit of Western civilization in their lives. We all recognize the danger of sudden release from hampering custom to Chinese girls, and yet in all our experience here I have had almost no trouble in this regard.



MEMBERS OF SEVERAL BRANCHES OF THE KONG FAMILY, ONE OF THE LEADING CHRISTIAN CHINESE FAMILIES OF THE ISLANDS



BISHOP RESTARICK AND SOME OF HIS JAPANESE FRIENDS AT THE CATHEDRAL, HONOLULU

THE CHURCH AND THE CITIZENS OF THE SUNRISE KINGDOM

THERE are about 80,000 Japanese in the Hawaiian Islands—a larger number than in any other country outside of Japan. The bishops in Japan, seeing the importance of the work in Christianizing Japanese here, have signified their willingness at any time to release any worker to come here.

From the time of Bishop Restarick's coming, he realized the importance of the work and several times supposed that he had workers engaged, but accidents, of an unforeseen kind in every case, prevented their coming. In 1906, P. T. Fukao, who had been trained under the C. M. S. in Japan and later attended a Presbyterian college, came desiring to work under the bishop. He had been seven years in the Hawaiian Islands under the Hawaiian Board, and his credentials being excellent he was employed as a catechist. As soon as possible, a night-school and Sunday services were commenced. His work has been chiefly among servants, clerks in stores, and those who desire to study at Iolani. At this school last year there were eighty-three Japanese students.

Mr. Fukao at once became a candidate for deacon's orders and was later ordained. Since he began work at Holy Trinity mission, 118 persons have been baptized, of whom eleven were women. Of these seventy-six have been confirmed. In addition to the work at Holy Trinity, Japanese work has been commenced elsewhere as fast as men and means permitted. We commenced training young men at Iolani as catechists and we have developed some fine material.

Japanese work is carried on also at Hilo. A fine opening has recently been secured in Paauilo, and then we have scattered in the missions of the islands many excellent Japanese communicants. All we need is men and money to extend this work largely. The Church stands well with the Japanese, and there is no difficulty in any place in getting many young men who are eager to hear the Word or to gather in schools or at services.

At Holy Trinity, Honolulu, there is a day-school, preparatory for Iolani and attended by about forty boys and youths. There is also a night-school of about thirty young men. This is a constant feeder of the Church. In addition to this, the Christian Japanese have societies which meet for prayer or for literary entertainment. A Bible-woman assists in the work by visiting women in their homes, and although the attendance of men at services largely predominates, yet the women are increasing.

We need a church and settlement house for the Japanese work. At present we rent a house, the upstairs of which is used as a residence for women workers. We have over $1,000 on hand toward the purchase of land, but we need, and need badly, proper quarters for the Japanese work; $10,000 at least is required. We have three catechists who are being trained here for the work and we find that young men, conversant with conditions on the islands, are far better than the importations from Japan.

The importance of the Japanese work is like that of the Chinese. The Japanese here lose much of their prejudice and superstition and are more easily approached. They are anxious to learn what Christianity has for them. At the same time the Japanese released from home ties have many temptations which they have not in their native villages.

The workers whom we have among the Japanese are faithful, earnest and untiring. They all believe that what would most advance the Japanese work at present is to have a substantial set of buildings in Honolulu. At present the congregation of Holy Trinity worships in St. Peter's Chinese church at such times as the Chinese are not using it.

FROM THE LAND OF THE MORNING CALM



MR. Y. S. KIM, OUR KOREAN CATECHIST, AND HIS DAUGHTER

OUR Korean work in Honolulu is at present carried on at St. Elizabeth's. We have a regular attendance of fifty men at services and a school of thirty children. On August 18th, eighteen Korean men and two wome were baptized and fourteen men an two women were confirmed. The organ ist on this occasion was a Korean gir a daughter of the catechist, Y. S. Kim Mr. Kim is a man eminently respecte and held in high esteem by his country men. He is a man who has a good edu cation and was trained in Korea fo missionary work.

We must have at once $2,500, to pro vide a building for this work. We hav the land and we can erect a buildin with a schoolroom and chapel on th ground floor and living rooms above fo the catechist. We have another Korea catechist, trained at Iolani, who is in valuable because he speaks English wel He wants to go to the divinity-schoo under the Bishop of California to stud for the ministry. He was baptized here we have had him in school for six year and we know what he is.

We have Korean work also in La haina, Hilo and Wailuku, but no resi dent workers.

We have, as far as we know, the onl Korean work under the America Church. We have baptized over on hundred in the past few years.



KOREAN WOMEN AND CHILDREN WAITING FOR THE EASTER SERVICE ON THE GROUNDS OF ST. ANDREW'S CATHEDRAL, HONOLULU



"THE COCOAS WITH THEIR CRESTED SPEARS STAND SILENT GUARD"

FOLLOWING THE BISHOP AROUND THE ISLANDS

LEAVING Honolulu on an inter-island steamer is an interesting experience to a stranger. You will be sure to see a great many Hawaiians who are decorated with *leis,* or wreaths of flowers. As the steamer sails we pass along the shores of Oahu with its wooded beach, where,

"The cocoas with their crested spears,
Stand silent guard at Waikiki."

Then we pass Diamond Head, which is being made an American Gibraltar, and at the foot of which, as late as 1818, a princess ran into the sea and ate a banana, thus breaking the *tabu.* This act necessitated a human sacrifice that her life might be spared. Washington Irving, in *Astoria,* tells of Waikiki and the strange pomp of the great Kamehameha. But we go onward into the channel, and then if one is not a good sailor it is well that he should go to his berth, for all the channels are treacherous and choppy. But the bishop, by constant practice, has become somewhat immune to the terrors of the sea. In three hours you are under the lee of Molokai. The leper settlement is on the other side of the island. Many will be surprised to learn that the settlement contains a happy community where the people are well provided for both as to necessities and comforts and even amusements, and where as a rule there is no suffering. There is no other country in the world of 200,000 which expends such an amount as $250,000 a year to maintain a community such as the leper settlement of nearly 1,000 people, free of expense to them. We receive frequent letters from Brother Dutton, who has labored at Molokai for years and who, by the way, is a very strong friend of Bishop Gray, of Florida.

We are three hours under the lee of Molokai, when, with the island of Lanai to our right, we cross a short channel with the cane fields of Maui before us, and are soon at Lahaina, formerly the place of royal residence. Our parsonage stands on the beach, on the very site where the highest of the old chiefs lived. Next to it is the former dwelling place of the king.

Lahaina was formerly the resort of whaling ships. Sometimes as many as 150 would winter there, greatly to the demoralization of the people. At Lahaina we have a church, guild hall and

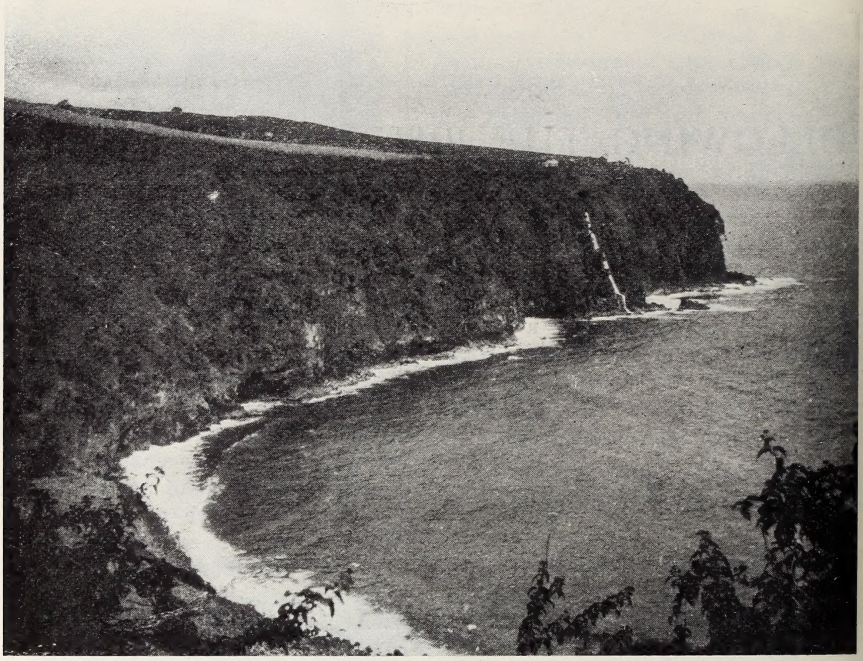
parsonage, and a most interesting work under the charge of the Rev. J. K. Bodel. From the day-school, in the last few years, fourteen girls have come to St. Andrew's Priory.

An automobile ride from Lahaina to Wailuku carries one along the cliffs for some miles and then across a low part of the island to Wailuku, which is quite an American-looking town. Here the Rev. W. S. Short is at work. There is a day-school also here, which was really the chief factor in the building up of the Church when Canon Ault resided here. Wailuku is self-supporting, has about 100 communicants and has lately erected a concrete church at a cost of $12,000. There is a good parsonage here and property which is leased for $300 a year. Mr. Short also holds service at Puunene, some miles distant, and has charge of a large part of the island. He should have an automobile to do his work properly.

On the slopes of Haleakala (the House of the Sun), the largest extinct volcano in the world, with a crater twenty-seven miles in diameter and 10,000 feet elevation, we have, about 4,500 feet above the sea, an interesting mission to the Chinese at a place called Kula.

If we approach Hawaii in the early morning we shall see the great mountains of Mauna Loa and Mauna Kea, both of which are nearly 14,000 feet high. At Kawaiahae, the first port of call, is a fine *heiau,* or heathen temple, and here John Young lived for many years.

The next port of call is Mahukona, where we land if we desire to go to Kohala. At that point we have two churches, one English-speaking and one Chinese, seven miles apart. The Rev.



A RUGGED HEADLAND ON THE COAST OF THE ISLAND OF HAWAII

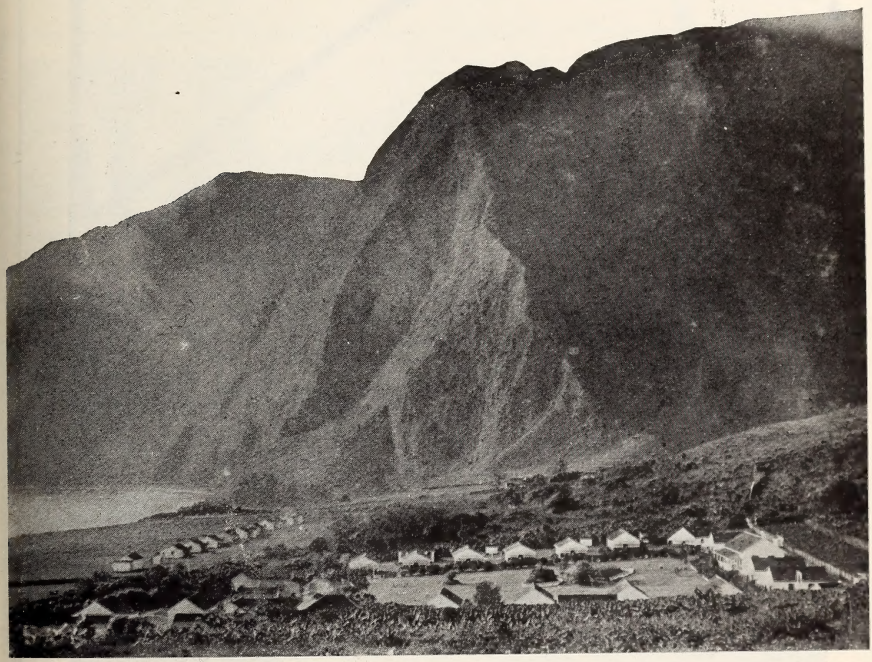
F. W. Merrill, of Kohala, has two Sunday-schools and is greatly interested in giving services to a large number of Filipinos who desire the ministrations of the Church. He goes also to Waimea, twenty-five miles distant, once a month.

As we sail down the coast toward Hilo, we pass the Hamakua district where the Rev. Mr. Cullen, with a pair of horses, manages to get around and hold services at four places. In the whole district, which is a large one, we have the only English-speaking services held. The people are glad to worship on the common basis of the Apostles' Creed and the Book of Common Prayer.

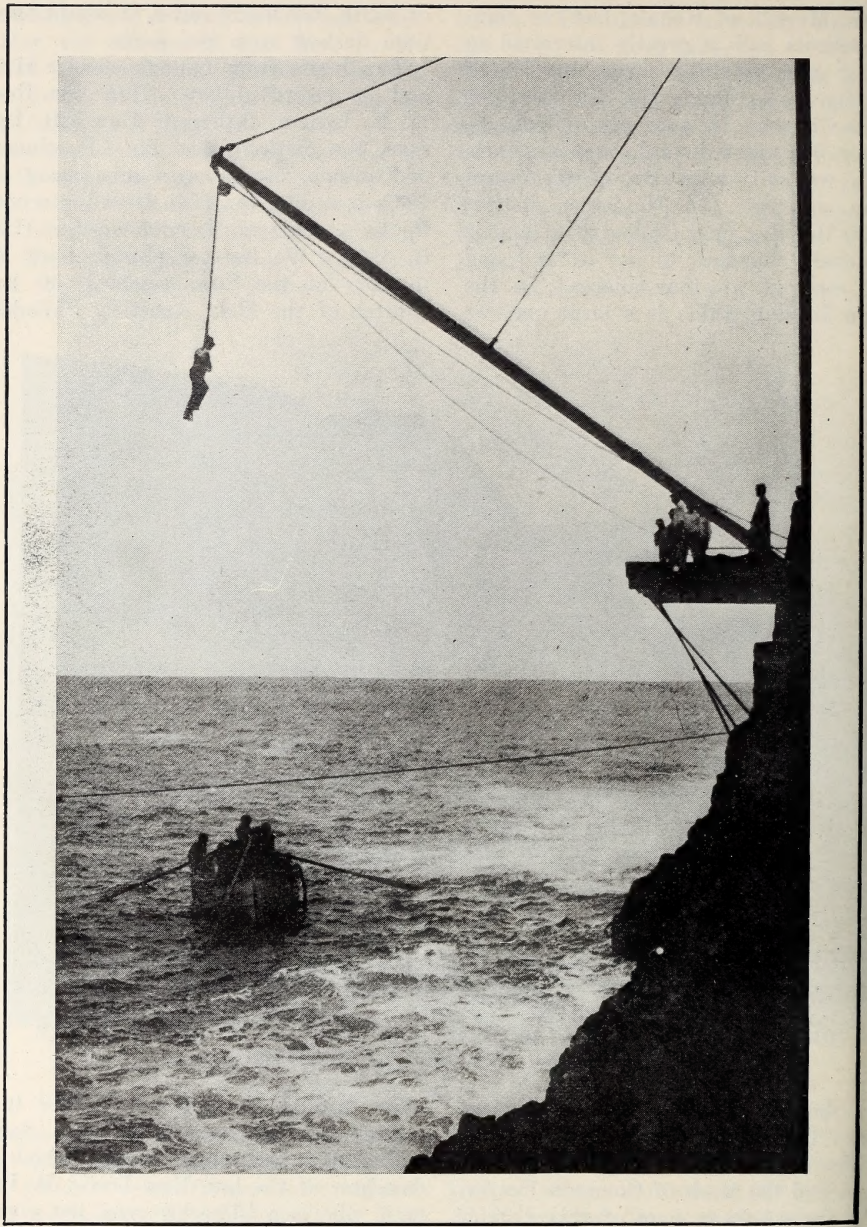
At the southern part of this district is Laupahoehoe, where early in the seventies a young man, now the Rev. Henry Ferguson, drifted ashore with his companions in an open boat, having been afloat for over forty days, the last five of which he was without food or water. If the boat had drifted either way, north or south, for many miles, it would have been dashed upon the rocks.

Two hours from Laupahoehoe is Hilo and its beautiful bay. Here the Rev. D. B. Lyman, father of David B. Lyman, the distinguished lay Churchman of Chicago, came as a missionary in 1832, founding the Hilo boarding-school for boys. Our work commenced at Hilo in 1903. We have a church built in memory of the Sunday-school of the Church of the Holy Apostles, Philadelphia, through the kindness of the late George C. Thomas. There is a guild hall and a parsonage, toward which a daughter of the late Rev. David B. Lyman, who is a Churchwoman, has given most generously. Hilo is thirty-two miles from the great active volcano of Kilauea. It is worth a journey across the world to see this.

On the other side of the island, a monument erected by the British marks the spot where Captain Cook was killed.



THE LEPER SETTLEMENT AT MOLOKAI, SHUT IN BY THE MOUNTAINS ON ONE SIDE AND THE SEA ON THE OTHER



MAKING A LANDING IN THE HAWAIIAN ISLANDS

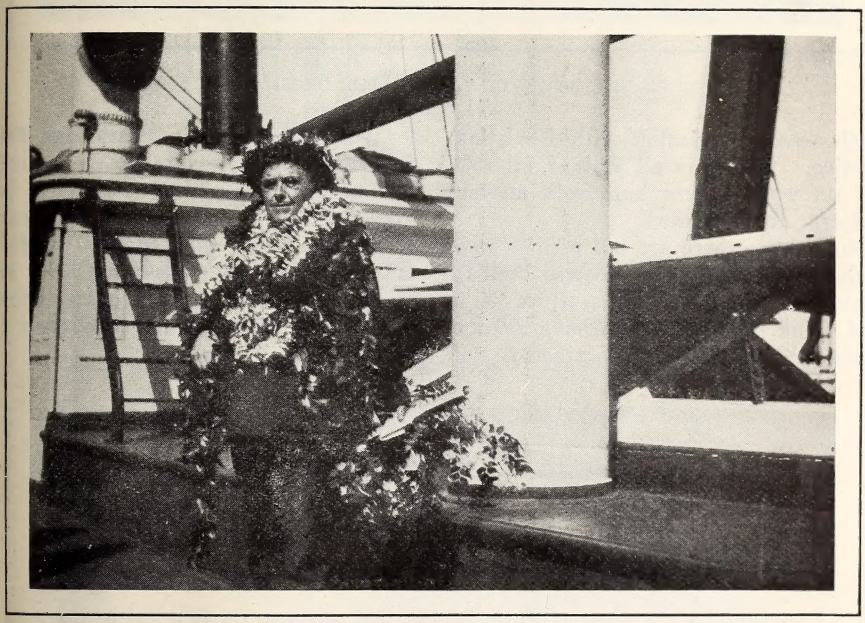
The coast line of the Hawaiian Islands is for the most part rocky and precipitous, with few harbors. In such cases, the steamer heaves to some distance off the coast and sends in a small boat to land its passengers by derrick, as shown in the illustration

A few miles away is Christ Church, Kealakekua. The priest here, the Rev. D. D. Wallace, ministers to the people thirty miles north and thirty miles south. The proportion of those who attend church, who live within reasonable distance, is remarkable.

The islands consist of mountains in the centre and a fringe of tillable land around the coast with beautiful gulches cutting into the mountains, down which streams run and which are full of tropical verdure. The island of Kauai is especially rich in these gulches. To reach Kauai we have a channel of some ninety miles to cross, and it is often very rough. We have services on this island at four places. A priest visits Kauai regularly and we have a lay-reader, a school-teacher, who holds services at various places.

Of the twenty-three English-speaking congregations on the islands, twelve belong to us. This number does not include stations where services are held, but which are not organized. On Kauai we have more members among English-speaking people than members of all other religious bodies combined, and yet it is difficult to organize work on this island because of conditions. Two union churches are already in existence. However, we are given opportunity to hold services and to minister to our own people.

From the foregoing one will gain some idea of the work. It is not large, but it is important and deeply interesting from its varied character. One learns here what the fatherhood of God and the brotherhood of man mean. A bishop also has a great deal of paternal work. Questions of Oriental marriage, of Japanese trouble, of Hawaiian *pilikia* (troubles of any kind) are brought to him as a final judge and arbiter. It is not as difficult to decide such matters as it is to know what is right when a Korean comes with some complicated matter of Korean custom



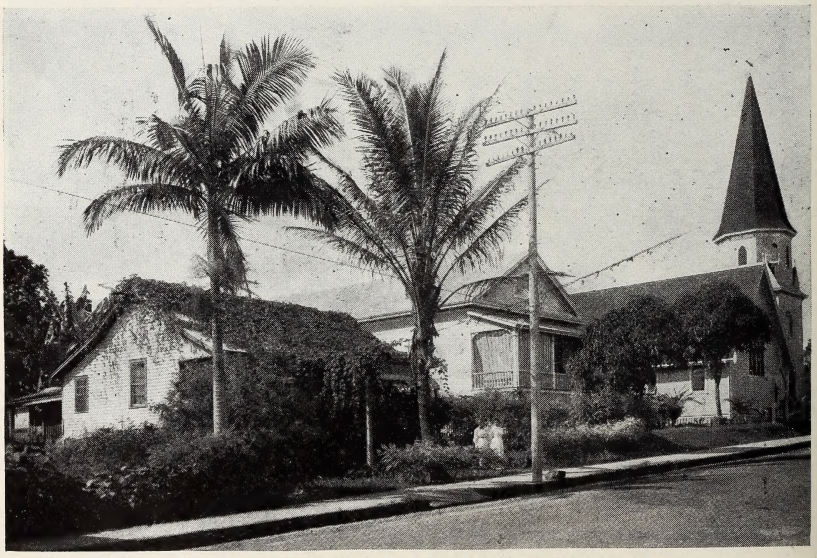
A PARTING VISITOR DECORATED WITH *LEIS*



ON THE BRINK OF THE CRATER OF KILAUEA

which seems to conflict with Christian practice. But it is all full of interest and no worker here but feels an enthusiasm for the work.

Our workers here are not paid as well as the workers of other boards, but we think that the spirit of sacrifice is a good thing, and merely to have all one wants, and to make no sacrifice is not the best thing in any missionary field. Self-sacrifices, however, are made freely and without complaint. We have had women work for $30 a month and board who could have obtained $100 or $150 but they prefer service for Christ and His Church. We need men and women of this kind now to offer themselves for schools and mission work.



THE CHURCH BUILDINGS AT HILO, NAMED AFTER THE CHURCH OF THE HOLY APOSTLES, PHILADELPHIA

THE
MISSIONARY DISTRICT OF HONOLULU

Date.	Clergy.	Stations.	Communicants.	Contributions in the Field.
1901	8	10	412	$ 6,585
1902	9	13	572	9,605
1903	13	16	788	11,850
1904	14	17	890	18,713
1905	16	18	952	21,847
1906	17	19	1004	23,956
1907	20	20	1082	25,500
1908	20	21	1168	33,465
1909	20	23	1314	38,791
1910	20	25	1410	35,600
1911	20	26	1507	39,200
1912	20	27	1624	46,400

The amount under contributions does not include sums given locally to the bishop direct, but only offerings and gifts going through the hands of the treasurers of parishes and missions of the district.

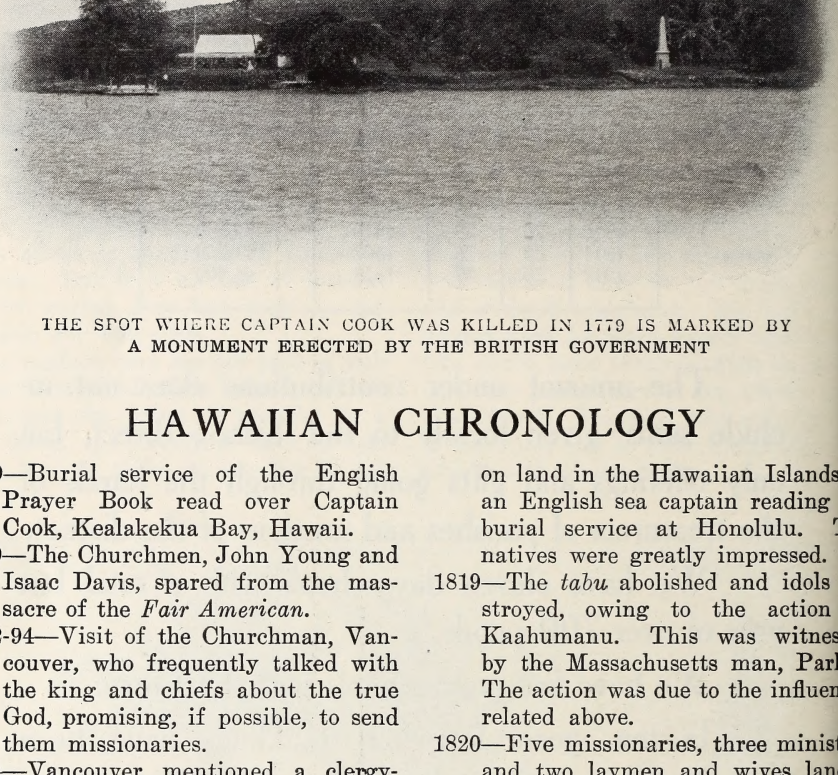
We have eleven day-schools with a total last year of over 700 pupils.

We have five night-schools with 130 men.

In ten years forty-four buildings have been added to the property of the Church. This includes churches, parsonages, parish halls, schools and so on.

The total indebtedness is $14,000, of which $8,000 is on the bishop's house.

The value of church property in 1901 was $101,000 and in 1912 the total was $510,000, of which $58,000 was in endowments.



THE SPOT WHERE CAPTAIN COOK WAS KILLED IN 1779 IS MARKED BY A MONUMENT ERECTED BY THE BRITISH GOVERNMENT

HAWAIIAN CHRONOLOGY

1779—Burial service of the English Prayer Book read over Captain Cook, Kealakekua Bay, Hawaii.

1790—The Churchmen, John Young and Isaac Davis, spared from the massacre of the *Fair American.*

1792-94—Visit of the Churchman, Vancouver, who frequently talked with the king and chiefs about the true God, promising, if possible, to send them missionaries.

1794—Vancouver mentioned a clergyman of the Church of England named Howell, who had been a clerk on board the American vessel, *Washington,* ingratiating himself in favor of King Kamehameha I.

1803—Richard J. Cleveland in his narrative says that Parson Howell resided in the islands and lost no opportunity to convince the king of the incapacity for good or evil of his gods, and of the power, wisdom and goodness of the Supreme Maker of the universe. This man was commonly called Padre Howell.

1804—The first Christian service held on land in the Hawaiian Islands by an English sea captain reading the burial service at Honolulu. The natives were greatly impressed.

1819—The *tabu* abolished and idols destroyed, owing to the action of Kaahumanu. This was witnessed by the Massachusetts man, Parker. The action was due to the influences related above.

1820—Five missionaries, three ministers and two laymen and wives landed at Kailua, Hawaii.

1823—King Kamehameha II. went to England, and one object of this visit was to obtain Church teachers.

1840-50—Repeated efforts made by Churchmen to obtain a clergyman. A petition was sent to the missionary committee in New York. Bishop Kip says that prior to 1860 repeated requests were made to him to send a clergyman.

1856-60—The king and queen and his Minister of Foreign Affairs anxious to get the Anglican Church to Hawaii. They wrote to Queen

Victoria and the Archbishop of Canterbury.

1862—Bishop Staley arrived in October. The king had already translated the Prayer Book into Hawaiian. The King and Queen, the Minister of Foreign Affairs, the Chief Justice and the Attorney General were confirmed in November.

1863—Kamehameha IV. died, greatly to the sorrow of the infant Church.

1867—Kamehameha V. laid the corner-stone of the cathedral.

1887—The choir of the cathedral opened for worship.

1893—Monarchy overthrown. Liliuokalani confirmed by Bishop Willis.

1902—Bishop Willis resigned and Bishop Restarick elected at special session of the House of Bishops. Bishop Restarick landed in Honolulu, August 8th, 1902.

1902-12—Remarkable growth of the Church in every particular. See table of statistics.

1912—Jubilee celebration of the founding of the Anglican Church in Hawaii, and the tenth year of American jurisdiction. Bishop Willis, of Tonga, was present.

SOME THINGS HAWAII NEEDS

1. The endowment of the episcopate. We have just about $10,000 in the endowment fund. A gift of $50,000 would assure the support of the bishop.

2. We need $50,000 for buildings and $50,000 for endowments, to put Iolani School in a position to do the great work which is open to it.

3. Of St. Andrew's Priory, with its splendid work for the uplift of women, a business man said lately when we enquired of one of our girls in his employ, "She is the best girl I ever had. You are developing a new race in Hawaii of self-respecting, self-supporting girls." We have what equals $16,000 of endowment and yearly payments from trusts which equal $10,000 more. We should have at least $50,000. No money could be invested to better advantage.

4. We need Japanese workers, and we are trying to train them here. A man to preach to plantation laborers; need not be a scholar, but he must be thoroughly converted, godly, devout, earnest, well versed in the Bible and with its truths animating his heart. We need $600 a year to train those we have now.

5. We need sadly $10,000 to be added to the $1,000 which we have, to provide a central home and church for the Japanese work. At present we use rented quarters.

6. We need, in addition to the $7,500 on hand, sufficient money to make $24,000 to build a church and school for St. Peter's Chinese congregation. We must have it.

7. We need an endowment for St. Mary's, Moiliili. The Woman's Auxiliary of the district has set out to raise $50,000 in five years.

8. We need $2,000 to build a home for our Korean work. We are carrying it on under great disadvantage as it is.

Money given to Hawaii has paid in results seen. It is the policy of the bishop to ask the Board of Missions for as little as possible and to use money to the best advantage in seizing opportunities. It must be remembered that the 14,000 Caucasians here cannot bear the expense of evangelizing our 100,000 Orientals. The white people of Hawaii give to missions as no other community of its size in the world. They believe in missions because they see and know the results in human life.

WHAT OTHERS ARE DOING

THE Rev. Martin P. Davis, pastor of the German Evangelical Protestant Church, of Bellevue, Ky., has accepted the post of superintendent of Chandkuri, India, leper asylum.

¶

THE Jaro Industrial School, one of the most progressive institutions in the Philippine Islands, was recently destroyed by fire. It was established and maintained by the American Baptist Foreign Missionary Society, which hopes soon to be able to rebuild it.

¶

THE Presbyterian Board of Ministerial Relief, corresponding to our own General Clergy Relief, has just received a legacy of $275,000. This amount added to the invested funds already in hand will bring the total to $2,400,000. Our Clergy Relief Fund now has endowments of $450,000.

¶

THE Rev. Dr. S. M. Zwemer, the distinguished missionary among Mohammedans, who has for twenty years or more been the leader of the work of the Reformed Church of America in Arabia, is to be transferred to Cairo. There he will devote himself largely to the study of Christian literature in Arabic. He is one of the foremost Arabic scholars of the world.

¶

PRESBYTERIANS have given nearly $40,000 for the building of a students' church at the University of Illinois, and $60,000 for its endowment. The Congregationalists have similar plans under way. The Diocese of Springfield hopes soon to send a clergyman to Urbana, as student pastor and has in hand a few thousand dollars toward the erection of a church.

THE NEW CHINA FUND

HERE is fairly conclusive evidence of the need of the New China Fund. Three years ago Bishop Graves and the Rev. R. C. Wilson, the missionary at Zangzok, asked the Church at home for $4,000 for the building of a church in that station. They also asked for money for a residence for Mr. Wilson, who was then compelled to live in Soochow, about twenty miles away, because there was no house suitable for a foreigner in Zangzok. The money for the residence was supplied a year ago through the gift of an American layman. Mr. Wilson, writing recently, says:

"With the passing of the year the need of a church building has become more pressing. You would smile if you did not hold on to yourself to see six stout Chinamen sitting on a bench meant for four. I thought they did remarkably well to take in at all what Bishop Graves was saying when he preached at the confirmation service. It was a warm day, and when one was squeezed tight on both sides, one fairly sizzled.

"On account of the city church being the central church for the out-stations we have to be prepared to take in a number that is three or four times the size of our regular congregation when the bishop comes, and on the great feast days, Christmas and Easter.

"Representatives from all our congregations have to be admitted to these services, and they are willing to crowd in, but overcrowding hinders the people from taking part in the worship. And so I did not admit the children to the confirmation service. We sent them away, after a special service for them. Our school here is doing better than it ever has done."

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. W. W. Fleetwood, rector of the Church of the Good Shepherd, Ogden, Utah, tells this suggestive incident:

TWO years ago at the Sunday-school convention in Ogden, a Congregationalist woman said that she wished they had "something like the Episcopal Prayer Book for training the children in worship." I immediately gave her my copy. Here is a letter recently received from her:

"Perhaps you will remember giving me your Prayer Book at the Sunday-school convention in Ogden. I thought you might be interested to know what use was made of it yesterday. Some friends of mine in Marion, just north of Kansas, lost a little child. As there was no minister within reach they asked me to conduct the services. I consented, but said, if they could get some man to conduct the service at the grave, I wished they would. They knew of no one they wanted, as they were not willing to have the Mormon service. I selected parts I thought best adapted to a little child, but instead of reading it myself, it was finally decided to have a Mormon man, a special friend of theirs, read what I had selected. . . . I make a great deal of use of all of your beautiful service, and thank you for it."

* *
*

Dr. Angie M. Myers, of St. Elizabeth's Hospital, Shanghai, writing on August 2d, says:

SHANGHAI is swelteringly hot this summer, and I just existed. I am a bit worried about Dr. Fullerton, who is running the institution all alone in the heat with the work growing by leaps and bounds. We made up our year's statistics July 1st, and found that our in-patient work had grown 60 per cent. in the past year and our dispensary department 30 per cent. We have always shown a steady growth, but this is phenomenal. The income from fees was nearly twice the amount of our appropriation, but we will just barely scrape through on our year's finances. Can you suggest any way in which we can get our appropriation raised? With a work growing so we ought to get an increased appropriation. And we're still behind that $1,000 on our building fund. Is not it tragic when we are such a worthy cause?

* *
*

One of the China staff summarizes the situation in that country as follows:

1. Hot summer.
2. Yangtze floods.
3. Dykes bursting (the famine committee's dykes built this spring are holding).
4. Peking in a mess.
5. China in a bigger one.
6. The mission all right.

* *
*

One of the staff in China says:

THE pamphlet, "The Church and New China," gave us new courage. It is a fine thing to feel the throb of life in the Church as she stands behind us who are out here in her work.

You will be glad to hear that I have secured a very desirable piece of land in the heart of Nanking which will answer excellently well for the church and parish building for institutional work which I hope some day to be able to put on it. I am now looking for a suitable piece for residential purposes. But first a church building. The congregation outgrew the little chapel which I had in my Chinese house, and I simply was forced to sacrifice my street preaching hall—taking the better part into the chapel. A good churchly church will be a great blessing in our work.

I am just back from Shanghai, where I have been three weeks helping the famine relief committee get up their report, and I feel sure that all of our people in the home land will feel that their gifts were of lasting benefit to this people when they see what has been accomplished.



CEDAR CITY, UTAH

MAKING NEW FRIENDS IN UTAH

By the Right Reverend F. S. Spalding, D.D.

BISHOP MATHESON is one of 700 others who share with me —in Mormon land—the title of bishop. We had, as we chatted after dinner in his home in his ward in Cedar City, Iron County, Utah, a friendly debate on the authority by which we both exercised the duties of the episcopate. He was not convinced by my argument that I had the apostolic succession, because he was sure there had been a total apostasy—the Church had perished and the Gospel had been taken back to heaven until it was restored through the prophet Joseph Smith; while I was sceptical about that prophet's statement that John the Baptist, acting under the direction of Peter, James and John—had conferred on Joseph Smith the keys of the Priesthood of Melchisedek, and that that authority had been passed on to the bishops of the "Church of Jesus Christ of Latter Day Saints." But for all his doubts Bishop Matheson did a good deal more for me than I would have done for him had he visited me in Salt Lake.

It is not very easy to reach Cedar City. You ride 242 miles from Salt Lake to Lund, a small settlement on the railroad between Salt Lake and Los Angeles, and there take automobile, if it isn't broken down, or a stage, for a ride of forty miles due east. I had come by stage and it was not a "joy ride." By actual report of the United States weather man the wind was blowing fifty-six miles an hour. It seemed to me as if at least six inches of the surface of the desert was in the air, whirling about us for the six hours we were on the road. But the wind went down with the sun. The moon and the stars came out with a brilliance known only on the desert, and the still evening air was fragrant with the perfume of fruit blossoms and lilacs. A stream comes down a cañon just back of Cedar City, so there is water for irrigation, and that makes a world of difference.

We had passed some brave experimenters on the desert, who had grubbed up the sagebrush and greasewood and were trying "dry farming," and the hardy rye they had planted was making

a faint green appearance in spots; but where the average annual rain-fall is only about ten inches the future of dry farming is uncertain. The desert is a famous sheep range and nearly a million pounds of wool were shipped from here last year. They told me that the best wheat that comes to Bishop Matheson's mill—for he is the miller of Cedar City and its neighborhood—is raised on the dry farms to the north, where there is a greater rain-fall, and that the wheat raised by irrigation is softer. But with the irrigation the crop is more certain, and for several miles, as long as the water lasts in the ditch, are bright green fields of alfalfa and corn, sugar beets, fruit trees, garden truck, and nearly everything mother earth produces anywhere.

I had been invited to Cedar City to preach the baccalaureate sermon at the South Utah Branch of the State Normal School. President Decker had sent me a most cordial invitation. When I told him I would like to have the services of our Church, he promised to do what he could to arrange it, and so he talked it over with Bishop Matheson, and later brought us together. I was asked first to attend Sunday-school in the tabernacle at ten on Sunday morning and address the Parents' Class on any subject I might select. The parents as well as the children are expected to attend the Sunday-schools of the Mormon Church. The leader said they had been discussing "Home Sanitation," and "Home Decoration," and kindred topics, and he suggested that I speak on some family problem. So, being unmarried and, therefore, able to preach what I did not have to practice, I spoke, for about forty minutes out of the hour assigned to me, on "The way to bring up children."



LIEUTENANT-GENERAL JOSEPH SMITH, JR.

The opening services were indeed strange for a Sunday-school. All Mormon tabernacles are alike, and the interior of this Cedar City tabernacle was a copy in miniature of that of the great one in Salt Lake City. They have only a reed organ at Cedar City, and over it hung an engraving of Lieutenant-General Joseph Smith, Jr., dressed in full uniform and mounted on a noble steed, but below were the usual four tiers of seats for the degrees of the priesthood. In front of the lowest tier was a long table or counter with shelves behind it. On the counter were the bread and water for the Communion. The bread was in thick slices on china plates, and the water in glass water pitchers with glasses and two silver two-handled cups, the whole being covered up with a tablecloth. Two high priests were seated behind this table, and before a hymn was announced they beckoned to two boys of about fourteen, who were deacons, to come forward. The tablecloth was removed and while the hymn was being sung the high priests broke the bread into pieces on two of the plates. Then one of them knelt down and said this prayer of consecration—"O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat it in remembrance of the body of thy Son and witness unto thee,



THE MORMON TABERNACLE IN CEDAR CITY, WHERE BISHOP SPALDING PREACHED

O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep His commandments which He has given to them, that they may always have His Spirit to be with them. Amen." Then the boys passed the bread, giving a plate to the person at one end of the pew and he passing it on; each man, woman and child taking a piece, the mothers giving it to the babies. As the administration of the bread took a long time, and the children became restless, the bishop had them all repeat in unison the consecration prayer which the high priest had just used.

After all had received the bread the other high priest knelt down behind the table and said this prayer: "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember Him, that they may have His Spirit to be with them. Amen." The boys, taking a glass in one hand and a pitcher in the other, administered the water, refilling the cups as they were emptied. Again all received, the mothers holding the glass to the lips of the infants. When the young people became restless they were called on to repeat in unison the prayer of blessing on the water.

In the original revelation to Joseph Smith, wine was commanded, but later, because of the difficulty of securing pure wine, this supplementary revelation came through the prophet: "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament,

if it so be that ye do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: Wherefore, you shall partake of none, except it is made new among you: Yea —in this my Father's Kingdom which shall be built upon the Earth."

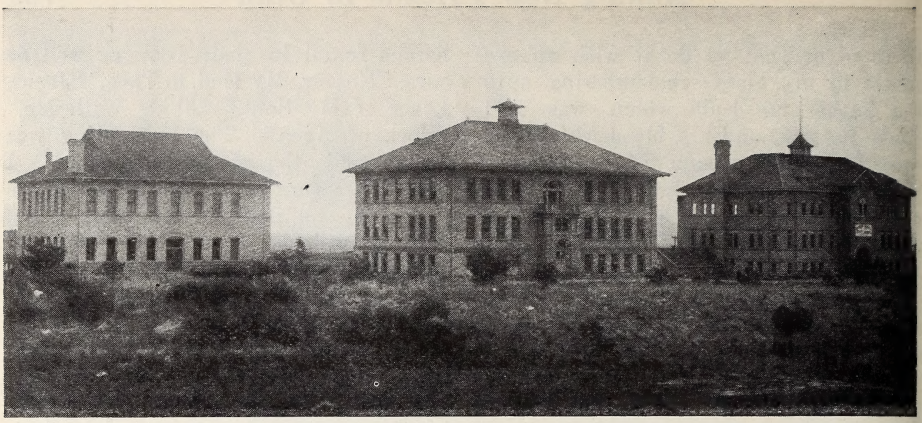
After all had received the water the vessels were placed on the shelf under the table, the classes went to their rooms in the neighboring schoolhouses, and the Parents' Class and the Theological Class—perhaps two hundred—listened very attentively to me. But though at the end questions are always in order none were asked. It was then that I went home to dinner with the bishop. He said they had arranged for the afternoon services to have the usual opening exercises, to hear two visiting home missionaries and one foreign missionary who had recently returned from preaching the Gospel in England, and then to turn the meeting over to me and let me conduct it in any way I liked. I assured him that I did not want to take his place unless he was perfectly willing.

"Well," he said, "I never had much schooling, for I only was able to go through the eighth grade, and now and then they like to hear a speech by a scholar."

The afternoon service began with the Communion, conducted just as in the morning—in many cases the same adults and children receiving it again. The two home missionaries did not put in an appearance nor the returned foreign missionary, so after the Communion the bishop said, "Bishop Spalding, of the Episcopal Church in Salt Lake, is with us, and I now place the meeting in his hands with full permission to conduct the service as he wishes." The deacons very kindly distributed the evening service books and the choir remained in their places and led in the singing of hymns found in their book as well as ours, "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Abide With Me," "Rock of Ages." The responding was hearty and the singing splendid. I preached a sermon on the difference between true religion and superstition, and have never had a more considerate and attentive congregation. Close to me sat the patriarch of the town, eighty-four years of age. With his hand behind his ear, he listened most eagerly and when the service was over he said to me, "It was good to hear it again, for I haven't heard those prayers for many a long year. I was confirmed when I was a boy by the Bishop of Llandaff, before I was converted to the Saints." "Then you still belong to my flock, and I will have to look after you," I said. He smiled and replied, "Yes, I guess they've never disfellowshipped me."

Dr. James told me that my reading of the lessons was the first public reading of the Bible she had heard in the tabernacle for a year, though she attended regularly. At night the building was crowded—every seat taken—some standing. There are two "wards" in Cedar City and, therefore, two bishops. One made the opening prayer and one pronounced the benediction. The Mormons have a sort of Canon XIX. by which, as a Christian man, I was permitted to preach, but the priestly duties of prayer and benediction were more appropriately assigned to their own bishops, who have the authoritative apostolic priesthood.

Monday was spent in calling. I visited the bishop at his mill, and after he had kindly showed me the way flour is made we had a long and friendly discussion. First we talked about the Book of Mormon. For him it was a complete and satisfactory explanation of all scientific and theological difficulties. "If you climb up on that mountain a thousand feet above the valley you'll come to a section of the hill which is all shells. Of course, that must have been under water once," and he opened the Book of Mormon to the Book of Nephi, Chap-



THE STATE NORMAL SCHOOL, CEDAR CITY

ter IV., and asked me to read. It is in this section of the Book of Mormon that the coming of Jesus Christ to America is described. His coming was preceded by terrible natural catastrophes.

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it were about to divide asunder; and there were exceeding sharp lightnings such as never had been known in all the land. And the City of Zarahemla did take fire; and the City of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the City of Moronihah, that in the place of the city thereof, there became a great mountain." My suggestion that the geologists dated the formation of the mountains long before the time of Christ, made little impression. Joseph Smith received his information by revelation, they obtained theirs by mere worldly wisdom.

Then we discussed polygamy. "Polygamy," he said, "is now definitely forbidden. There is no doubt of that. At a recent conference at the bishops' meeting, President Smith charged us most solemnly on the subject. He said that he wanted every bishop to understand that he had not given and would not give to any elder in the Church authority to perform a plural marriage, and that, therefore, no such authority existed, since he, only, could give it." "But," said I, "he himself practises polygamy, and besides the Revelation on polygamy is still printed as an authoritative part of your sacred book, 'The Doctrine and Covenants.'" "Well," he said, "that is a difficult proposition; and we all of us feel that the old families cannot be broken up. They went into it sincerely, and they cannot be fair to their wives and children without continuing in it. But as to the polygamy section of 'The Doctrine and Covenants,' you Gentiles do not understand why we must treasure that. Only a part of it is about polygamy. The most of it concerns the eternity of the Marriage Covenant. It gives us the only way of making sure that in the future world our family life will still continue. It is only because I have conformed to the law of that revelation and been 'sealed' to my wife and children, that I can be sure that I will know and love them in the other world, and that through all eternity our family life will continue and increase and multiply."

That afternoon I attended the dinner

given by the Domestic Science Department of the Normal School to the graduates and the athletic clubs. I sat next to the Professor of Philosophy. He too was a member of the Church of Jesus Christ of Latter Day Saints, but it would have been hard to find a greater contrast to the good bishop. Almost before I knew it my mind and tongue were having all they wanted to do trying to defend idealism against materialism, and the personality of God against the "fortuitous concourse of atoms."

This is the real problem in Utah. How are we to help out of their intellectual and moral confusion into the light of the truth of the Historic Faith the thousands of young men and women who have received as their religion from their parents, just as we received ours, the hopelessly illogical, untruthful, unspiritual, and immoral system of Joseph Smith, Jr.? Many of the young people are full of missionary enthusiasm. They are staying with the Mormon Church because they do not want to be disloyal to the Church of their fathers, and they think that they can help their comrades more effectively as fellow-members than as outsiders.

We feel that the Church is helping wisely in the work the Rev. Paul Jones is doing in St. John's House and Church, Logan, in connection with the students there, and Miss Edwards at the G. F. S. Lodge in the school town of Vernal. We are hopeful that the Church House we are planning to build close to the State University in Salt Lake, with the splendid gift of $25,000 which has been given for that purpose, will be the means of reaching helpfully the students from all over Utah who are studying there. Our programme will not be complete until at Provo, where two thousand attend the Brigham Young University, St. Mary's Church and rectory are supplemented by a students' building. We can buy land for it next to the rectory for $850, and to do so at once I am going to pawn my books if necessary. At Cedar City, where there is absolutely no religious work being done except that of Mormons, we must sometime do our duty. That duty involves three things: First: Help the young people in their own personal lives by giving them a Christian home while they are studying. Second: Strengthen the forces of reform within the Mormon Church. Third: Welcome to the true Church those who will come.

The other day I was going through the tabernacle grounds in Salt Lake with a party of friends from the East. After listening to the clever speech of the Mormon guide, hearing the organ, and seeing the outside of the great temple, one of my friends, a banker, said to me, "What difference does it make what these Mormons believe? What harm does it do? If they like Joseph Smith and his teaching, what business is it of ours?" "Well," I said, "I must feel about their acceptance and teaching of what is intellectually and morally untrue, just as I suppose you would feel if you knew a group of people were coining and passing counterfeit money." He thought a minute and then admitted, "I guess you are right. The counterfeit might pass for a time, but there would be a bad financial smash-up in the end."

¶

A missionary in the West has this to say about recruits for the Church's work. After all, the need of the West is not so far different in kind, though certainly it is in degree, from the need of other parts of the country:

WHAT we need out here is strong men. Broad-minded, experienced, hard-working, consecrated. Not boys, not lazy men or incapable—the West has had too many of that kind already. A man has got to *compel* respect out here. His office will not help him. People do not care a fig for that, but if men come whom they cannot help but respect, and who are broad-minded enough to meet sectarians with a friendly hand, then men will listen to them, and unless the *men* of the West can be won, the spirit of worldliness and selfishness is going to get the upper hand entirely.

HOW TO WIN JAPAN

By the Right Reverend H. St. George Tucker, D.D.

JAPAN as a nation can be won for Christ only by Japanese. An independent, self-supporting, self-led Japanese Church is the agency through which alone Christianity can be carried to the great mass of the people of the country. Missionary work in Japan has for its aim the founding of such a Church, and the equipping of it for its task.

For this two things are necessary: Japanese Christian leaders and congregations strong in faith and self-supporting financially. Missionary educational institutions are designed to meet the first of these two needs. The purpose of evangelistic work is to supply the second. It is not enough, therefore, simply to endeavor to carry the Gospel message to an ever-widening circle of individual hearers, but a wise policy will direct that missionary effort and money be largely devoted to the strengthening and development of those groups or congregations of Christians which show promise of becoming spiritually and financially self-supporting. It is such congregations that form our hope for the future Japanese Church, and it is upon them, ultimately, that the burden of the real evangelization of Japan must fall.

Since self-supporting churches are of such importance for the future of Christianity in Japan, they should be well equipped for their work. At the present stage of development, however, their financial resources are exhausted in paying for current expenses and the salary of the native pastor, so that they are unable to provide for themselves buildings and other material equipment at all adequate to their opportunities for rendering service. To help such churches, especially those in important centres, in securing proper equipment, is the quickest and surest way to the accomplishment of our missionary ideal—a Christian Japan.

It is on these grounds that an appeal is now made to the American Church for aid in providing new buildings fo Christ Church, Osaka. This church i the oldest in the Nippon Sei Ko Kwai Forty-one years ago Bishop William confirmed a class of four in Osaka, th first communicants of our Church i Japan. From this small beginnin Christ Church struggled on until, i 1906, it reached the point where it n longer had to ask aid in paying its pas tor's salary. This pastor, the Rev. Y Naide, is one of the most influential an successful Christian leaders in Japan a man not only of ability but also o deep spirituality. The church is situ ated in an important section of Osaka the commercial centre of Japan. A present there are 217 communicants o the rolls, and the number is rapidly in creasing, between twenty and thirty be ing presented every year for confirma tion. There is every reason to believe that we have here the promise of a church that will be one of the mai supports of the future Sei Ko Kwai.

But this strong, progressive congrega tion is greatly hampered in its activi ties by lack of material equipment. In deed the present buildings render an further expansion impossible. The church itself is in a shocking state o dilapidation, requiring frequent expendi ture of money for repairs that do n good. It is much too small to seat ever the regular members. When I was there for confirmation recently, all the chil dren and younger people had to be tol not to come to the service, because there was no room for them. It is needless to speak of the difficulty, under such conditions, of bringing within the sphere of Christian influence the outside non-Christian public. Yet the people o Osaka are probably more inclined t welcome the Gospel message than those of any other city in Japan.

The parish house is a necessary ad junct of the church in evangelistic work —even more so in Japan than in America—but the one at Christ Church is really a disgrace. Fortunately, it is

on the back part of the lot, and is hardly noticeable from the street, for it is literally falling to pieces. The very appearance of these buildings would give the passer-by the impression that he was gazing upon the ruins of a lost cause, to say nothing of their utter inadequacy for any progressive work.

Here then is a church, full of enthusiasm, deeply conscious of its responsibilities, and surrounded by opportunities; but held back by want of proper equipment. Mr. Naide and his congregation are indeed making the best possible use of what they have. The children, who cannot find room in the church, are taught in the parish house on Sundays. During the week, a commercial school, necessarily small, is carried on in this building. The Christians offer their own houses for meetings of various sorts. But though much is accomplished, still greater opportunities are lost through want of means to utilize them. The congregation itself realizes this, and is making strenuous efforts to supply its own needs. Already they have pledged toward new buildings over $2,000, and they hope to more than double this sum within another year. This is a large amount in comparison with their financial ability, but it is altogether insufficient for the necessary buildings; indeed it would not suffice to rebuild on the scale of the present ones.

Thirty-five thousand dollars at the very least is needed to provide a church and parish house suitable to meet present opportunities and provide for future expansion.* Of this the congregation can raise $5,000. On their behalf, or rather on behalf of an independent, self-supporting Nippon Sei Ko Kwai, I wish to appeal to the American Church for the remaining $30,000.

In my opinion there is no more important need than this in the whole range of the evangelistic work in Japan. Osaka has a population of 1,300,000. It is the greatest manufacturing and commercial centre in Japan. But apart from its size and wealth, its people are remarkably responsive to Christian influence and teaching. There are many Christians among the men prominent in civic and industrial activities. Officials, educationalists, journalists, business men, with almost no exceptions, respect the work of the churches, and in many cases give liberal assistance to Christian philanthropic enterprises. For example, almost one-half of the support of the Hakuaisha, an industrial institution of our own Church that cares for 120 orphan children, comes from non-Christians. Last January the editor of the leading Osaka newspaper gave 2,500 *yen* for a new wing to one of the buildings.

These facts make Osaka a point of great strategic importance for the cause of Christianity, especially in the building up of an independent Japanese Church. Most missions, recognizing this, have, during the past few years, provided excellent buildings for their churches. But the Sei Ko Kwai, though it has the largest number of churches, and occupies the most influential position in almost every department of Christian activity in Osaka, is the worst off of all so far as material equipment is concerned. Therefore, not so much for the sake of helping one congregation, but rather for that of promoting the growth toward self-support of Japanese Christianity, the appeal for new buildings at Christ Church should command the interest and support of American Churchmen.

When last year this appeal was first sent to the Board of Missions with Bishop McKim's endorsement, it was proposed that the new church should be a memorial to Bishop Williams. Nothing could be more appropriate, for Christ Church has been associated with

* $35,000 may seem a large sum to spend on he plant of our church, but this church is not nly the centre of the work in the great city of)saka, but will be the centre of the work of he first independent Japanese diocese. It is nuch more than a parochial institution, and ve cannot afford to set apart the first Japanese iocese, unless it is equipped with some such entral plant, that will at once worthily repre- ent Christianity, and at the same time be ade- uate for its work. To concentrate our efforts, nd to provide in this most important centre a lant and church commanding respect, is un- oubtedly the wisest policy we can pursue.

him from the very beginning of its history. It was here that he began his work in Osaka—the first permanent work of our Church in Japan. It was here that the first person was confirmed by him. From this congregation went forth many of the men who under his guidance and training became the leaders of the Japanese Church. In all probability the first independent Japanese diocese, with a native bishop, will be established in Osaka. Already in this city there are five self-supporting churches. Six are required before a diocese can be formed and a bishop chosen. Within a few years these conditions will be met, and the vision which forty-one years ago led Bishop Williams to begin his work in Osaka will have become a reality. What could be more fitting than that a church representing the realization of the purpose for which he gave his life should form his memorial among the Japanese?

THE NEW BUILDING FOR HOOKER SCHOOL, MEXICO CITY

AT the request of Bishop Aves, Mrs. Henry Lane Wilson, wife of the American Ambassador to Mexico, laid the corner-stone for the New Hooker Memorial School for Mexican girls, in Mexico City on July 16th. Mrs. Wilson was assisted by Mrs. Francis William Strange, wife of the British Ambassador, who, with a large company composed of Mexican, American and English Church people, and representatives of the American and British legations, attended the ceremony. Archdeacon Limric and the Rev. Edmund A. Neville, of Monterey, conducted the devotions, and the address in Spanish was made by the Rev. J. A. Carrion, chaplain of the school. To none of those present was the occasion so significant as to Miss Henrietta Driggs, who during the nineteen years since the death of Mrs. Hooker, the founder of the school, has devoted herself to its welfare. The new building will stand upon a seven-acre plot in the suburb of Tacuba, about twenty minutes by electric car from the centre of the city. The funds for the purchase of the new property and the erection of the new building resulted in large part from the sale of the old school property in the heart of the city. This was the gift of Mrs. Hooker. It brought $25,000 American gold. It has been supplemented by a gift of $2,500 in memory of the late Mrs. George Zabriskie Gray and of $1,500 from the bishop's discretionary fund. The plans call for the expenditure of about $35,000 when the building is complete. The offering at the laying of this corner-stone, amounting to $175, was added to the building fund. Bishop Aves hopes that in the near future the money will be given for a chapel to accommodate not only the girls of the school but the fast growing foreign colony in the neighborhood, which is at present without any religious ministrations. It is hoped that the school buildings will be ready for use by the middle of October.

¶

A PROSPECTING party in Canadian Alaska recently spent some time on the Porcupine and Pearl Rivers. They were so impressed by the consistent conduct of the Christian Indians with whom they came in contact that they wrote to Bishop Stringer: "We attended the Indian service, and were present on Easter Sunday. I want to give you my impression of these people. I assure you that we were more than pleased at the good work done amongst them. We were delighted with the manner in which the services were conducted. Moreover, we found them honest and upright in their dealings, and considered them a model people. We often felt ashamed of ourselves when we started our meals without saying grace, and found that the Indians would never think of eating without first asking God's blessing. We were pleased to see their honest faith and earnest devotion."

FORWARD MOVEMENT NOTES

THE weekly offering plan through the duplex envelope has been in use in St. Thomas's Church, Christiansburg, Va., for more than a year. The experience of the congregation indicates that the plan is thoroughly applicable to the small country parish, especially where an energetic clergyman and a faithful treasurer will do their part. There seems to be no doubt that under these circumstances the people will respond. The rector says: "There is no reason why every parish in the country could not raise a respectable amount of money if they would only give the people a chance." Before the adoption of the duplex envelope, the vestry had great difficulty in securing $1,000 a year for all purposes. In the first year, and without any special effort, the use of the duplex envelopes increased the revenue to $1,500. No special appeals were made during the year, and the rector concludes: "We close the year with more than enough to pay everything, leaving us a larger balance on hand for current expenses than we have had in a number of years. This is the second year we have used the duplex envelopes. The plan is practicable, feasible, and will solve the problem of church finance to a large degree in small parishes if it is instituted."

The parish has an assistant treasurer who, immediately after each service, takes charge of the offerings in the missionary end of the envelope.

¶

ONE of the members of the canvassing committee at St. Thomas's Church, Taunton, Mass., where such successful work was recently done, says: "I think that every one connected with St. Thomas's parish must feel gratified at the result of the canvass. I can only say that I undertook my small part of it with considerable reluctance, as I have never enjoyed work of that kind. I am pleased to say, however, that I found it an agreeable duty rather than otherwise, having once undertaken it, and I really got quite a little valuable experience from that short canvass, and also learned many things which I would not otherwise have learned. All of which illustrates that preconceived ideas are not always correct."

¶

THE rector of St. Paul's Church, Newport News, Va., says: "Last year we paid an apportionment of $140, but we had to struggle to do so. This year, thanks to the duplex envelopes, which we began using in January of this year, we have raised our full apportionment of $343.24 by August 1st, and have five months left in which to pay our diocesan and convocation mission pledges. It has been easy and pleasant and educating to raise the apportionment this year, and I surely am wedded to the duplex envelope system." Three or four years ago the congregation was not giving more than $25 a year to missions. The parish has a debt of $11,000, which it is gradually reducing. The rector says it has been easier to secure the money for that purpose since the people began giving systematically for missions.

¶

A CLERGYMAN in charge of a Southern Virginia parish says: "The duplex envelopes have worked wonders in this little parish. We are going to put them in the Sunday-school. We are able to pay all apportionments for missions and benevolences."

¶

LEAFLET No. 1,122 just issued, is an eight-page folder which puts the reasons for the every-member canvass and the weekly offering in concise and convincing form. Copies may be obtained from Mr. John W. Wood, 281 Fourth Avenue, New York.

IN THE BLACK REPUBLIC

By the Bishop of Cuba

II. OUR CHURCH WORK IN HAITI

Last month Bishop Knight described the general features of his visit to Haiti. This month he tells more particularly of our Church's work there.

FROM the palace we went to the American Legation and paid our respects to Mr. Furness, the minister. We were glad to find him a Churchman, who was in absolute sympathy with our mission. Mr. Moore, the first secretary, is also a Churchman. Having completed our visits of courtesy, we attended the Convocation of the Haitien Church, which met at 3:30 P.M. It had been called so as to be in session during our visit. I made a short address, assuring them that the Mother Church had sent us, not of her own initiative, but because of their request; that we were not clothed with authority, and could only bear back to the Mother Church such impressions as we might form, or such messages as they might send. I felt called upon to assure them that the Church which had given them its nurturing care for fifty years had only their interests at heart, and desired to do only what was best for them. They must realize even more fully than the Church in the United States that they had reached a crisis in their own affairs, and that the success of the future would depend largely upon their action at this Convocation. I outlined to them three things that they could do: (*a*) Ask for a bishop of their own, and remain an autonomous Church. (*b*) Ask the American Church to appoint a bishop to administer their affairs, and await a more favorable time to grant them their own bishop. (*c*) Yield autonomy, and ask to be made a missionary district of the American Church. Of course I told them that the American Church reserved the right to grant or reject any request they might make, and that the deputation had no authority to commit the American Church in any particular. I told them we would be pleased to attend sessions from time to time; but we would decline to attend any session a which they might determine what me morial they would send to the America Church, as we did not wish any one t have occasion to charge that the votin was influenced by our presence. Th Convocation remained in session for week, and finally, by a practically unani mous vote, passed a memorial requestin the American Church to receive th Haitien Church as a missionary distric Every vote was in favor of this actio excepting that of one man, who refraine from voting. Three of the clergy wer unable to attend the Convocation, bu these had written letters indicating thei desire to have the Convocation relin quish autonomy and become a part o the American Church. I have antici



THE WILLIAM G. LOW CLINIC, PORT AU PRINCE

Dr. Holly and the Rev. Mr. Lopez at the righ



CHURCH LOT IN PORT AU PRINCE
The church which was burned in 1908 is not yet rebuilt

pated somewhat the chronological sequence of events in thus giving the completed action of the Convocation—but I have done so in order to cover one portion of our mission at a time.

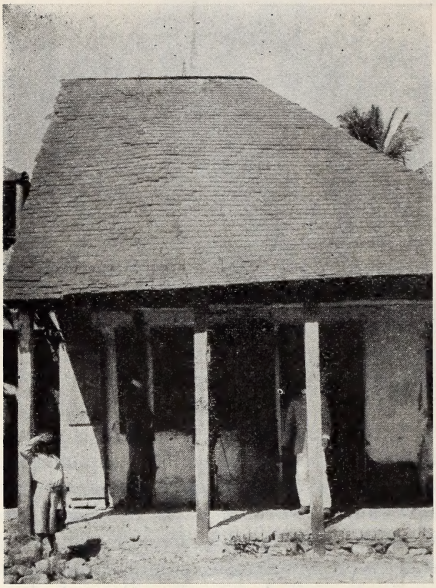
Friday, January 19th, we spent in inspecting the various properties of the Church in Port au Prince. In the morning we visited the William G. Low Clinic, a building erected by Mr. Low, of Brooklyn. This work is under the supervision of Dr. A. C. Holly, a son of the late bishop. It is not entirely finished, but we found that there were possibilities of great good to be done here. After visiting the hospital we went to the lot where Holy Trinity Church had stood. This church was destroyed by fire in 1908, and has not been rebuilt, although the Government appropriated $5,000 gold toward the work. We found trenches dug for foundations, but nothing done toward building. Bishop Holly is buried on the lot, and the chancel of the church to be erected will be over his tomb.

Saturday, the 20th, was occupied in receiving deputations and individuals. At 7 P.M. in the A. M. E. Church, which was loaned for the purpose, I confirmed nine candidates. The sermon was preached in French by the Rev. J. M. Lopez-Guillen.

Sunday morning, at six o'clock, I left Port au Prince, in company with the Rev. Messrs. Battiste, Benedict and Lopez, for Leogane. The distance to Leogane is about twenty miles by narrow-gauge railroad. We reached there in time for Morning Prayer—at which service I confirmed twenty-seven persons, presented by the Rev. Ledoux Paraison. Here also the Rev. Leon Jones met us. The sermon was preached by the Rev. Mr. Lopez. This service was a great event to the people of Leogane. For seven years they have been building a church, and it was the first service held in the building, which is still far from being completed. The roof is not on and the floor has not been laid, but we enjoyed the service and were glad to be the first to use the building. Much credit is due these people, who have been worshipping in a "brush arbor" for a nave, and a crude wooden structure to protect the altar and sanctuary from the elements. The building of the church is a labor of love, for they receive no outside aid, nor have they ever appealed for funds. The town is situated in the plain of Leogane, and has a population of



The Rev. A. Battiste, the "grand old man" of Haiti, on the way to Bigoné

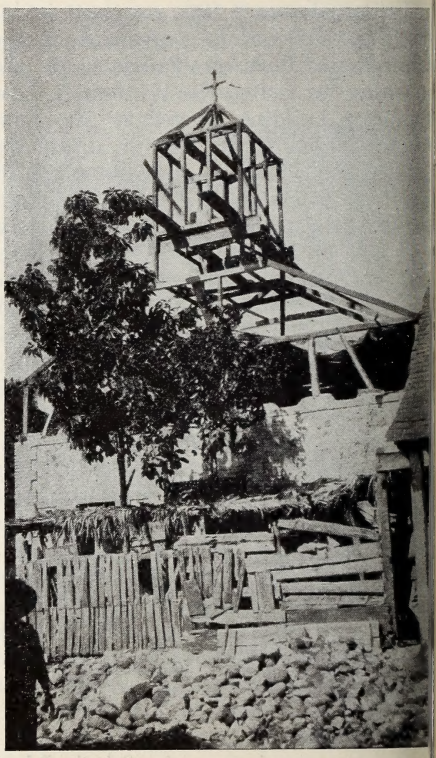


The house that shelters the altar at Leogane

a few thousand. There are no substantial buildings and certainly none of architectural pretence. Our church, when finished, will be its best structure. But there are still several years of weary toil for these good people before they can finish the building, unless outside aid comes to them.

After the service we set out on a ride of about five leagues to Bigoné. On this ride we were escorted by a cavalcade of eighteen horsemen who had come down from the various missions in the mountains to accompany us. Confirmation had been arranged at Bigoné as being the most central and accessible of the mountain missions. There is no town at Bigoné, and one can scarcely call it a settlement. The chapel stands on a spur which juts out from the mountains; clean, white and simple, it invites the mountain folk. Here we found them gathered from many miles around; and here we had one of those services which linger as a sacred memory. Hearty singing and clear responses indicated good systematic work. The clean white clothes, the black faces in worship and adoration, the rapt attention of the lis teners, the keen interest of all, cause me to utter the apostle's words on th Mount of the Transfiguration: "It i good to be here." A clear-cut sermon i Parisian French, delivered extemporane ously by the Rev. Mr. Lopez, was well un derstood, although these mountain foll speak a *patois*. Then the confirmation group after group kneeling at the chan cel rail, until eighty-five had receive the "laying-on of hands."

After that the ride back in the dusk t Leogane, where we arrived in time for late meal. The town was steeped i darkness—no street lights of any kind Mr. Lopez and I sat up until a late hour and as we listened to the "tom tom" o some crude musical instruments, whic lasted far into the night, we could wel



NEW CHURCH AT LEOGANE

In the foreground is the place used for services, wretched framework thatched with palm boughs



CLERGY AND CONFIRMATION CLASS AT BIGONÉ IN THE MOUNTAINS

picture similar conditions and surroundings in far-away Africa.

The next morning we left Leogane at seven o'clock, having completed a visitation which alone was worth a trip to Haiti. One hundred and twelve candidates had been confirmed at two services, but these candidates had come from a group of seven missions under the charge of the Rev. Alexandre Battiste, who has as his assistants the Rev. Messrs. Paraison, Constant and Leon Jones.



CHAPEL AT BIGONÉ

Mr. Bland did not accompany us on this trip. He had remained in Port au Prince to endeavor to gather together the scattered sheep from Jamaica and other British islands. He held service in English for these, at which about sixty were present. He also preached at a service held for the French-speaking congregation.

It is not my purpose to give in detail all of our movements; nor to cover all that we were called upon to do in fulfilling the mission upon which we were sent by the House of Bishops and the Board of Missions. I am only trying to convey some idea of the Church's work in Haiti.

Tuesday, the 23d, we left Port au Prince at 6 A.M., on the narrow-gauge railroad which runs out about thirty-five miles in the Cul de Sac plain. This railroad, with the short one to Leogane, make up the whole railroad mileage in Haiti, but at the present time an American company is engaged in constructing a complete railway system for the Island, the Government having guaranteed a certain percentage on a fixed cost per mile. The distance from Port au Prince



CLERGY AND CONGREGATION AT COUSTARD

to Coustard is about nineteen miles; the schedule time for making it is *three and a half hours.* It is not a comfortable ride, and I would much have preferred taking it on horseback, but a large party had arranged to go with us. This time we had the Rev. Messrs. Lopez, Bland, P. E. Jones, Benedict, Battiste, Macombe and Bastien, and we were met at Coustard by the Rev. Messrs. Coulanges, Michel and Leon Jones. A number of laymen and women also went with us. They enlivened the journey going and coming by singing hymns, of which they seem never to tire. It had not rained for several months, and the plain was glaring and hot. The vegetation was parched and covered thick with the white dust which had been deposited by the ever-prevailing trade winds. To one unaccustomed to the great change which is brought over the face of nature when the rainy season begins in these regions, the aspect at Coustard would have been one of absolute desolation. Here we had Morning Prayer and sermon by Mr. Lopez, and a class of ten persons, presented by the Rev. P. E. Jones, was confirmed. After the service the luncheon which had been brought from Port au Prince was served —and the train took us back to town.

The mission at Coustard is the newest of all the missions in Haiti. It was es-

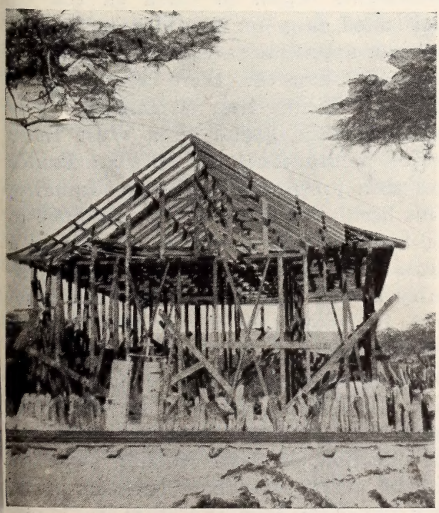


THE VILLAGE OF COUSTARD

tablished by the Rev. P. E. Jones, and is still under his care, although the resident minister is the Rev. Mr. Coulanges. They are worshipping under very much the same conditions as the people of Leogane. A temporary structure, without sides and covered with palm branches, is their place of worship. But they have a church under way. Mr. Jones has appealed to friends of the mission in Philadelphia, and altogether has received about twelve hundred dollars. The frame of the building is up; but funds are exhausted and the work was at a standstill. I do not think the work is strong enough to go on with the building, so if it is ever to be finished it must depend upon the generosity of Church people in the United States.

The next day Mr. Coulanges came into Port au Prince and informed us that after we had left a copious rain had fallen in the plain, and that the simple-minded folk attributed its coming to the religious visitation they had had—God stamping His approval on our work.

Thursday morning, by special request, I made an address to the white English-speaking people in Port au Prince, in the reception room of the Hotel Metropolitan. I was surprised to find about sixty persons in attendance, although a heavy shower of rain came up at about the time for the service. Among those who came were the Rev. Messrs. Picot and Turnbull, English Wesleyan missionaries, and several from the German colony. All seemed very appreciative, and one American, who has been knocking around in Central and South America, said it was the first service he had attended in sixteen years. There are many such scattered throughout these tropical regions, and the number is increasing year by year. They have wandered far from home, and my heart yearns for them.



Unfinished church at Coustard

Friday, the 26th, Messrs. Bland, Lopez and I set out in company with a guide for an all-day ride over the mountains and into the plains, that we might see something of the people of the country and of their methods of living. We were unaccompanied by any of the Church folk, and laid off our clericals for the occasion. On this ride we passed a dead horse and a dead donkey, left where they had fallen by the wayside; killed in faithful service to their cruel masters. No one thing impressed upon me more vividly the need of an uplifting religion than the spectacle of these dead beasts who had taken their last steps loaded with the burdens which their owners had laid on them, and then had been abandoned just where they had fallen. No burial, no dragging away out of sight; but left to disgust all right-thinking people, and to frighten other animals.

As we climbed the mountain Port au Prince and the blue waters of its bay lay spread out below us. On either side of the bay two arms of mountains outstretched themselves, widening as they went, and became lost in the opalescent distance. It is a rare view. Coming down the other side we passed a rural cemetery, and seeing a gathering about a grave we paused, and witnessed the practice of some voodoo rites. Later we passed a voodoo temple and became painfully conscious of the fact that this African cult is still very prevalent in



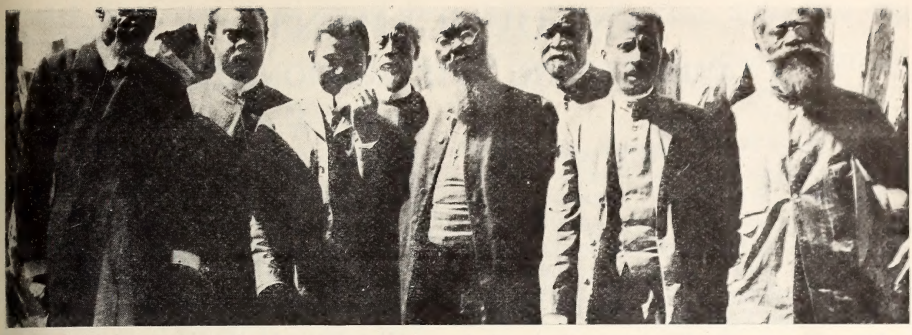
SOME OF THE CONGREGATION AT COUSTARD

The fence of primitive palings bound together with wire is the front line of the church property. The frame of the unfinished church shows at the right

Haiti. Late in the afternoon we returned to Port au Prince, having covered about forty miles in the saddle. We were hot and tired, but we had seen the people of the country when not on dress parade.

Sunday, January 28th, we spent in Port au Prince. In the morning we held a service with a congregation that overflowed the lower floors of the episcopal residence. It was my privilege to preach to an attentive and appreciative congregation, composed of people who spoke both French and English. To those who did not understand English Mr. Lopez interpreted the substance of the sermon when I had finished. The President of the Republic had kindly sent the Palace Band to play for the service. We appreciated the courtesy very much, for it was an exceptionally good band. Sacred music, however, seemed foreign to their repertoire; so as prelude and postlude, and at every opportunity for music in the service, we were regaled by extracts from popular operas.

In the afternoon Mr. Bland preached again to the British West Indians. It had been our purpose to leave Haiti before Sunday on the Hamburg-American steamship which was scheduled to sail for Montego Bay, Jamaica, on the 27th, but suddenly this line was withdrawn, and we became painfully conscious of what it meant to be marooned. Our object was to get to Cuba by way of Jamaica. No other boat was scheduled for some weeks, but there was a French steamship scheduled for Santiago de Cuba on the 10th of February. My appointments began in Cuba on the 2d, and lasted daily for two months, so that one can appreciate my anxiety of mind. Saturday, however, there was a rumor that the White Star steamship *Laurentic,* outward bound on a West India cruise, would touch at Port au Prince and then proceed to Kingston, Jamaica. This hardly seemed true, as only once in the history of these winter cruises had a steamship visited Port au Prince. Inquiry at the American Consulate, however, indicated that the rumor was correct and that the *Laurentic* was expected to arrive in Port au Prince in the forenoon of Monday, and sail in the afternoon. Would they take us aboard? was the question, as these cruising steamers do not carry passengers between ports. Our passports read to depart on Hamburg-American steamship *Syria.* With



CLERGY PRESENT AT THE VISIT TO COUSTARD
From left to right: Revs. D. Michel, L. Jones, V. Coulanges, A. Battiste, P. Jones, C. Benedict, D. Macombe, S. U. L. Bastien

anxiety we saw this majestic ship sail up the harbor and come to anchor about midday. She is the largest ship that has ever entered that port. You can appreciate my feeling of thankfulness when the American Consul sent word that we could go aboard and no questions would be asked; for it meant the picking up of my schedule without a break.

The return to Jamaica was far different from the way in which we had left it. We came back with bands playing, flags flying, in a select and cultured company. The officers and crew were more than kind to us, and one of them gave up his room to me, as the passenger list was full. The one night out was such as can only be experienced in these tropic seas in mid-winter. A ball was given, and up-to-date American men and women, in evening dress, danced on decks decorated by lanterns and flags. Contrast this picture with the crowded, dirty, and rough voyage we had experienced in going over, with some of the experiences of our two weeks' stay in Haiti, and you have some idea of what is required of a missionary bishop that he may be able to adapt himself to the varying conditions which he meets.

Arriving in Jamaica we were again guests of the Archbishop. We were glad of the two days we could spend there together, for when we should land in Cuba our paths would separate and each would return to his particular work. These two days gave us an opportunity to prepare our reports and mail them, so that when we left Jamaica the work of the deputation was completed. We sailed from Kingston on the Hamburg-American steamship *Eitel Friedrich,* bound from Colon to New York, *via* Kingston and Santiago de Cuba. There was not a berth or stateroom to be obtained; so we, with many others, slept on steamer chairs on deck, or on couches in the dining saloon. It was only one night over, so early the next morning we entered Santiago Harbor and found the Rev. Messrs. Mancebo and Ackley awaiting us.



CARNIVAL ATTIRE, PORT AU PRINCE

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

The Rev. A. R. Hoare arrived at Tigara (Point Hope), on August 8th.

The Rev. Frederic W. Goodman, who has had charge of the mission station at Tigara during the absence of the Rev. Mr. Hoare, sailed by the revenue cutter "Bear" on August 16th and arrived at New York on September 14th.

Miss Norah B. Harnett, who sailed from Seattle on August 21st, arrived at Ketchikan on August 30th.

Cuba

At the request of Bishop Knight, the appointment of Miss Anna M. Reed, who has been stationed at Santiago de Cuba for the past two years, was formally approved by the Executive Committee on September 24th.

The Rev. C. E. Snavely, on vacation, with his wife sailed from Nuevitas by the steamer "Curytiba" on August 26th and arrived at New York on September 1st.

Honolulu

The resignation of Miss Helen L. Emerson has been accepted by Bishop Restarick and the Council of Advice, to date from May 20th.

Shanghai

At the request of Bishop Graves, Mr. Harley F. MacNair, of Redlands, Cal., was appointed by the Executive Committee on September 24th. He sailed from San Francisco by the "Chiyo Maru" on August 31st.

Miss Laura E. Lenhart, of Tacoma, Wash., was appointed by the Executive Committee at the request of Bishop Graves. She left her home on September 24th and sailed from Vancouver by the steamer "Empress of India" on the 25th.

The resignation of Mr. Henry J. Post was accepted by Bishop Graves and the Council of Advice, to date from July 31st. He left Shanghai on July 12th for Java.

Mrs. F. R. Graves, Miss Elizabeth W. Graves (on sick leave) and Miss Lucy J. Graves (on regular furlough) sailed from Shanghai by the steamer "Mongolia" on August 10th, arrived at San Francisco on September 2d and reached New York on the 14th.

Mr. and Mrs. Tracy R. Kelley and daughter, Barbara, sailed from Shanghai by the steamer "China" on July 12th and arrived at San Francisco on August 5th. Mrs. Kelley was obliged to return to the United States on account of impaired health.

Miss Rosa M. Elwin, on leave of absence granted by Bishop Graves, which was approved by the Executive Committee, left Shanghai on July 7th and arrived at her home in England on July 21st.

Miss Annette B. Richmond, after spending a portion of her furlough in England, sailed from Liverpool by the steamer "Franconia" on August 20th, arrived at Boston on the 27th and proceeded to New Haven, Conn.

The Philippines

The resignation of the Rev. Walter C. Clapp, from the work at Bontok, was accepted on September 24th, to take effect from October 1st.

The resignation of Miss Clara A. Mears, of Sagada, because of impaired health, has been accepted by Bishop Brent and the Council of Advice.

Tokyo

Miss Ada H. Wright, returning after regular furlough, expects to sail from London by the "Aki Maru" on October 26th and arrive at Yokohama on December 16th.

Miss Elizabeth G. Newbold, returning after regular furlough, left her home at Lancaster, Pa., on September 7th and sailed from San Francisco by the steamer "Mongolia" on the 14th.

Miss Ethel H. Correll, on regular furlough, sailed from Yokohama by the "Tenyo Maru" on August 31st and arrived at San Francisco on September 16th.

Wuhu

At the request of Bishop Huntington, the appointment of Dr. Howard Franklyn Smith, of Hinton, W. Va., was approved by the Executive Committee on September 24th.

Bishop Huntington, in his annual report, states that on the Sunday after Easter, April 14th, he advanced to the priesthood, in St. James's Church, Wuhu, the Rev. Messrs. B. Y. Ts'en, W. C. Nieh, C. C. Yen and T. L. Tsen.

The Rev. Robert A. Goodwin, Jr., having been granted a special leave of absence by Bishop Huntington, sailed from Shanghai by the steamer "Monteagle" on August 6th, arrived at Vancouver on the 27th and reached New York on the 30th. He was married to Miss Emily Gravatt in the Church of the Holy Trinity, Richmond, Va., on September 11th. They left Richmond on the 15th and sailed from Vancouver by the steamer "Empress of India" on the 25th, for Shanghai.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

The Church Missions Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Brazil

Rev. John G. Meem.

China

Hankow:
Miss M. E. Wood, of Wuchang.
Shanghai:
Rev. B. L. Ancell, of Yangchow.
Miss A. B. Richmond, of Shanghai.

Japan

Kyoto:
Rev. J. J. Chapman, of Nara.

Mexico

Right Rev. H. D. Aves, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C. Mrs. Hunter will accept engagements to speak on the work at St. Augustine's during October.

¶

THE first railway in Afghanistan is now being built.

¶

LAST year the Christians of Samoa contributed $23,000 for missionary work. Native workers are going from the Samoan islands to other Southern Pacific islands that have not yet been thoroughly evangelized.

A Chinese official who recently became a Christian is supporting twenty of the ablest Chinese preachers at an expense of $7,000 a year.

¶

TWO members of the present Chinese Cabinet are graduates of St. John's University, Shanghai. Dr. Alfred Sze is Minister of Communications. Dr. W. W. Yen is Vice-Minister of Foreign Affairs.



NEW BUILDING FOR ST. MARY'S, MOILIILI, ERECTED THROUGH EFFORTS OF A COMMITTEE OF THE HONOLULU BRANCH

THE WOMAN'S AUXILIARY

To the Board of Missions

THE WOMAN'S AUXILIARY IN HONOLULU

Reported by the Bishop

YOU will be glad to hear that the annual meeting of the Woman's Auxiliary was the best we ever had. All branches were represented, even from the most distant islands, the Woman's Auxiliary having paid the fares of the wives of the clergy to Honolulu and return. The attendance was large; at one time the secretary counted 175 women in the hall, and many others were coming and going. As usual, we had a number of visitors from the States, and they were astonished at what they saw. The total amount for the year's work was $951. This, however, does not count what a committee of the Woman's Auxiliary did during the year. The annual meeting of 1911 appointed a committee to collect funds for St. Mary's Mission. This committee collected here and elsewhere (by far the greater part here) $8,000, with which they built a mission house on two large lots which they purchased, moved back the old house that stood on the lot, erected outbuildings and have furnished the mission with furniture for the workers and desks for the children, and everything is paid for. I think that should be counted in the Auxiliary work of the year. But the women do not care so much for counting dollars as doing work. You would be very much surprised in seeing the growth and changes, not only in Honolulu, but in the other islands. Last year was the year of largest growth.

THE UNITED OFFERING MISSIONARIES AMONG OUR WHITE FOLK

[This year sixty-four United Offering missionaries in thirteen dioceses and nineteen domestic missionary districts have been at work among the white people of our land. One has been serving under Bishop Paddock in Eastern Oregon, one under Bishop Thurston in Eastern Oklahoma, two were with Bishop Gray in Southern Florida, one was in Quincy, one in Montana, one in West Texas. There are others who find their place in the mountain regions among the homes of those real Americans of whom in these days we read so much, and from their letters, received within the year, we give a composite picture of their surroundings, a glimpse of the people for whom they work, a suggestion of what they find to do, feeling sure that those who contribute to the United Offering will be glad to realize that they thus contribute to the establishment of Christian faith and discipline among these mountain people of our land. The following sketch is not from the pen of any one worker, but is an effort to combine in a brief statement the experiences of several United Offering missionaries, all of whom have much in common.]

THE first of June, and I wish you could see the roses and taste the wild strawberries and cherries! The sky is a marvellous blue, and the hills stretch away, away into it, in a blending of emerald shades that are almost unreal in the soft haze that gives our mountain ridge its name. Every day has its surprise package; first it is some great clusters of strawberries, "as big as your thumb"; then the first dish of green peas; then the big cherry-

tree on the hill is "red as fire." Oh, happy country children! I go up and down among the people, calling them millionaires, with their splendid porch views, delicious spring water, flowers, eggs, chickens, milk and fruit. Poor! They don't know what poverty is! I tell them about the little slum children I have worked among in the cities—"There's poverty for you!" I say, and they agree with me, and look around on their possessions with a new pride.

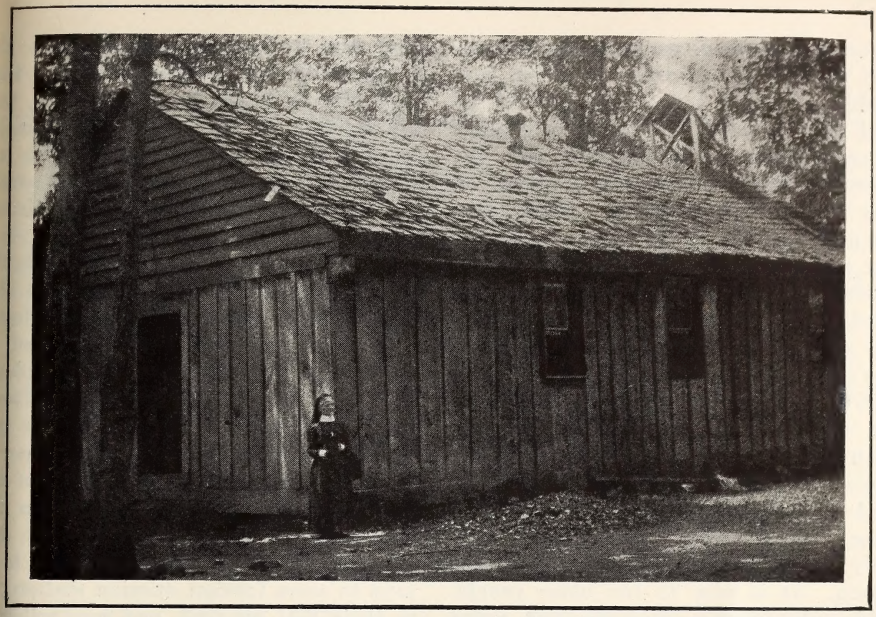
What a splendid chance I have to enjoy all this, visiting in the three neighborhoods in my care, separated by mountains so completely that they might be in different countries.

But it is not always June, and these visits are not always possible. There is a sick girl who lives on top of a mountain, with whom I try to spend one afternoon a week. I find she keeps a record of my visits, and expects me to pay up in summer all I have missed in winter. I never should be free of debt if the whole district did that.

Nor is summer a time of unbroken pleasure in country joys, for it is then that the little children have long working hours, beginning work with the rising sun and continuing until dark, resting only while the mules rest. The men take much more care of a mule than of a growing child. For two summer months they are busy gathering cow peas and corn, which means also the "roughness" or fodder; so the fall session of school cannot open until late in October, and when I return from vacation the fact that strikes me most forcibly is what an absolute lack of any pleasure there is for the mountain children. They work all the time when not in school. A friend who visited the mission was impressed with the same fact. And she has given us the hope that some day we shall have a swing to put up in the yard for use during the half-hour recess. It will be of so much help to us, that we are looking forward eagerly to the time when we shall have it. Meanwhile, we are trying a summer, or August, school, which opened the last Monday of this July, with thirty-one enrolled, and had an average attendance of twenty-seven. Besides the three R's the children were taught cooking and sewing by our regular industrial teacher, also basket-making out of cornhusks, bead-stringing and drawing and color work. These last were taught by my sister, an experienced teacher in New York, who spent part of her vacation here. Such things are a great benefit to the children, as their lives are so bare of those little extras that our children at home have. We closed the school with an exhibition of work, and a picnic to which about one hundred and forty came.

We had another kind of a picnic—a scouring picnic, I called it, just before the bishop's last visit. I invited all the large boys and girls and some of the women to spend the afternoon, cleaning the schoolhouse, which is also our chapel. Twenty-four came. The boys moved desks and benches outdoors. Everything was moved but the font; and all the women, boys and girls helped clean the furniture, windows, etc., and lastly the floor. The boys were particularly useful, carrying the water. Of course there was a good deal of fun going on all the time, and when the work was done, about a half-dozen made ice-cream for the crowd. We are thinking of having a picnic every year, it was such a success. A picnic like this, or the usual picnic at the close of school, and the Christmas festival are the only times when we can all get together to enjoy ourselves.

We had four Christmas-trees last winter, with gifts from so many loving hearts, all well chosen, fresh and new, suitable to every age of boy, girl, woman and man, besides a special gift to each scholar in our own Sunday-school and Bible-class. I was able to help furnish Christmas presents to two mountain missions, very poor people, of Appalachia, and to take gifts to "shut-ins" who are so delightfully surprised; their eyes



ALONE IN THE MOUNTAINS

fairly shine, and they know not how to express their joy. "Why, how did you git to mind me?" they say.

One day, through thick, deep mud, snow falling, I went to visit a poor sick woman, who had lived with the Indians for over thirty years. She had a very sweet old face and wore a close gray flannel nightcap. Everything was spotlessly clean—rather a rare case! Her two sons had both left her, and she was alone for Christmas. As she opened the parcel, which contained a new, big gingham apron, a pair of hose, a doll needlebook dressed in bright pink silk, and a bag of candy, the tears came into her eyes, and she said, "Sure, I do thank you. Them is certainly nice. Oh, do pray for my two boys. They's awful wicked. I prays for them all the time."

I think I get all the joy and pleasure, going to these dear simple people, and I wish some of our kind friends could share the pleasure with me and see how much happiness they bring by their gifts. The splendid boxes supplied by the different branches of the Woman's Auxiliary shed rays of light and help into many hearts and homes. One could not do much without this substantial help. You can appreciate this when you remember that I teach not only Sunday-school and sewing-class, but also nurse the sick and bury the dead. There has been much sickness among my people lately, but only three deaths, when I was called upon to conduct the burial service, there being no resident minister of any denomination. These ministries endear the people to me, and me to them.

The Auxiliary has accomplished a great deal this quarter and sent the largest contribution for the United Offering that we have had in some time. The few faithful members in another branch, who met here to-day, have listened to papers about the United Offering, and were surprised and pleased to know that I was one whom their offerings helped to support. It is indeed a sweet and blessed privilege to be one of those for whom so many earnest prayers are continually offered, which surely we could not get on without. The daily, hourly life is full of many perplexities, for others with whom we come in contact, who are ignorant, tempted, tried and much troubled, as well as for our-

selves. Here, too, we have no church, and no resident minister; so think how highly we value the second Sunday in each month, when our much-loved missionary comes and ministers to us! On other Sundays, unless some minister of any denomination comes, which frequently happens, I hold services, morning and evening. Although the congregations do not number many—our assembly room being small—still we enjoy the services very much. As very few of the grown people can read, I make these very simple, and to interest them more let them choose the hymns. Indeed, many of the mountain people are so remote that, when a flagpole is set up and the flag hoisted and the children sing, "My Country, 'tis of Thee," it is only our school-children who know the hymn. It is new to the older people, and only at our missions for miles around can the American flag be found.

And on the other side of the big mountain range is the boarding-school where our United Offering missionary bends her chief energies to making good home-makers of her mountain boys and girls. She teaches manual training classes and also home science classes for the girls. Every girl in the school has lessons in cooking and sewing. About forty visitors from out of town, on their way to the diocesan council, stopped there, and the older girls served a luncheon that they had prepared entirely themselves to over sixty people, and while serving it, every girl wore a dress that she had made herself, and [illegible] United Offering teacher wore one [illegible] they had made for her. The boys, [illegible] are learning to be helpful and to m[illegible] helpful things for the home. So [illegible] United Offering missionaries are su[illegible] trying to rear good American citiz[illegible] and citizens of a greater country a[illegible] else how could some of our children in [illegible] very beginning of their Christian tr[illegible] ing reach out beyond their land to othe[illegible]

We see this in the Sunday-school [illegible] our new station, which is such a pl[illegible] ure. Last Sunday the crowd overflo[illegible] the limits of the little building we [illegible] up for the winter, and we shall have [illegible] go back to the grove for the rest of [illegible] summer. They are very proud in [illegible] possession of five dollars—no, four [illegible] lars and thirty-four cents—which is to [illegible] sent to some foreign mission station. [illegible] is their first offering, and was collec[illegible] mainly in pennies. They have been c[illegible] sidering the relative merits of Ch[illegible] and other points as most requiring th[illegible] support. A blessing has rested on t[illegible] little school from the start. I alw[illegible] feel strengthened for the rest of [illegible] week after teaching them, instead [illegible] dreading the six-mile walk.

Helper of the poor and ignorant, [illegible] sick and sorrowful, teacher and gu[illegible] and friend, surely those of us who t[illegible] year are filling our blue boxes for [illegible] last time before the United Offering [illegible] 1913, rejoice that we have such Uni[illegible] Offering missionaries among our mou[illegible] taineers.

APPROXIMATE NUMBER OF MISSIONARIES SUPPORTE[illegible] UNDER THE UNITED OFFERING

Year.	Domestic.	Colored.	Indian.	China.	Japan.	Africa.	Cuba.	Mexico.	Haiti.	Greece.
1899....	13	4	2	2	1	....	....	....	....	....
1900....	14	4	2	3	4	....	....	....	....	....
1901....	19	3	4	6	5	....	....	....	....	....
1902....	18	4	3	6	6	1	....	....	....	....
1903....	20	6	4	12	8	1	....	....	....	....
1904....	21	6	10	10	6	....	....	2	....	....
1905....	39	9	15	19	10	3	2	1	....	....
1906....	48	12	19	20	11	2	2	1	....	....
1907....	47	15	21	22	11	2	5	1	....	....
1908....	69	13	25	26	17	3	7	1	2	....
1909....	86	12	22	27	18	2	7	2	3	....
1910....	82	7	20	30	17	1	10	4	2	....
1911....	66	8	22	30	19	2	6	3	2	....
1912....	64	4	11	27	20	2	6	1	1	1

DIVISION OF THE UNITED OFFERINGS FROM 1889 TO 1910

YEAR.	DOMESTIC.	FOREIGN.
1889	$ 1,000 00[1]	$ 1,188 64[2]
1892 / 1895 { Including interest up to date	128,045 12[3]	65 00
1898, † Support of Missionaries	.....	.....
1901	82,955 24[4]	24,633 98[4]
1904, † Support of Missionaries	.....	.....
1907, † Support of Missionaries, plus	.....	10,000 00[5]
1910, † Support of Missionaries, plus	5,000 00[6]	10,000 00[7]
† Amount given for support of women workers from the Offerings of 1898, 1904, 1907, 1910	310,420 00[8]	338,691 00[8]
Total	$527,420 36	$384,578 62

Grand Total $911,998 98

1. *Christ Church, Anvik.*
2. *Miss Lovell, Japan.*
3. *Episcopate Fund (Oklahoma, Salina, Alaska).*
4. *Bishops' specials and Colored work.*
5. *Training-school, Sendai.*
6. *St. Augustine's, Raleigh.*
7. *St. Hilda's, Wuchang.*
8. *Support of women workers.*

THE SEPTEMBER CONFERENCE

AT 9:45, on the morning of Thursday, September 18th, Bishop Lloyd celebrated the Holy Communion for the officers of the Woman's Auxiliary, and at the close of the service the first conference of the season opened, Miss Triplett, of Missouri, presiding. There were present: from Erie, one officer; Long Island, three; Missouri, one; Newark, four; New York, three; Pennsylvania, one, with visitors from Ohio and Hankow. At the request of the secretary, and by vote of the officers, Deaconess Goodwin, student secretary of the Board, was asked to attend all future conferences when her duties permitted her to do so. Deaconess Goodwin took her seat with the Auxiliary secretaries and added a report of her work during the summer to those made by them. These reports were chiefly upon conferences attended, classes conducted and other work done in connection with these conferences, which included that for Church workers in Cambridge, the summer schools at Minneapolis and Duluth, conferences of the Missionary Education Movement at Asheville, Silver Bay and Lake Geneva, Wisconsin, the Students' Conferences at Silver Bay and Eagle's Mere, and of the Student Christian Movement, in Swanswick, Derbyshire, England.

The special subject of the Auxiliary conference was then considered—how the succeeding sessions of the year might be ordered as best to accomplish the purpose of discovering what the Woman's Auxiliary lacks and how its deficiences may be supplied.

In order to make the officers' conferences more effective than they have ever been it is proposed that for the remainder of the season they shall be introduced by a service in harmony with the subject of the day, the roll call and very brief reports from the secretaries; that only such reports be presented from the branches as shall be upon matters of general helpfulness, the officers of the branch sending word to the secretary beforehand, that they have such reports to make; that ten minutes be given to current events—an account of the important missionary happenings of the last month; and that the remaining time shall be devoted to a discussion of certain definite subjects. It is suggested that these subjects be brought before the whole Auxiliary, but that each in turn be assigned to a certain branch to consider during the month, which branch shall bring in a report upon it at the

succeeding conference, for discussion by the officers present. Although the officers cannot act on these reports in any way to involve the future action of the Woman's Auxiliary, they can express an opinion which may help in setting the matter more clearly before the Auxiliary at its next Triennial.

The question was then asked as to the person who could best preside over such a conference as this, and the report went on to state that if we could secure the presence of the president of the Board of Missions for the succeeding conferences of the year, to conduct the opening service, report on current events and then guide and control the discussions, such help would be of very great value to the Woman's Auxiliary, and would tend to strengthen its connection with the Board of Missions, and lead to its realizing the greatness of its opportunities and more than heretofore its ability to grasp them.

This report was adopted, and, by a rising vote, the secretary was asked to convey to the president of the Board of Missions the request embodied in it.

Subjects proposed for discussion at the ensuing conferences are:

A bigger policy for the gifts of the Woman's Auxiliary.

How can the next Triennial be our best?

Your ideal of the Woman's Auxiliary.

Meetings of parish branches, large and small.

The literature of the Woman's Auxiliary.

The relation of the Woman's Auxiliary to other organizations of women within and without the Church.

What are our most important problems to be solved at the Triennial?

It was decided that these conferences should be on the third Thursday of each month, from October to April, inclusive, from ten to twelve, and that the October meeting should be conducted as the rest.

The secretary was asked to extend an invitation to the women of the missionary societies of the Anglican Communion to the Triennial, and messages were sent to the Bishop of South D kota (consecrated on the preceding da and to the Bishop of Alaska.

THE OCTOBER INSTITUT AND OFFICERS' CONFERENCE

AS noted in the September numb the institute for the Woma Auxiliary will be held from October 14 to 19th. The opening session will be Monday, the 14th, at 2:15, when me bers will be enrolled and assigned classes. At three o'clock the organiz tion meeting of study classes will held.

On the following days the Holy Co munion will be celebrated at 9:15, aft which is it hoped that Bishop Lloyd w speak upon "What the institute oug to accomplish in the Woman's Aux iary," "Gifts—a Fruit of the Spiri and "The Bible, Prayer and Sacramen in the Woman's Auxiliary."

Mission study classes on "Japan A vancing—Whither?" and the "Hono able Little Miss Love," the two te books furnished this year by the Ed cational Department, and on the "Juni Book" will be conducted in the mornin

In the afternoon there will be a cla for the entire institute, upon the Wo an's Auxiliary itself, and it is plann that this shall be followed on two afte noons by the presentation of missiona plays and on a third afternoon by a se sion devoted to the discussion of manu work for Juniors.

Thursday being the regular day f the officers' conference, the study class will be transferred to the afternoon se sion, and after the morning service th conference will be conducted in accor ance with the report accepted at th September conference. The subject f discussion will be, "A Bigger Policy f the Gifts of the Woman's Auxiliary and branches which cannot be repr sented at the conference are asked t send in advance to the secretary co munications upon this subject.

THE JUNIOR PAGE

A JUNIOR ANNUAL IN HANKOW

BY GERTRUDE E. STEWART,
Deaconess and Junior President

OUR Juniors had a perfect day, and the cathedral was filled with children, about six hundred in all. The baptized children wore red badges as signs of membership, and there were about one hundred and twenty of them. The other four hundred and more were our day-school children, who came as guests of the Juniors. They do not attend the monthly branch meetings, understanding they are not members. The service in the church was hearty and the offerings made were $51.44 (Mex.) from the Juniors and $19.83 (Mex.) from the Babies' Branch. A part of this was used to pay our share toward the apportionment, and the remainder was added to the Woman's Auxiliary gift for the Manchu work in Kingchow.

After the service refreshments were served on the lawn, and then the children went in a body to the Y. M. C. A. hall, where a moving-picture lecture was held. It was a great treat for them. They cried aloud for joy as the various "living" (they call them) pictures were enacted before them. It was of educational value too—scenes from different countries, railroad trains and other features which are strange to them.

The proceeds from the sale of paper dolls (after the cost had been met) gave the full entertainment to the Juniors, lecture and all. There are still dolls for sale and some money in America from their sale, that will be at hand for next year, and I hope then to vote it to some special work our Juniors would be interested in. Our meetings were much broken up last year, but I am looking forward to a new start this fall.

A JUNIOR BRANCH IN THE CATHEDRAL PARISH, HAVANA

FOR two years there has been a Junior branch in Havana. Six little girls meet at the house of their leader for two Saturdays in the month for mission study. In the last year their number was increased to nine, and best of all one of the girls of fourteen years, coming from a strong Unitarian family, was baptized. She immediately became a full member of the branch, and they were all very happy. This branch sent $25 for a little girls' day-school in China and hopes to do the same thing next year. A Christmas box was prepared for Guanabocoa. All are interested and very regular—a very happy lot of little people, hoping for greater growth in the future. In the midst of so much adverse news from Cuba, it is good to hear something so encouraging as this.

IN A MILL TOWN IN NORTH CAROLINA

"THERE is a thirteen-year-old girl, the daughter of one of the officers of the mills here, who organized in this little mill village a branch of more than twenty babies. She began with her own baby brother, and then made a tour of the place, calling on all the mothers who were identified with the Church. These mill mothers are so fortunate that nearly every one could meet her holding a baby! Even those mothers who had lost their babies were glad to take the little blue box, and something will be given from their meagre earnings that the little ones may be enrolled in the memorial circle. The little mother of this branch is most enthusiastic over her babies. She has made a nest-egg of a few pennies for each box, and is now planning to get the babies all together and give them a party, with refreshments of Mellin's Food, I suppose!"

A NOTICE

THE Junior Guild of Grace Church, Madison, N. J., Diocese of Newark, has a set of mounted Alaskan pictures which they will be glad to loan. For particulars address Annie Veith, 7 Prospect Street, Madison, N. J.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to September 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Sept. 1st, 1912
Department I		
Connecticut	$ 56,390	$ 48,030.04
Maine	5,280	4,229.53
Massachusetts	73,000	73,482.83
New Hampshire	5,440	5,176.27
Rhode Island	18,230	19,817.33
Vermont	4,650	3,676.00
W. Massachusetts	13,000	13,517.58
	175,990	$167,929.58
Department II		
Albany	28,080	16,331.41
Central New York	21,650	15,720.90
Long Island	65,720	25,378.35
Newark	39,230	32,278.63
New Jersey	25,670	18,543.05
New York	266,650	202,650.03
W. New York	26,160	18,185.14
Porto Rico	250	144.13
	473,410	329,231.64
Department III		
Bethlehem	16,280	13,804.14
Delaware	4,890	3,700.85
Easton	3,070	2,002.97
Erie	5,340	3,306.66
Harrisburg	9,590	5,721.71
Maryland	29,320	22,794.63
Pennsylvania	157,970	157,970.00
Pittsburgh	29,090	13,525.20
Southern Virginia	14,660	11,573.22
Virginia	15,140	18,275.79
Washington	21,810	17,264.08
West Virginia	6,390	6,522.54
	313,550	276,461.79
Department IV		
Alabama	$ 7,340	$ 4,507.59
Atlanta	5,970	4,443.22
East Carolina	3,600	4,585.26
Florida	4,190	4,190.00
Georgia	3,750	2,922.39
Kentucky	7,580	6,445.48
Lexington	2,160	1,970.63
Louisiana	7,800	4,636.93
Mississippi	4,590	2,876.12
North Carolina	4,820	5,044.04
South Carolina	7,170	7,400.37
Tennessee	6,330	4,693.77
Asheville	2,310	2,385.97
Southern Florida	1,910	1,701.30
	69,520	57,803.07
Department V		
Chicago	45,730	22,031.31
Fond du Lac	3,910	1,400.06
Indianapolis	4,220	2,660.96
Marquette	1,820	645.36
Michigan	16,210	12,322.40
Michigan City	2,550	1,375.62
Milwaukee	16,150	5,453.30
Ohio	28,550	14,984.35
Quincy	2,440	1,777.41
Southern Ohio	14,800	9,695.46
Springfield	3,160	1,502.77
W. Michigan	5,310	3,992.95
	144,850	77,841.95

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Sept. 1st, 1912
Department VI		
Colorado	$ 9,750	$ 3,270.27
Duluth	2,470	2,026.36
Iowa	9,270	2,911.19
Minnesota	12,360	9,152.25
Montana	4,350	4,666.85
Nebraska	4,940	2,278.94
Kearney	1,450	1,542.75
North Dakota	1,730	2,165.47
South Dakota	2,260	3,730.60
Western Colorado	660	665.15
Wyoming	1,530	1,492.25
	50,770	33,902.08
Department VII		
Arkansas	3,400	1,972.11
Dallas	2,390	2,194.01
Kansas	3,820	3,030.50
Kansas City	6,760	2,603.33
Missouri	12,330	10,515.83
Texas	4,490	4,078.77
West Texas	1,890	3,425.52
Eastern Oklahoma	930	1,060.73
New Mexico	920	1,221.77
North Texas	200	327.71
Oklahoma	970	694.33
Salina	960	879.00
	39,060	32,003.61

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Sept. 1st, 1912
Department VIII		
California	$ 10,460	$ 7,320.90
Los Angeles	10,980	7,054.98
Olympia	4,350	2,978.71
Oregon	3,460	2,192.95
Sacramento	2,640	1,849.05
Alaska	1,000	1,456.50
Arizona	840	840.13
Eastern Oregon	630	795.18
Honolulu	1,170	1,394.00
Idaho	1,270	1,294.47
Nevada	1,820	909.62
San Joaquin	1,030	805.46
Spokane	1,740	1,286.11
The Philippines	500	745.47
Utah	910	988.96
	42,800	31,912.49
Africa	420	663.27
Brazil	250	253.40
Canal Zone	.....	127.50
Cuba	840	1,110.53
Greece	.....	25.72
Hankow	250	309.62
Kyoto	160	.....
Mexico	420	343.62
Shanghai	250	250.73
Tokyo	330	230.00
Wuhu	.....	3.43
European Churches	1,680	702.15
Foreign Miscell	.....	44.87
	4,600	4,064.84
Total	$1,314,550	$1,010,944.57

OFFERINGS TO PAY APPROPRIATIONS

Source	To Sept. 1, 1912	To Sept. 1, 1911	Increase	Decrease
1. From congregations	$ 646,885 60	$ 571,545 39	$75,340 21	.....
2. From individuals	78,985 86	97,173 00	.....	$18,187 14
3. From Sunday-schools	167,250 36	151,392 84	15,857 52	.....
4. From Woman's Auxiliary	117,822 75	114,534 48	3,288 27	.....
5. From interest	83,640 93	86,293 93	.....	2,653 00
6. Miscellaneous items	4,755 84	4,360 61	395 23	.....
Total	$1,099,341 34	$1,025,300 25	$74,041 09	.....
7. Woman's Auxiliary United Offering, 1892-5	3,535 38	3,777 08	.....	$241 70
8. Woman's Auxiliary United Offering, 1910	79,681 45	78,894 08	787 37	.....
Total	$1,182,558 17	$1,107,971 41	$74,586 76	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO SEPTEMBER 1ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	$1,299,613 23
2. To replace Reserve Funds temporarily used for the current work	172,003 99
Total	$1,471,617 22
Total receipts applicable on appropriations	$1,182,558 17
Legacies applied on appropriations by order of the Board of Missions	91,425 93
	1,273,984 10
Deficiency September 1st, 1912, temporarily covered by Reserve Funds	$197,633 12

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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor
CYRIL D. BUCKWELL, Business Manager

VOL. LXXVIII. November, 1912 No. 11

THE PROGRESS OF THE KINGDOM

The World's Unknown Heroes and Heroines

AN American business man, writing upon the importance of making known the facts of Christian progress throughout the world, says:

"The romance and charm and vivid human interest of foreign missions remains yet to be interpreted to the great public. The son of a wealthy Philadelphia family is treading barefoot the highways of North Central India as a mendicant friar to-day, but he shares no newspaper space with the other sons of prosperity who win athletic trophies. A giant Iowan in Tokyo is the greatest single factor in promoting the cause of peace in Japan, and furthering good relations between Japan and America; but he chances to be a missionary, and so the world has not been introduced to him. The best-known name in upper Mesopotamia is that of an American woman, Miss Shattuck, of Urfa, who died two years ago, unknown to the general American public. Dr. Mary Eddy, of Syria, the only woman physician in the Turkish Empire, would enjoy a nation-wide celebrity if she were doing in this country the work which is making prestige for America in the Lebanon mountains. The Rev. John E. Hail, who was killed by a volcano in Japan last summer, would have been figuring in the news dispatches had his unique talents been given to diplomacy instead of to missions. The most potent personality in Manchuria is that quiet Scotch doctor in Mukden who, though four emperors have honored him, bears a name unknown to the public in America and Great Britain."

Men and women such as these are the "salt of the earth," "the light of the world." Do we not all feel more confidence in the possibilities of human nature and the future of the race as we realize that not a few such heroes and heroines, hidden from the world's sight, are working patiently for the world's betterment?

The Church's New Board

WHEN, on November 1st, the Rev. William E. Gardner assumes the duties of his office as the General Secretary of the new General Board of Religious Education, the movement begun by the last General Convention will be fully under way. The purpose of this Board is the unification and improvement of the religious education of the young, especially that given in Sunday-schools. The Board is constituted on very much the same lines as the General Board of Missions, being territorially representative of the entire Church.

In electing the Rev. Mr. Gardner as General Secretary the new Board has taken one who, as missionary secretary of Department I, has shown conspicu-

ous ability and achieved a marked success. His loss will be felt in the Department which he leaves, but his influence will be broadened to include the entire Church; and the gifts which he possesses fit him admirably for the work he is called upon to do. The new General Secretary will have his office for the present at the Church Missions House, and the Board of Missions con-



THE REV. WILLIAM E. GARDNER

fidently expects to receive from him cordial co-operation in the work of the Church's mission. Mr. Gardner is already assisting in producing the new missionary magazine for Sunday-schools.

PLANS for the erection of the new buildings for St. Paul's College, Tokyo, Japan, are going forward slowly.

St. Paul's College, Tokyo

Through a legacy of $10,000, special gifts secured by President Tucker while in this country last year, and an appropriation of the Board of Missions, there is now available about $26,000 of the $75,000 needed for any satisfactory beginning. Bishop McKim cables that he has been able at last to arrange a loan of $50,000 from the funds of the central theological college of the Japanese Church. The matter has gone so far that it is practicable now to consider the style of architecture for the new buildings. A committee, consisting of Bishop Tucker, the Rev. C. F. Sweet, D.D., and Mr. J. McD. Gardiner, appointed by the board of directors of St. Paul's College to consider suitable styles of architecture, has just submitted its report. Naturally the committee turned its attention first to the possibility of using some distinctively Japanese style. In general Japanese architecture falls under one of three heads, temple, military and domestic.

Questions of Architecture

For school purposes the temple style is quite out of the question, because, with its enormous spreading roof and wide eaves, with their undoubtedly beautiful and subtle curves, it is impossible to obtain the necessary light for school purposes, distributed in such a way as to illuminate rooms of the required size. The Japanese government has adopted rigid requirements with regard to the size and lighting of school rooms. Moreover, any pure temple style does not provide for a second story. These practical considerations, quite apart from the impropriety of using a style devoted in the past simply to temples and palaces, seemed conclusive.

A pure military type must be built as in ancient times, when window openings were made so small, proportionately, that again only insufficient light is provided. Then, too, the style suggests to the Japanese mind a reversion to their middle ages, the days of feudalism, which they are only too glad to have left behind in their march to a civilization that brings them into touch and sympathy with the Occident.

In the domestic type the chief characteristics are mainly found in the in-

teriors, and such interiors are not suited to school purposes.

The Practice of the Japanese

These facts are well recognized by Japanese officials and people generally. During the past twenty years, when a large number of public and private schools has been built, no attempt has been made to construct a school building on any other than the simplest foreign lines. This may be due partly to a desire for economy, for the foreign style of building is considerably cheaper; but it is probably equally true that the Japanese are so thoroughly imbued with the true spirit of art, that they would never dream of adopting a style peculiar to one class of building for one in an entirely different class.

Moreover, Japanese styles have been largely developed because of the exigencies of wooden construction. St. Paul's, however, is to be built of brick and stone. It does not seem wise to endeavor to throw such material into forms appropriate only for wood. Mr. Ralph Adams Cram, in his book, *Impressions of Japanese Architecture,* says: "It is the architecture of Buddhism and must be read in the light of this mystic and wonderful system." This, if true, would make it inappropriate for an avowedly Christian institution.

The Opinion of the Japanese

The committee has also consulted many Japanese, every one of whom has expressed the opinion that it would be a mistake, if not an offence to Japanese, to attempt any wholly Japanese style for the new buildings. Many foreigners, of course, from purely sentimental reasons and because of their admiration for the striking and beautiful features of Japanese architecture, would naturally favor following its lines.

In view of these facts, the committee has reported unanimously in favor of constructing the buildings in some non-Japanese style, preferably collegiate Gothic.

DO the readers of a missionary magazine, do the people who sit in the pews, listening to missionary sermons and addresses, ever ask themselves the question: "Why this constant emphasis upon the present urgency of the missionary task? The Church has been engaged upon her mission for 1900 years. Work has continued in a more or less leisurely fashion. The world is still here. We people of the West are reasonably happy and comfortable. Why should we be reminded that it is possible to complete a gigantic task within a single generation? Why deprive coming generations of the privilege of sharing in it?" Such questions may not often be voiced, but they are not altogether unnatural.

Why Now?

A Statesman's Reply

Let the Hon. James Bryce, British Ambassador to the United States, tell why he believes that the present time is pre-eminently a time of urgency in the missionary enterprise.

"The moment in which we are now is one of the most critical moments there ever has been in the history of the non-Christian races—most significant and weighty upon their fate and their future. In this time of ours the European races have obtained the control of nearly the whole world, and the influence over even those parts of the world in which they do not exercise political control. Our material civilization is permeating every part of the world and telling as it never told before upon every one of the non-Christian races. It is transforming the conditions of their life. They in their countries are being exploited as never before, and means of transportation are being introduced as they never were before, which enable foreigners to pass freely among them, and which are completely breaking up and destroying the old organization and civilization, such as it was, that existed among them. Under this shock, not only the material

conditions of their life, but also their traditions and beliefs, their old customs, and everything that was associated with, and depended upon their beliefs and their customs, are rapidly crumbling away and disappearing. Their morality, such as it was, was associated with their beliefs and traditions. This we are destroying. This must perish under the shock and impact of the stronger civilization which we have brought with us.

"Now, when things are passing away from them, is the time for us to give them something new and something better upon which they may live, through which they may come again into a truer progress than they ever could do in their ancient ways. This is the time for us to give them the one supreme gift which the world has ever received, in which we believe the safety and future hope of the world lie, a knowledge of the life and the teaching of our Lord Jesus Christ. That is what we are called upon to give them."

Presbyterian Plans for China

PRESBYTERIANS are planning vigorous measures to meet the current crisis in China. The Board of Foreign Missions asks for $700,000 within the next three years, in addition to the usual income. To make the money really effective men and women are needed. The Board therefore calls for one hundred volunteers—sixty-seven men and thirty-three unmarried women. It hopes to send one-half the number during the coming year; the others are to follow during the succeeding two years. Nearly one-half the amount asked for will be needed to provide eighty residences for the increased staff. The remainder will be used chiefly for schools and hospitals. The women of Philadelphia have already promised $100,000. Compared with such an effort our own "New China Fund" of $200,000, coupled with the request for forty new missionaries, seems a modest undertaking. About $45,000 have already been given or promised.

The Bishop of London's Ideal for His Diocese

ECCLESIASTICAL London has been mildly excited by the protests made in certain quarters concerning the absences of the Bishop of London upon "missionary journeys." The occasion of the discussion was his recent visit to Khartoum to consecrate the new St. George's Cathedral, and the suggestion that in September, 1913, he might pay a visit to Australia. Bishop Ingram, in addressing the diocesan conference, referred to the fears expressed by some that the great diocese might go to pieces during his absences. He was sure that his people would not begrudge him necessary holidays, though such missionary journeys as he had taken could hardly be called holidays. For, as he remarked, during his visit to this country in 1907, he "was called upon to make an address every little while." Moreover, he confesses himself to be one for whom the sea contains numberless terrors and discomforts. After outlining briefly why he had gone to the United States in 1907, again to Canada in 1910, and to Khartoum in 1912, the bishop said that after all the real answer to the question whether or not the Bishop of London should undertake such journeys lies in "our conception of what the Diocese of London really is." He had always maintained that because of its central position and great wealth it ought to be the most missionary diocese in the world. Yet how can it be unless its bishop is missionary? Just here the bishop's sense of humor evidently got the better of him, for he reminded his hearers that "Bishop Creighton used to say that people expected him to walk about like the King in *Alice in Wonderland,* saying, 'Off with his head! Off with his head!' and I am quite sure that some few people's ideal to-day of a bishop is a schoolmaster in a black gown and a college cap, sitting in front of a class of naughty boys."

For himself, the bishop was not afraid that either clergy or laity were

going to betray the faith or decamp with the Church's property if, from time to time, he responded to calls from the ends of the earth to give such help as he could to Churchmen in the colonies and in the mission field.

The Contribution of the American Church to the Church in China

THE American Church undoubtedly had a larger share in successfully bringing about last April the formation of the Holy Catholic Church in China than its numerical strength alone would have indicated. But three of the eleven dioceses in China have been established by the Church in the United States. Our mission staff is not numerous compared with the English dioceses. The reason why the American missions have been so influential can be traced to the large and efficient educational work carried on for many years. This has produced so many strong leaders for the Church and for the nation, that the American Church mission holds a conspicuous place in the developing life of the new republic. One of the greatest contributions that the American Church missions can make to the new Church in China will be its accomplishments and ideals in the direction of Christian education. With St. John's University and St. Mary's Hall in China's great commercial centre, Shanghai, and with Boone University and St. Hilda's School in the very heart of the country at Wuchang, American Churchmen have an opportunity such as no other Christian people possess to shape and direct the life of the republic.

Some Statistics of the Chinese Church

It must not be thought that the newly organized Church is insignificant in numbers. It contains over 600 missionaries, clerical and lay, men and women—American, English, Canadian, Irish and Australian, more than 100 Chinese clergymen, nearly 700 Chinese school teachers, thirty Chinese doctors and about 600 other trained Chinese workers who give their entire time to carrying the Christian message to their fellow-countrymen. These men and women are really the most efficient agency in the Chinese Church. Many of them are qualified to take the lead in developing the Church of the future. The Church also has seven colleges, 455 Church schools of all grades and forty-seven hospitals and dispensaries. It ministers and directs religious work in no fewer than 842 cities and towns of the new republic. It not only pushes on its work among the Chinese, but it ministers also to twenty-nine congregations of English and Americans, thus trying to keep those who come from other lands firm in the Christian ideals and standards which are so hard to keep in the Orient. Yet with all this work going on so splendidly, there are five out of China's eighteen provinces which are entirely without the Church's ministrations. The Chinese are asking us to strengthen the work in places where we are already established, and to help them go out to new districts as yet untouched.

West Texas Asks a Larger Apportionment

THE President of the Board of Missions is so accustomed to receiving many communications of all kinds in his daily mail that it is hard to take him by surprise. The other day, however, there came to his desk a letter that caused him to rub his eyes to make sure that he read aright. It was from the secretary of the Diocese of West Texas and contained a resolution adopted at the last annual council petitioning the Board of Missions to increase the apportionment of West Texas for the next fiscal year by $500, and to make a similar increase each year until the amount of the apportionment asked from the diocese at least equals the amount of the appropriation made to the diocese.

Of course West Texas is not going to be satisfied with giving as much as it receives. Its people have been growing in missionary spirit these last few years under the lead of Bishop Johnston and the parochial clergy. They live in a great and developing country, which, one of these days, will be one of the strong sources of supply for the Church's work at a distance. At present, however, West Texas is not, in some respects, so very far from the frontier. The Church needs strengthening and it needs help in providing its equipment. Many parts of the diocese still remain to be occupied in any adequate fashion. It is all the more gratifying, therefore, to find that it thinks that not enough has been asked of it for the coming year and that it desires, even in the days when it is struggling to lay foundations, to give at least as much as it receives.

Merchants and Missionaries in Nanking

ONE of the Nanking missionaries tells of a feast recently given by a number of the wholesale cloth merchants in a large Chinese club house to fifty of the local missionaries, representing various religious bodies. Invitations to both men and women marked the occasion as unusual, and further evidence of this was given by the fact that the wives of the merchants were present to receive the guests. The merchants gave this feast, because they believed that the missionaries, who had remained in Nanking throughout the siege last winter, had really saved the city from destruction. Three of the missionaries went outside the walls under fire to ask the Revolutionary forces not to shell the city and to spare the lives and the property of the innocent. This request was granted, and the merchants consequently wished to show their appreciation. Quite as striking is the expressed desire of the merchants to join with the missionaries in relief work for the Manchus, for whom they have given clothing, bedding and rice, asking the help of the missionaries in making the distributions. A dramatic incident of the feast was the request made at its beginning to one of the missionaries present that he should give thanks to God, although none of the givers of the feast were professed Christians. Commenting upon the experience, one of those present says: "It was all so strange! We have usually been 'foreign devils' to these people. The tables were turned, and we were guests of honor, our Father's name honored in their midst. They have in the past wished to avoid us. That day they wished to have a picture taken with us. Old men with gray hair came with me to the outside door of the outer court, a mark of great respect."

Light in Dark Africa

AN English missionary in West Africa believes that heathenism will be a thing of the past in a few years. He bases his conviction on these facts: "The two main forces working against heathenism are Christianity and Mohammedanism. Numerically the Mohammedans are the strongest, and they are perhaps gaining ground more quickly than Christians on account of the fact that their converts are allowed (practically) as many wives as they wish. But there are signs that the tide is beginning to turn. For one thing, Oro (spirit or ancestor) worship was at one time practised very largely. The noise made by a smooth piece of wood at the end of a string tied to a stick and swung rapidly is supposed to be the voice of the departed. All women and girls must retire to their houses when they hear the noise which shows that Oro is abroad. Now, in many of the towns and villages, there are not enough heathen young men to carry on the festivals, which have therefore had to cease. Among the converts recently baptized was a woman who formerly worshipped her own head. Success or luck in any effort for good or evil is ascribed to the

head, for which thanks are returned by worship and sacrifice."

A Message from over the Sea

AT the invitation of the President of the Board of Missions a number of people gathered in the Church Missions House on October 11th to meet Mrs. Creighton, wife of the late Bishop of London, who is a conspicuous figure in the missionary work of the Church of England. Mrs. Creighton had come to this country as the only woman member of the Continuation Committee, formed to carry on the unfinished tasks of the Edinburgh Conference. The gracious personality of the speaker and her mastery of the subject impressed her hearers deeply as she briefly sketched the results of the work of the committee. Three points stood out in relief—the wonderful feeling of unity that ran through the conference, the tremendous complexity of the task before it, and the urgency of that task in view of the great world movements of the present day. "But," said Mrs. Creighton, in closing, "I think that the greatest result of the conference has been the lesson taught us by the missionaries themselves. I was working on one of the commissions and among the questions that we sent out to the workers in the field was this: 'What do you think is most needed in the missionary enterprise of the world?' Almost invariably came the answer: 'Greater spiritual forces at home!' It is only a living Church that can send out living missionaries. We must care more. If we care more, we shall give more, pray more. The one great concern of our lives will be the spread of the Kingdom."



MRS. CREIGHTON

The Blonde Eskimo's Peril

MR. STEFANSSON, whose occupation is that of Arctic explorer and discoverer, has been discovering. He tells us that he has found a body of people who must be almost as remarkable as the mythical lost tribes of Israel. They are blonde Eskimos, living somewhere in the Coronation Gulf region of Canada. Scientific authorities seem to differ as to the possible existence of such a type, but Mr. Stefansson has been among them and asserts their reality.

With that question we are not greatly concerned, but some notice should be taken of a declaration published by this man who has gained for himself a position very much in the public eye. He declares that he will use every effort to prevent missionaries from reaching these people; that he would "save them, if possible, from the influence of our religion." It does not appear that Mr. Stefansson has a very high opinion of the value of "our religion," notwithstanding the fact that he is said to have spent two years at the Harvard Divinity school. Yet his quarrel is not with religion as such. He probably thinks it good enough to satisfy the ordinary needs of white people; but

he would keep the missionaries away from the Eskimo because in his judgment their advent would be followed by the diseases of civilization, and a changed condition of living which might exterminate these people.

On the face of things this contention might seem to be borne out by the facts of history. The incoming of a stronger race has often obliterated the weaker. The introduction of so-called civilization has often been a misfortune, but the introduction of Christianity is quite another matter. It might be well to ask whether Mr. Stefansson's generous protection of the defenceless Eskimo against the onslaught of Christianity is a real kindness. Will he keep out the evils of civilization by keeping out the missionary, or will he only succeed in leaving his blonde friends defenceless in their evil day?

Is Christianity a Peril?

The practical question is whether missionary endeavors, confessedly well-intended, have proved a misfortune to primitive peoples? No man living is better able to answer this question than is Bishop Rowe, of Alaska. With a view to securing expert testimony the editor forwarded to him an article which the New York newspapers devoted to the exploitation of Mr. Stefansson and his anti-missionary theory. The following is in substance his reply:

"Nobody up here takes Stefansson seriously. I read some of his articles in the magazines, but soon gave it up because they were so exaggerated. Certainly the statements he has made with regard to his blonde Eskimo and the exclusion of missionaries will attract attention to him, but I almost feel like apologizing to a discerning public for writing seriously concerning his opinions. How can a man who has no interest in, or sympathy for, religion pass judgment upon it? How can he know its real value in a human life? But ignorant as he may be of the power and purpose of religion, he ought, at least, to know the facts which are easily discoverable concerning the results of mission work. Civilization, so-called (yet why should we call that thing civilization which is embodied only in the conduct of depraved white men—whalers, traders and hoboes? Surely that is a degradation of an honorable term!), has not, as a matter of fact, followed the missionaries in the north. It has preceded them.

"Take one concrete case. There is a village of Eskimo people on the Arctic coast. Once upon a time it contained several thousands of people. Civilization, as represented by whalers, visited the village yearly, with the following results: Whiskey was introduced among them, that they might the better be robbed of bone and fur; the art of making 'hooch' was also made known to them; the young girls were kidnapped and carried off for two years on these whaling ships; whalers, at the end of a cruise, were dumped off in the place; these were Portuguese, West Indians, etc.,more like demons than men. Through these forces the people died off rapidly, until but a few hundred were left. Then a missionary went to live among them. Education went on; the making of 'hooch' ceased; the whalers were stopped in their system of debauching the natives, and to-day there cannot be found a community where the people are more industrious and self-supporting, so generally proof against the temptation of liquor, more cleanly and more intelligent in their worship, morals and ways. More than that, for some years now the population is increasing. In other words, the death rate is less than the births. Set this one case alongside of Stefansson's generalizations and any fair, intelligent person cannot but ridicule his conclusions.

"It is true that civilization, so-called, is a bane to the natives, but only because it too often is presented to them by its vilest and worst representatives.

"While our fight is with evils of

'civilization' among the natives, yet it is true that a great uplift, reformation, education, a moral and spiritual improvement have gone on under the blessings of our holy religion, as those natives can testify who are rejoicing in the presence of missions. In spite of Stefansson, or anyone else, Jesus Christ *is* the power of God unto salvation among all men,—be they Eskimo, Negro or Caucasian."

What the Grand Jury did not Know

ONE ordinarily has a good deal of respect for the conclusions of a Grand Jury, but even the most loyal American is sometimes compelled to admit that there are things which a Grand Jury does not know. This was made evident about a month ago when such a body of men in Brooklyn, who had been directed to investigate the moral and social conditions of that city, made their report. In the course of that report, according to statements appearing in the daily press, they took pains to remark that the churches of Brooklyn were giving their attention to foreign missions to the neglect of duties lying at their own doors.

We submit that, even for a Grand Jury, this constitutes a remarkable assumption. Had they been investigating foreign missions instead of social problems they would have come to a different conclusion. One is forced to believe that they were only hazarding a guess when they declared that so great things were being done for foreign missions in Brooklyn that there was neither strength nor means left for the work at home.

In the first place, if this were true, it would constitute an absolutely unique situation. Such a thing has never before been heard of. In every other instance on record an enlarged giving to foreign missions has invariably been accompanied by greater generosity and faithfulness in the work at home.

In the second place, we feel certain that the Church people of Brooklyn would themselves be first to acknowledge that they are doing comparatively little for foreign missions. Nor would this admission mark them as conspicuously negligent beyond all others; for the means given and the lives devoted to foreign mission work are pathetically small when compared either with the magnitude of the need, or the real ability of American Christianity.

A few weeks ago the American Federation of Sex Hygiene, of which Dr. Charles W. Eliot, president-emeritus of Harvard College, is president, published a national budget of luxuries showing expenditures made by the American people during the year. The eight most important items aggregated $5,000,000,000, and were distributed as follows:

Intoxicating liquors	$2,000,000,000
Tobacco	1,200,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000

During the same period we gave $12,000,000 for foreign missions. Is it not simply absurd? Would even the Brooklyn Grand Jury, had they known that we were giving less for foreign missions than we were paying for chewing gum, have made the solemn assertion which appeared over their names? When one looks at the cost of soft drinks, candy and tobacco, or the horrible amount paid for intoxicating liquor, mounting into the billions, must we not feel that people who can squander such sums can do anything they choose for the advancement of Christ's Kingdom in the world? They might easily quadruple their gifts by retrenching their luxuries, and still be spending upon themselves more than is good for them.

This is at least *one* of the things which the Grand Jury did not know.

THE SANCTUARY OF MISSIONS

WHAT are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms and hearts of love?
They the blessed ones gone before,
They the blessed forevermore.
Out of great tribulation they went
Home to their home of Heaven-content;
Through flood, or blood, or furnace-fire,
To the rest that fulfills desire.
—Christina Rossetti.

"AND, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

THANKSGIVINGS

For all thy saints who from their labors rest; who thee by faith before the world confessed,
We thank thee, O Lord.

For the brave and faithful ones—apostles, evangelists, martyrs—who in all the ages have set forward the enlargement of thy kingdom,
We thank thee, O Lord.

For the living ones who show the glory of thy kingdom and talk of thy power, not only with their lips but in their lives,
We thank thee, O Lord.

For the hope set before us that we, by personal holiness and personal service, may become "fellow-citizens with the saints and of the household of God,"
We thank thee, O Lord.

"We thank thee"—

That noble Christian witness is being borne by our missionaries in Brazil. (Page 817.)

That the turning of the Chinese from their idols is opening a wonderful opportunity for thy Church. (Page 821.)

That the Christian faith as the power of God unto salvation is being demonstrated among the natives of Alaska. (Page 805.)

INTERCESSIONS

"We pray thee"—

That the heart of the new Emperor of Japan may be turned toward those things which make for the advancement of thy kingdom.

That thy Church may better realize and supply the spiritual needs of the great West. (Page 825.)

That those who are making "bricks without straw" may be encouraged and aided. (Page 814.)

That we may guide and inspire more effectively the lives of the students in our schools and colleges. (Page 829.)

That Christian men of wealth may be moved to give more generously for the increase of thy kingdom and the salvation of all men.

That we may be more earnest and constant in our prayers for the coming of thy kingdom, remembering that victory comes "not by might nor by power, but by my Spirit, saith the Lord of Hosts."

PRAYER

FOR FELLOWSHIP WITH THE SAINTS

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

THE LAST JOURNEY OF MEIJI TENNO

By the Reverend J. A. Welbourn

His Imperial Majesty, Mutsuhito, died on the morning of July 30th. His burial took place on September 13th, and was an appropriate expression of the profound honor and respect felt for this great man. We are glad to be able to give our readers some striking pictures of this event, together with the description of an eye witness.



HIS LATE MAJESTY THE EMPEROR MUTSUHITO, NOW KNOWN AS MEIJI TENNO

This picture is enlarged from a recent photograph

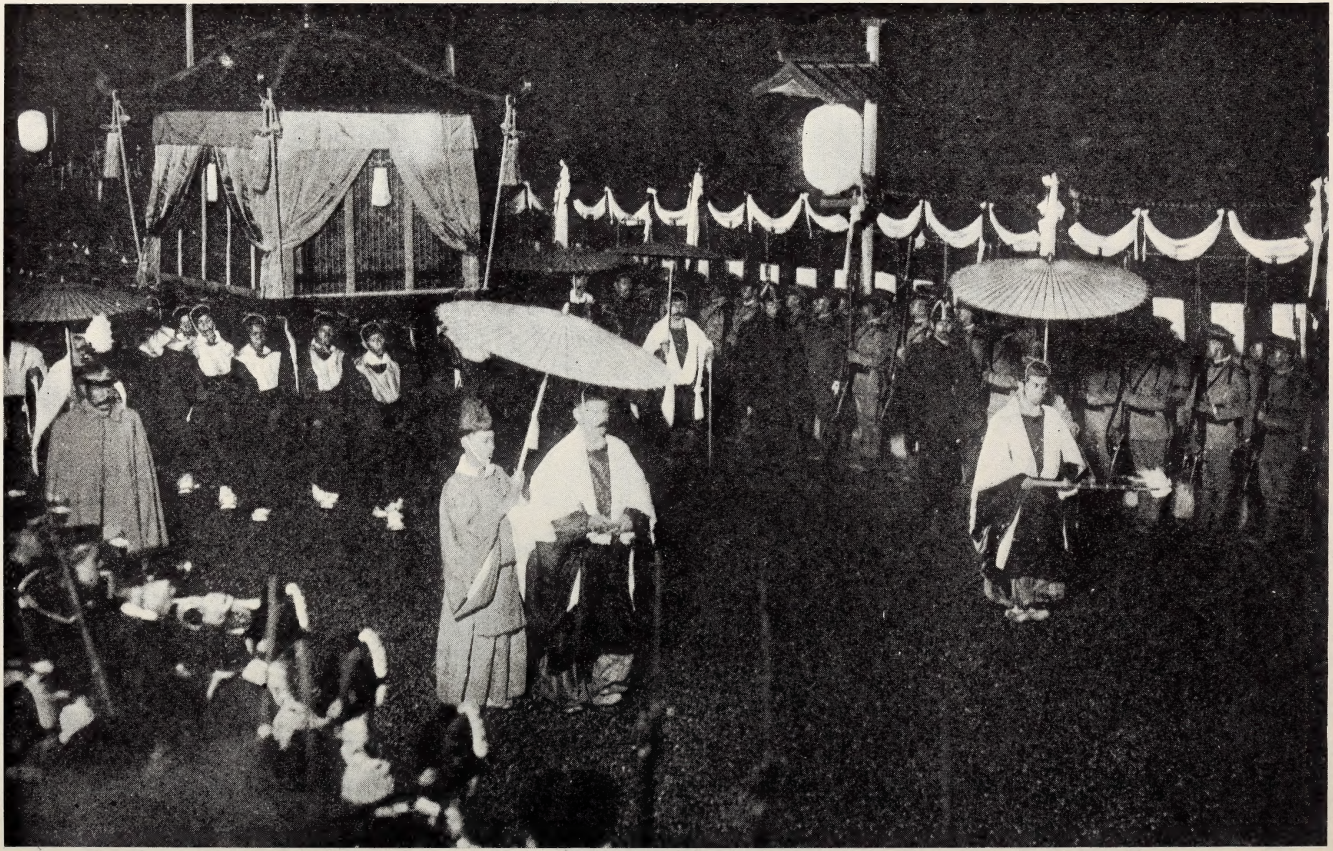
THE day of the funeral of the Emperor Mutsuhito, now called the Emperor Meiji, will not easily be forgotten. The city of Tokyo was early astir—some of my Christians were in their places at six in the morning, though the procession was not to start until eight at night, and all day long the streets were thronged with people, so that if one had not known, it might have been mistaken for a great fête day.

The government had urged the people to go to their shrines, temples or churches to thus bid farewell to the Emperor. Christians, I am sure, needed no such official request and a joint service for all our churches in the city was held at nine in the morning at the cathedral in Tsukiji. The church was crowded to the doors as the procession entered, the seminary students leading, followed by the clergy and the two bishops, Bishop Cecil, of South Tokyo, and Bishop McKim.

"A Service of Lamentation for the Emperor Meiji" was opened with a lament set forth by the Department of Education to be sung at this time. This breathed all the fervor of devotion which the Japanese feel toward their sovereign:

> "Black clouds have hidden the glory of our Sun; The tears fall like rain and darken the earth. Our Prince, whom we prayed might live for a thousand, yea, ten thousand years, has gone the road that knows no returning. It is in vain that we weep and cry aloud to-day."

This was followed by certain sentences from the Burial Office, "Man that is born of woman," "In the midst of life we are in death," and others. Then

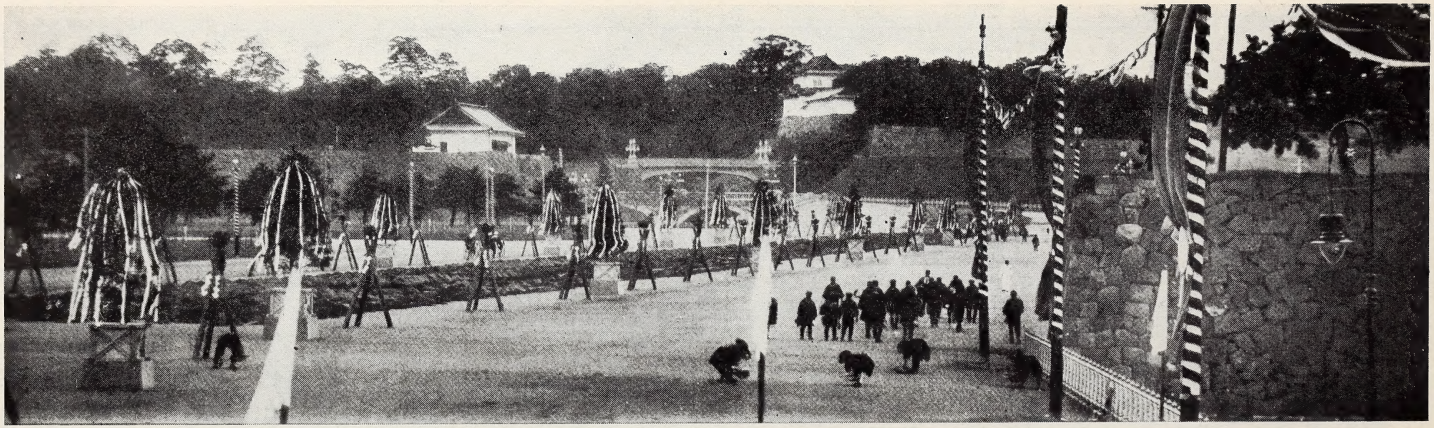




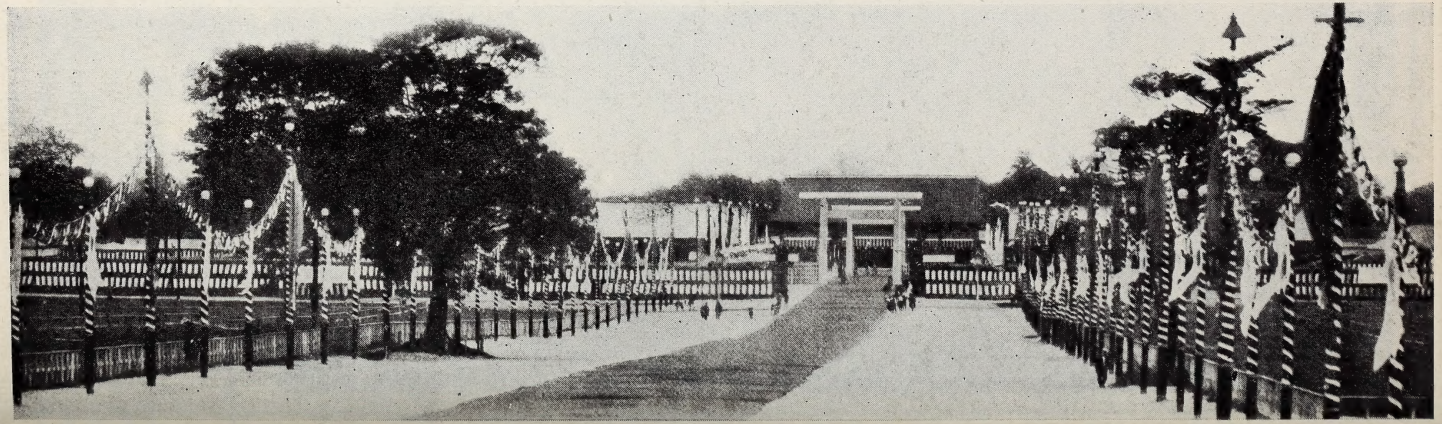
HIS IMPERIAL MAJESTY YOSHIHITO, THE NEW EMPEROR OF JAPAN

vere chanted the 90th and 102d Psalms. The first lesson was Eccles. xi. 6 to the nd of Chapter xii. The 46th Psalm vas sung and the second lesson read rom I Tim. ii., through verse 6.

After the creed, versicles and Lord's 'rayer came several special prayers. The first was one of thanksgiving for the reign of the late Emperor and for the many blessings, temporal and spiritual, including that of religious liberty, that God had vouchsafed to the nation under him. "For which great mercies we pray that our people may come to



APPROACH TO THE IMPERIAL PALACE DECORATED WITH FUNERAL EVERGREENS AND TORCHES



know Him Who is the true Source of all good, and joyfully serve Him." The next was for the present Emperor, that he may be divinely enlightened and guided by the Holy Spirit to the welfare of the people, the spread of the Church and the exalting of God's Holy Name. After a prayer for the Empress, the Empress Dowager and the Imperial Family came one for those who are called Christians, "exhorted by the apostle to love the brethren and honor the King, that they may faithfully serve their Emperor and be an example of loyalty, so that letting their light shine before men they may glorify their Father which is in Heaven." A prayer for the nation now under affliction, "that they may come to know Him who is the Resurrection and the Life, and rise from the death of sin to the life of righteousness," was followed by the beautiful prayer, "O God, whose days are without end and whose mercies cannot be numbered."

A second lament followed, sung to a familiar Japanese hymn tune most suitable in its minor key. After the benediction the service was closed by the singing of one of the hymns for national days, "May the Land of the Rising Sun, O God, Increase in Light and Become Indeed Thy Kingdom."

The procession in the evening as the Emperor passed for the last time through his capital was most impressive, though in the dim light as a spectacle it lacked brilliance. It was indeed not meant to be a mere show, but a last act of homage from his devoted people. The school-boys, who to the number of 60,000 stood in the palace grounds, were expressly told it was not to *see* that they went, but to bid farewell to the Emperor, and they were instructed to bow low as the coffin passed. One small boy in St. Paul's took me to task because I said simply "see," and not the more honorific term, "respectfully observe," but a foreigner can be excused for ignorance of the court vocabulary, which is rarely used by the ordinary Japanese.

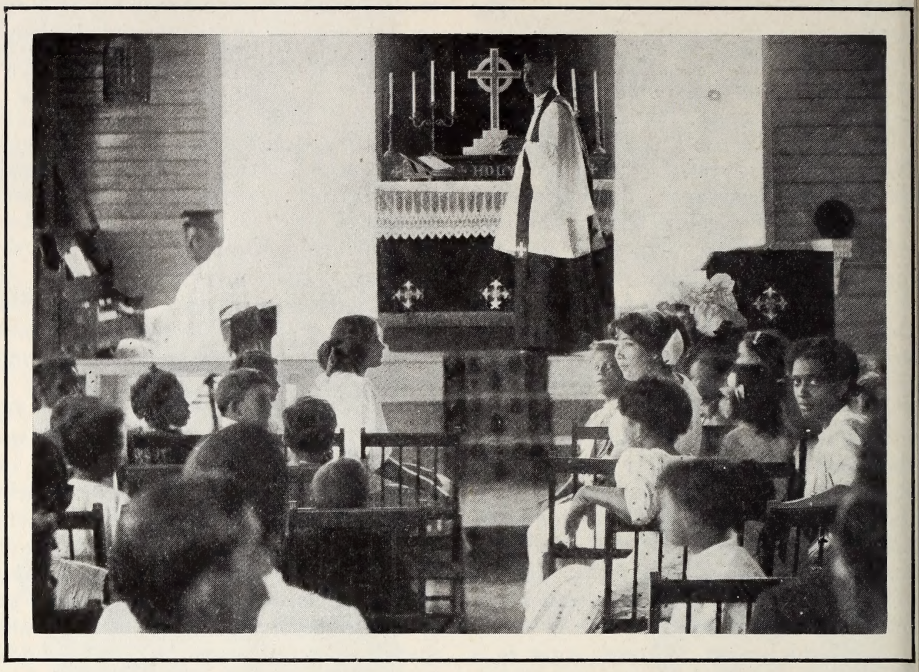
Men were in frock coat and silk hat, with a band of crape around it and one on the arm, or in ceremonial Japanese silk clothes with a black bow on the breast.

As the gun from the palace announced the departure of the funeral car everyone stood, and when the advance escort of soldiers presently was discerned every hat was off and absolute silence was maintained. Even the soldiers, marching on the soft sand always strewn on the road for an imperial progress, approached so quietly that they were upon us before anyone realized it.

The procession well represented the mingling of East and West, of old and new, that one sees in the Japan of today. There were men in khaki, legislators in evening clothes and high hats, and a gorgeous array of gold lace on uniforms and court dress; with these were officials in ancient costume and attendants bearing drums, banners and spears, some with the imperial sandals and other things necessary for a journey.

The Emperor in his last journey rode as emperors were wont to do in olden times, in a great lacquered ox-cart, such as he had himself used when he travelled from Kyoto to his new capital, many years ago. The slow-moving car, reflecting back the light of the torches, creaked, creaked, as it rumbled on, accompanied by the shrill music of ancient pipes that seemed to penetrate one's very heart like the wail of the sorrowing. Thus did the Meiji Tenno pass on his way, followed by the men who had helped to make his country great—his generals and admirals, his princes, his nobles and statesmen—a long line of white plumes that stretched far in the dark distance.

As I walked home along the crowded streets, before every door the flags, hung with black, were out, and the mourning lanterns shed their beautiful, soft light, expressing in the two words written on them the farewell message of his people, "We reverently see you off."



INTERIOR OF THE TEMPORARY CHURCH OF THE TRANSFIGURATION

"BRICKS WITHOUT STRAW"

By the Reverend William E. Hendricks

"I THINK the bishop made a mistake in sending you to Fajardo; he ought to keep you here in San Juan, or send you to Viequez, where you may have at least a nucleus of thirty or fifty members with which to begin." "No, I asked the bishop for virgin soil, and he gave it to me." "Well, if you fail, even the bishop himself will not be surprised; if you succeed it will be a modern miracle." So said a friend as we left San Juan in August a year ago for Fajardo—a town destined to be one of the leading cities in Porto Rico. It has a growing population of over 22,000, and the dominating influence of the largest and richest central sugar factory.

After a six hours' ride by coach we arrived, without a home, without a church building, without a single member to call our own, without even a knowledge of the native language. The next day, Sunday, August 6th, was the Feast of the Transfiguration. After spending the earlier hours in the local churches, the Roman and the Congregational, I returned to my hotel, and there, in an upper room with my family, held the first Evening Prayer. Hence our church bears the name of "The Transfiguration."

The days following were busy ones for us. Hotel life in Porto Rico spells money, but not proper accommodations. Fortunately, with the aid of

friends, we secured in the best neighborhood and on the principal street, a house which we fitted up in missionary style. The whole week was devoted to the visiting of families. The cordiality with which our plan was received could be measured by the large congregation present at our services on the first Sunday that we opened our doors.

The bishop visited us on August 27th, and had "one of the most pleasing surprises of his life," as he expressed it. The parlor, the balcony, the street and all other standing room was so crowded that there was no space even for reverent kneeling. The keynote of self-help was sounded and a hearty response was heard from hearts that have longed for God's word in untinselled form. It was a Roman Catholic who said to Mrs. Hendricks: "I had just said to my husband a few weeks ago that some day God would send a messenger to us. For years we have not attended a service; now your husband has come, and truly he is a messenger from God."

Moved as was the bishop on this visit, he could not but begin negotiations for a permanent church building, and more comfortable temporary quarters for our services. Unfortunately, through no fault of his own, the first had to be abandoned, the second resulted in the hire of a house once an old *fonda* or cook-shop. For two months and a half the parlor of our home was converted into a temporary chapel twice a week, but on October 15th we were able to conduct our services in a rented hall. This hall was more spacious than our parlor, yet with a ceiling in some parts no higher than seven feet. Nevertheless, it meant progress. Already our seating capacity was taxed and we had to depend on the goodness of friends for the loan of chairs. Neither was it uncommon to find these people coming to the church bringing with them their own stools and boxes. They haven't much, but such as they have they give unto the Lord.

On November 5th of last year, we opened a Sunday-school with two pupils; to-day over 200 children are enrolled. A sewing-school and embroidery classes were organized in March of this year, with but twenty girls; to-day there are sixty. Later, if funds allow, we shall hope for the cooking department which they are so anxious to have. The boys, too, have been organized with a threefold aim. (*a*) Religious: They attend all the services on Sundays and week days except when reasonably prevented. (*b*) Intellectual: A night-school is conducted, and together with this the manual training idea is carried out during the day. Until we can better house our boys and bring them into one common workshop, competent men are willing to teach them the trade they may desire. But you see how inconvenient this becomes when more than two or three select the same thing—engineering, cabinet-making or brick-making as the case may be. (*c*) Physical: This includes an independent baseball association, the most popular recreation for Porto Ricans to-day.

Thus far we have travelled practically alone. The loss, by resignation, of our bishop in February last, only made the road rougher. When we began we had an average of nine English-speaking men or women to one Porto Rican. To-day the converse of this is true, there are nine Porto Ricans for one English-speaking man or woman. These last have either returned to their homes in St. Thomas, St. Croix, and the neighboring islands, or have been removed by the silent hand of death. This means that the pledges once made for the support of our work by the English-speaking people have now reached the zero point. It means that the present church is composed almost wholly of Porto Ricans who have not yet learned what church support is. During this trying time of instruction and discipline we must have the help of the home Church.

Over a year has passed, and yet there is no church building in Fajardo. During this same year the Congregational Society has erected a parsonage and

given to the people a little beyond the limits of the town another new church building. We need a church building where we can more reverently worship God and teach the children that His house is not a *fonda* or cook-shop; we need a separate building (call it a parish house if you like) in which to carry on our normal and industrial work; we need money enough to cover the expenses and properly carry on the work. For the sake of what we have done, and hope to do, for the sake of our Church's influence among these once neglected souls, do not leave us to make "bricks without straw."



A SUNDAY-SCHOOL OUTING AT FAJARDO, PORTO RICO

MANILA NOTES

UNIVERSITY HOSPITAL is crowded to the limit. Dr. Burdett is in constant danger of overworking.

Five Filipina nurses were in the last class graduating from the training-school of the hospital.

The new St. Stephen's Church for Chinese makes it possible for Christian men to bring their families with them for their Sunday worship, and gives an air of permanence to the work. The Rev. H. E. Studley says: "When we have our own Chinese minister in Holy Orders, as I hope will be the case before many months, I shall feel not only that we are firmly planted in the soil of Manila's Chinatown, but that our roots are growing and gathering material for future growth in that soil. Lately I have been trying to increase my influence among the younger generation and among the substantial business men as well, by assisting in the English work of the Anglo-Chinese school which the Chinese community has established within three minutes' walk of our church and house. The principal is a Presbyterian minister (Chinese) who worships regularly with us and does what he can to bring others to church; one of the trustees is a communicant of the Church, and a number of the other teachers and trustees are Christians, belonging to the Roman Communion. The two teachers belonging to that communion are both men of excellent Christian character, and as their communion maintains absolutely no work for the Chinese here, whatever Christian influence can be exerted in that school will be helpful to the Church. Some of the boys are baptized members of the Church, and two more, sons of communicants of the Church, will be baptized soon. I feel that next to the conduct of the service of the Church there is no greater help that I can render to the Chinese community than my work in this school."



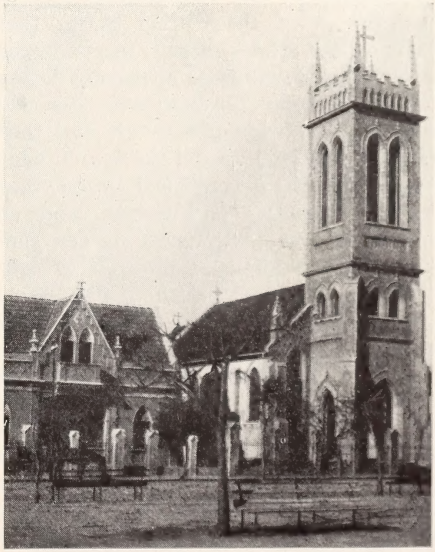
CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL

AN ONLOOKER IN BRAZIL

By the Reverend George R. Van De Water, D.D.

THE writer believes profoundly that when an honest man discovers his mistake he will admit it forthwith. Moreover the manner of his admission will be a fair test of his sincerity. Having been in the ministry of this Church for some thirty-five years, the term of my labors is practically that of the Church's authorized missionary work in Brazil. My attitude toward this movement from the first and for some time was that of indifference. Admiration for the personal character and sterling worth of such men as Bishops Peterkin and Kinsolving, the Rev. Dr. William Cabell Brown, and for such an heroic worker as Miss Packard prevented opposition to any work they might undertake, but my conviction that the country was already evangelized and occupied by a Christian Church made me think that missionary effort on our part was both intrusive and needless. I have wholly changed my mind, and consequently my attitude, and I can easily tell the reason for such change.

In the first place I have been on the ground; not long, it is sure, but long enough to know something of conditions, and to make my judgment at the very least worth more than that of those who have not been here, and who know little or nothing of these conditions. I have taken pains to talk at length with others, laymen as well as clergymen, not



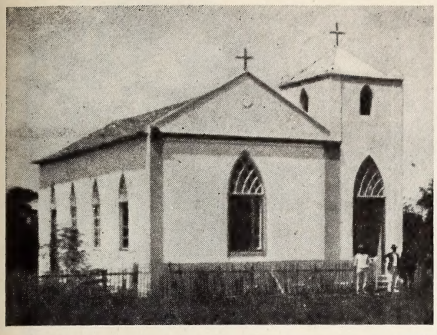
CHURCH OF THE MEDIATOR, WITH RECTORY

of our Church, who have lived and labored there, and I have learned from their uniform and emphatic testimony what is generally thought of the missionary work we are doing in Brazil, and how highly it is esteemed. Not without several disappointments I have at last been able to meet Bishop Kinsolving, and to talk with him about the field in general, and the portion of it we have been able to cover and cultivate, and what have been the results. I have also conversed with English residents of this great country—one-fifteenth of the habitable globe—laymen and clergymen, in several cities miles apart, and I know what these think of what representatives of our Church have done, are doing, and the influence they have upon the whole community for righteousness and lasting benefit.

First of all, our mission work in Brazil is not, and never has been, any proselytizing effort. Comment upon the condition of the Roman Church in South America is unnecessary, and criticism is unkind. It speaks for itself. There is very seldom a class presented to the bishop for confirmation in any church of any considerable size in any diocese of the United States that has not one, and generally several who have hitherto confessed allegiance to the Roman Church. Of their own free will and accord these come to us, and they are able, if asked, to tell the reason why. These are never confirmed unless they especially desire confirmation, and no amount of ingenious reasoning can convince one that admitting such to confirmation is proselytism. The same thing exactly occurs in our missionary work in Brazil. Against such work the charge of proselytism falls flat, and fails to convince. But a great part of our missionary work in Brazil is not associated with parish work, or even direct pastoral endeavor. The notable feature of our Brazilian work is of an academic sort. Too much appreciation of the Rev. Dr. Brown's work of this kind is impossible. It is likely rather to receive too little praise. This modest man, this apt scholar, this sacrificing saint, has been doing a work for twenty years that is now approaching completion, and is simply monumental.

Last Sunday, I attended a service in our little chapel in Rio de Janeiro, and heard Dr. Brown preach. My knowledge of the Italian and Spanish languages enabled me to follow the service in Portuguese intelligently and also to understand fairly well the sermon. My opinion of the merits both of the discourse and the preacher has been confirmed by what I have heard from several residents here, whose experience for an extended time makes their opinion of worth. This man could satisfactorily fill any pulpit in the Church at home, and any rector fortunate enough to secure him for a preacher during the sessions of the next General Convention, when he will visit New York, will agree with me. Yet here is Dr. Brown, working daily several hours to finish a Portuguese translation of the Holy Bible in both Testaments. His ability for this work is recognized by the best Portuguese scholars, who have such confidence in him and his honest intelligence that already the New Testament, separately printed, has been distributed largely, not only in Brazil but in Portugal and its island possessions. Nor is this all. As a preparation for this greatest work of his life, Dr. Brown some years ago made a faithful translation of our Book of Common Prayer, which received the imprimatur of our "Custodian of the Prayer Book," and the hearty admiration of some of the best scholars in Brazil not belonging to our Church. Of this Prayer Book more than 10,000 copies have already been distributed.

It is work like this that convinced me that our mission in Brazil is needed, that it is in no sense a proselytism, but rather a fulfilling of the great command, "Go, teach all the nations." The English Church, wherever found in South America, is for the most part—if not exclusively and professedly—a work of chaplaining English residents. So far



CALVARY CHURCH, SANTA RITA

as I have seen it or heard about it, it is not in any large sense missionary. In Brazil, compared with Argentine, there are very few Englishmen. There are accordingly few English churches in Brazil. Both in the Argentine and in Brazil the Methodists call their Church "The American Church," much to the confusion of the natives, and incidentally to the amusement of anyone who has any knowledge of Church history in the United States.

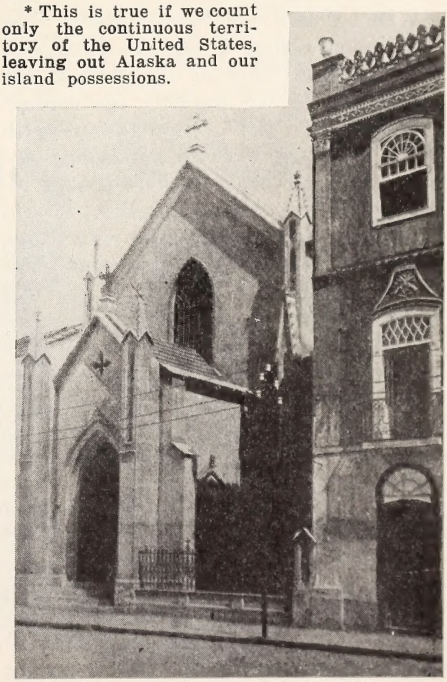
The Presbyterians are doing a good work, not only in parishes or churches, but in institutions; notably MacKenzie College in São Paulo, where 200 bright young men, under Christian influence, receive an education fully equal to that of our best secondary schools and small colleges.

My conviction is that if non-Roman work in Brazil never made a convert from the kind of Catholicism that in South America is known as Roman, it would still be needed to exhibit to South America what a pure, unadulterated Catholic Church and worship are. It has made it possible at least for any man to buy a Bible and a Book of Common Prayer in Portuguese; and were our missionaries to do nothing but live the lives they do in Brazil, they would be doing much by way of example to show what priests ought to be, and how Christians should behave.

At the most our missionary work is a peaceful settlement, not even an invasion, and it is not at all an unheard of thing in Brazil to have testimony favorable to this work and the men and women engaged in it given, and given strongly, by prominent adherents of the Roman Church.

I write freely and of my own motion, merely because I want my words to have weight with those who may read them. "Let another man praise thee and not thine own mouth." The work which is under the episcopal supervision of Bishop Kinsolving, and which has the sanction of our Church in General Convention assembled as a missionary board, is of a kind that commends itself to the interest, even the enthusiasm, of our people at home, and should elicit generous contributions for its support. Did the writer personally know more of work in other places in Brazil, no doubt the claims in such places would be as great as these which have received particular mention. The illustrations here given of the material equipment of our parish churches in different states of this most extensive republic of the world* will give a very good idea to

* This is true if we count only the continuous territory of the United States, leaving out Alaska and our island possessions.



TRINITY CHURCH, PORTO ALLEGRE



MEYER, A SUBURB OF RIO.

thoughtful minds of good work already done and excellent foundations already laid. The clergy here are mostly natives, and are not only earnest men but intelligent, having power and influence for good in every community where they live and work.

When I left the "upper room" last Sunday morning, I was so impressed with the heartiness of the service, the enthusiasm of the workers, the evident sincerity of the congregation—with many of whom I shook hands and engaged in brief conversation—that I remarked to my fellow-traveller, "Could Dr. Brown only have $50,000 with which to build a church in a prominent place in Rio de Janeiro, where the services could be rendered with such agencies as are acknowledged necessary to a proper interpretation of the worship of our beloved Church, in how marvellously short a time would there be gathered a permanent self-supporting congregation. And to the people of this thriving, flourishing, rapidly-growing city, what a power of salvation it would be, to thousands who then would believe, but now want to and cannot!"

It would be a pleasure could I speak of each worker in this field, and describe each work in detail, but this I cannot do intelligently, and to speak otherwise would be forceless. A visit to a suburb of Rio called "Meyer," where one of our missionaries has a stated work of a very interesting kind, and where Miss Packard assists as only such a woman can, proved most attractive. When one who knows who Miss Packard is, and recalls her father, the venerable and venerated dean of the Alexandria Seminary—also her brother, the Hon. Joseph Packard, one of the most intelligent and influential Churchmen of Maryland—he realizes something of the sacrifice this worthy woman made when she left her home and family twenty years ago and gave her life to Church work in Brazil. But when one sees what work she has done, what transformation in homes, and what training of youth—even of some of the clergy here in their foundation studies for subsequent professional instruction—he is quite prepared to call her a true handmaiden of the Lord, and, in any comparison with the work of any woman at home, to yield to her the palm of admiration and praise.

If I have accomplished what I wanted in writing this article, I have dismissed some unreasonable opposition to and elicited some interest in our missionary work in Brazil. God grant it!



"THEY ARE MAD UPON THEIR IDOLS"



By the Reverend J. M. B. Gill

CHINA with its tens of thousands of cities, and every city with its numerous temples, and each temple with many idols, might truly be called the "land of graven images"; but China to-day might likewise be called the "land of opportunity." No matter how numerous the priests and temples and idols, there is nothing more abundant here to-day than opportunities.

It is not at all an exaggeration to say that, hampered by lack of men and means from taking advantage of the present situation, we are simply compelled to dodge opportunities every day. At best this is not a very pleasant or encouraging pastime, and it is assuredly a bad habit to form when in the service of the Giver of all opportunities for good. This much by way of preface to an instance of the opportunities which are challenging the Church here in Nanking.

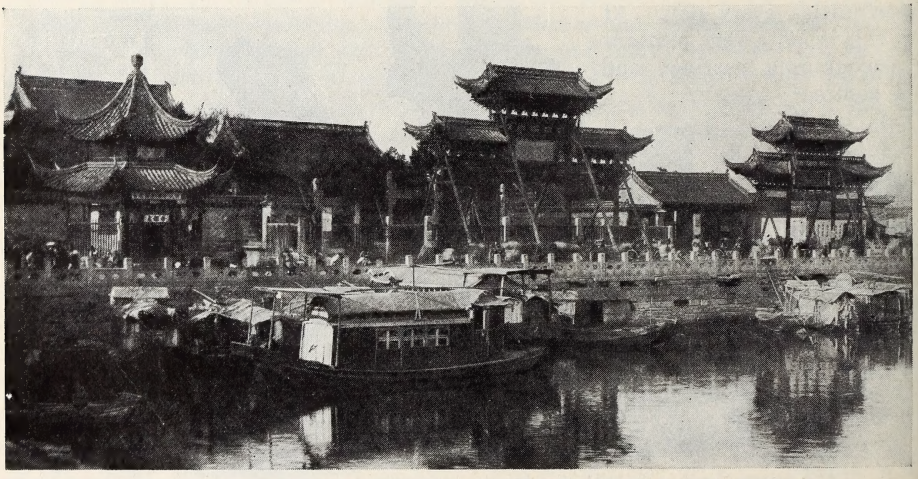


Ever since the opening of revolutionary operations in Nanking this city has been a centre of action. The new Republican Government was inaugurated here, and although under pressure of circumstances the provisional capital was changed to Peking, Nanking is still the very heart of the new national life; and according to one high in authority it will eventually be the permanent capital of the new China. Owing to the prominence of the city in this new movement many troops have been mobilized here, and many new societies—socialists, suffragettes and the like—most of them mushroom growths from the new liberty, have been established here; with the result that there is a

new spirit abroad in the city. It is also one of the few places of any size in China in which the abolition of the queue has been completely carried out; in the city of Nanking there is not a single person whose queue remains uncut.

The outcome of all this sudden progress is an enquiring attitude of mind on the part of the people, and a tendency to action in all cases in which their enquiries have met with a convincing answer. The religious spirit is set deep in the heart of the Chinese—as in all the human race—and the new liberty is manifesting itself in this field along just such lines as one would naturally expect it to move. The first stage, in which we now are, and in which lies our great opportunity, comes when the people see and feel that an idol is a vain thing. In many and many an old temple in this city these gods that have for centuries held sway over the superstitious hearts of this people have been torn from their seats and smashed into bits with hammers. Some have been taken out into the streets, soaked with oil and burned. In one case a priest scraped the gold leaf from the idol which he had served and sold it for $18. In some of these temples where there were hundreds of idols not one of them remains. Some of the temples were especially popular places of worship, but now that the troops have smashed the gods and driven out the sellers of incense, paper money and other accessories of heathen worship, they are practically deserted by their former adherents and have all suffered a common fate; they have become barracks for the troops of the new republic. Our catechist visited one of the famous temples just after it had been smashed up by the troops, and among the rubbish of its former gods he found one little idol about six inches high, which he brought back and presented to me—the sole surviving god of the great Ch'eng Hua Temple.

We, ourselves, possibly would not have desired this destruction of the idols, as some would, and indeed *have* said that it was done by the Christians, or at their instigation. It would have been better, perhaps, to let the temples and their gods gradually sink into a state of "innocuous desuetude," thus giving the Christian Church more time to spread her doctrine among the people; to better prepare the hearts of the people for a change of religion; to better prepare herself to meet the demands which such a general attitude of enquiry on the part



A CONFUCIAN TEMPLE BY THE RIVERSIDE

of the Chinese makes upon her resources. However, our wishes were not consulted by those at whose hands the idols have met their fate. They have created this opportunity for us, and now the question is, "What will we do with it?"

With the resources at our command we are doing the best we can, but even our best does not touch the outermost edge of the problem which we are facing. With only a rented Chinese house, not large, and one catechist to help us, we can make but a very tiny splash in this great river of opportunity which is in these days flowing slowly and inevitably past. Like conditions exist throughout China.

The thing which we Christians have been looking forward to, have sung about in our missionary hymns and have prayed for, is coming to pass. The heathen are turning away from their idols; the false gods are losing their hold upon the heart of the people. The heathen in his blindness no longer bows down to wood and stone. The words of the prophet Jeremiah are fulfilled: "It is the land of graven images, and they are mad upon their idols." This is the Church's opportunity. It is our problem, and the whole Church, at home and on the field, must face it. It is a problem which permits no spirit of procrastination; we must choose without delay whether we will take it or leave it.

THE MIRACLE AT TANANA

By the Reverend Hudson Stuck, D.D.

SOMETIMES it would seem that the printing of one article in THE SPIRIT OF MISSIONS may render imperative the printing of another. This is my excuse for so soon obtruding the mission at Tanana again. For a wonderful thing has happened and I hasten to send word of it.

In the May issue of THE SPIRIT OF MISSIONS was a paper that was little else than a despairing cry wrung from me by the situation at Tanana. Year by year, from winter to summer and from summer to winter, as I have visited this place, a deepening sense of its progressive degeneration has come to me, until last winter I felt I could hold my peace no longer. The article was not in the least overdrawn or too highly colored. It stated facts frankly as they existed; it drew conclusions that seemed inevitable. But adverse conclusions are never inevitable when we are dealing with God's work, and despair is never justified.

Coming in, late in the winter season, over the trail from Valdez, Bishop Rowe passed through Fairbanks and Tanana and was able by quick travelling to visit the mission of St. John's-in-the-Wilderness at the Allakaket on the Koyukuk River, and to return to Tanana before the break-up. So he "thawed out" at Tanana, as we say in Alaska, and thus spent about five weeks at the place. Alaskan phraseology sounds queer to those not familiar with it, and sometimes strikes us who are familiar with it with a sense of its humorous incongruity. I remember the first question I asked the bishop when I met him at the Salchaket was "Are you going to thaw out inside, bishop?" thinking that he might possibly design to return to the coast over the trail. As I said it, I realized that a *chechaco* who should hear it might form an opinion of internal rigidity, where all indeed is warmth and sympathy.

It was by the power of his deep sympathy combined with long experience of the native character that Bishop Rowe

was able to bring about the wonderful change in the native attitude that has taken place at Tanana. He began by regretfully and sorrowfully refusing to celebrate the Holy Communion for any of them at all. It had been refused to most of them for the past two years, but they were confident that when the bishop came it would be granted them again. Then there were frequent, almost constant, meetings between him and the native men, with much discussion of the situation at Tanana and the doings of the past few years. Then, when the time was ripe, came the deposition of the old, weak-kneed chief and the election of a new one, and the setting up of a village council after the fashion of Eagle and Fort Yukon. Meanwhile many communal improvements had been instituted. The bishop himself started breaking ground for a large village garden, and soon all the men of the place were working hard, digging and fencing. New trails were made, and bridges over gullies repaired, new approaches to the river cut, and the graveyard was thoroughly cleaned up.

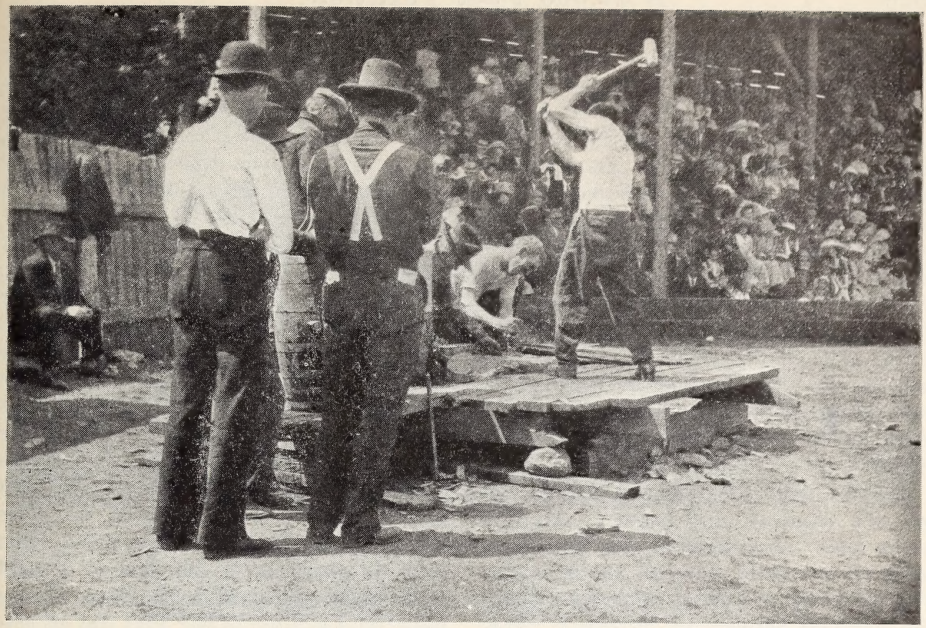
But all this rousing of *esprit du corps* was but working up to the main question, the whiskey question. Unless the native sentiment could be aroused on this matter, all else would go for naught. I cannot tell just how it was done, the steps by which it was approached, the arguments that were used. I wish I knew just how it was done. It was not by preaching at them or scolding them; it was not by penalties; it was not by browbeating and overbearing. I think it was done by the grace of God working through the love in the bishop's heart. I think it was his deep sympathy with them and his deep sorrow at the evil report of them. They came back to him like children who have grieved their parents. They came over fully and enthusiastically. They resolved to drink no more intoxicating liquor of any sort and to set the law in motion against any who should break this pledge. They put notice in the local paper warning the white men of the town of what they had done, and stating their resolve to lay information against any who should offer to give or sell them liquor. Then there was a joyful celebration of the Holy Communion and complete reconciliation.

Speaking as a man may speak, I do not think anybody but the bishop could have done it. It took his long knowledge and wide experience; it took his gentleness and patience; it took precisely his qualities of mind and heart. And it is because he has those qualities of mind and heart that he is so fully and admirably the bishop for Alaska.

This is written three months after these things came to pass, and they hold yet. Some trouble there has been, but not among the men who entered into the compact. It has been chiefly among women and girls, tempted by white men. The great test will not come until the people are all assembled at Christmas time, feasting and making merry.

The general situation has been further improved by putting an assistant district attorney in temporary residence at Tanana, and by the efforts of a special detective officer. As some sign of the difficulties that still compass us, of the devil's net that is still spread for these native people, it may be mentioned that this special officer reported to the district attorney's office a list of forty-three men, living in and around Tanana, who make the whole or a part of their living by peddling liquor to Indians. It will be a long uphill fight yet that will call for vigilance and determination, for these men will not readily yield up their easy source of livelihood. But we thank God and take courage.

The bishop has transferred the Rev. L. H. Buisch here from Fairbanks, so there will be a clergyman in residence, and with his advice and backing we have good hope that the new chief and the council will be kept up to the high mark of their resolve.



A FOURTH OF JULY DRILLING CONTEST

A 10,000 FOOT VACATION

By the Reverend Thornton F. Turner

Last summer the author of this article offered his vacation of six weeks to Bishop Brewster, of Western Colorado. Most gladly the bishop put him in charge of Summit County, which lies at an elevation of 10,000 feet. So deeply interested was the writer in his experiences that he has sent us leaves from his journal, "chiefly in the hope," he says, "that other city and Eastern clergy may be tempted to make a like venture with equally happy and refreshing results."

ON Saturday, June 29th, the train on the narrow-gauge road curved and pitched around the slopes of the wonderful mountains, and drew into the Breckenridge station. That is the end of the line. My boy and I were met by Mr. F——, who with every kindness saw us to the hotel. Sunday gave two opportunities to meet with the congregation of little St. John's Church. It may be because they have church services so infrequently that these people seem to appreciate them more than we do at home. Afterwards we all shook hands at the door, and it was clear to me that we were going to have a very nice time together.

Monday, July 1st, was a large day. We pitched tent! Till we should be settled Mr. F—— gave himself to our service. With his counsel and help we selected the site for our camp, and drove our stakes upon a high bluff above the confluence of the Blue River and a stream, cold and clear, which came down from the snowbanks of "Peak Eight." In the constant rushing sound of that water we made our home.

"Camp Tenderfoot" looked toward the rising sun, as he came up over the shoulder of "Baldy." Baldy, almost a

thousand feet higher than the Matterhorn—Baldy, sometimes gray, sometimes mist-covered, sometimes brown and red, sometimes rosy in the twilight, looked back with us over the roofs of Breckenridge. On the other side of the valley, facing Baldy and at our back, were the white slopes of "Peak Eight." These were to be seen above the pines against which our tent nestled; from a clearing behind us they looked closer still. The triple crest with its snows against the sky invited to meditation, and we called this serene reredos of our wild chapel the Mountain of the Trinity.

Not on that first day did we realize all this grandeur and beauty. All this came later. Just now, at this first hour, with all our truck dumped about, it was a race with a coming shower. Could we get our canvas up in time? Fortunately, we did. Things now under cover and rain over, ingenuity was taxed to raise some sort of woodshed for an ever-ready supply of dry fuel, a washstand and some sort of shelving within the tent. We must also trench the tent. Primeval man, or some other of our predecessors, had been good enough to leave an old broken shovel and some weather-worn boards in the pine scrub near by. "Swiss Family Robinson for ours," cried the boy, and we set to work. "No sooner said than done," would have been the words of that immortal tale, but in real life it is different. Nevertheless we finished before dark, and then came supper.

What a fine invention is the nest of camp pails; one for water, one for milk, one for perishable supplies, and two for use about the fire. Having no solder in their make-up, you can set them on the little camp grille, for your eggs, coffee and what not. And this grille with its four folding legs can be put over a fire anywhere. The thick smoke from cones and old pine boughs soon gives way to a bright blaze. Bread toasted on long willow sticks is fit for the gods. The soup is good; so is the dessert of cold fresh raspberries, with the "top of the milk" and sugar. After that day of settling there is an appetite!

The fire dies down, and the darkness comes on. How Adam felt when the first night came, I don't know—and he had no tent, more than likely! When night shuts down in the open, the last house half a mile or more back, the cowbells tinkling on the hillside yonder, a pink tone on the tips of Baldy as the stars begin to appear, one is back in primitive days. Conscious of nothing more fearsome than those same cows and sundry chipmunks, nature seems close; it is very mysterious, very beautiful. Then a farewell glance at the quartering moon, and with the tent flap tied one snuggles down into the sleeping bag. Almost before the third breath comes sleep—sleep so deep and long it



"We go a' fishing"



"PEAK EIGHT," WHICH WE RENAMED "MOUNT TRINITY"

seems again the sleep of childhood.

July 4th and 5th were high days in Breckenridge. All the world and his wife were out; not only from town but from up the gulch, and from the dredges. There was ore-shovelling, horse-racing and boy-burro racing on the street. These things took place between the snow flurries. It was cold—bitter. At the ball-grounds were baseball, broncho-busting, and contests in rock-drilling. In the latter one man holds the drill, and the other swings the hammer. As the hole gets deeper the shorter drills are exchanged for longer ones. This is not particularly difficult until the hole is of some depth. But imagine what it is to draw out a three-foot drill and insert one still longer, between the regular taps of the hammer! Yet it was done. and in fifteen minutes the winners went down into the granite forty and three-quarters inches!

One day we gave a five o'clock tea at camp—more precisely it was a five o'clock coffee. Invitation from the chancel brought a little crowd two days later. Mr. B—— brought his mammoth coffee-pot and made fine coffee. Mrs. G—— contributed a large, hot loaf of gingerbread, which was a wonder! Not less to be desired was Mrs. B——'s jam! There was bacon from the camp-fire and "toast to burn," if you liked it that way; if not, just properly browned. Where could a mere man give a party and have such a response and such contributions from his guests? So we got acquainted in Breckenridge.

We cannot stay to tell of the returned hospitality when we sat at real tables, of expeditions up into the mountains, of the views, wild and glorious, of the many other things which impress the Eastern stranger. The honesty, for instance. This is a country of unlocked doors. People go away for the day and leave the house open. During our missionary jaunts to neighboring places only once was there evidence of a marauder. That evidence was the mark of two little teeth in the rasher of bacon.



The oldest house in Breckenridge

The next time we put it in a tin out of brother chipmunk's way.

The miner is not to be understood on short acquaintance. It appears, however, that, the first feverish days having passed, some have settled down to steady and systematic working of their claims, and some to the possession of two shirts, a pick, a hole in the ground, dim hopes and a job in another man's diggings. That these men are brave, generous and kindly is evident, but the frequent facing of danger and the seven days in the dark, produce a reaction which often results in gambling and drunkenness. It makes a problem for the missionary.

The meetings which were held in the little school-houses and union chapels were delightful. In the East we have things so comfortable and so entirely at hand that we are perhaps a bit spoiled. Certainly the attention and the responsive faces, the hearty and earnest singing, and the expressions of thanks for the service afterwards are refreshing.

The character of the congregation is interesting. The burly man crowds his knees under the child's school desk, the tanned young fellow from "the shovel," three miles out, sits on the form against the wall, the mother with her baby on her arm gets a seat behind the stove, the crippled girl finds a place where she can put her crutches under her feet, and of course on the first row are the ever-bright faces of the children. It is a little company, but full of expectancy, and good to worship with.



The Montezuma schoolhouse which serves as a chapel

Throughout this region the general appeal of religion seems to have been to "come to Christ," but it has stopped there. To his earnest inquirers St. Peter said, "Repent and be baptized every one of you." But the Gospel which is delivered in much of our land has appeard to stop before the second clause. So our little talks have often taken up the message at this point. In a little chapel one night, after a simple instruction along such lines to half a dozen girls of from fourteen to sixteen, I put this question:

"How many of you have been baptized?"

"I have," said one, and only one.

"But do not you others want to become members of Christ's flock?"

Amid murmurs of assent came one voice quietly and in my ear: "I have often wanted to, but I did not know how to go about it."

Only our faithful Church people, and a few others in this region, seem to have proper conceptions of giving. Commonly the collection plate is regarded as but the extension of the mouth of the minister's pocket. I was given a friendly hint that in a certain "camp" a preacher could always get a good collection. Yet even in this giving there is no lack of good intention.

So sped the short six weeks of our stay in this fascinating country, among a people who really want to "come to Christ" if they but knew the way. They could be won to love and follow the Church's way if we were more diligent in doing our duty toward them.

Vacation is over at last. Good-by, clean little Dillon, Montezuma in the clouds, and Breckenridge on the Blue! We wave from the car platform; but we have left something of us behind in this valley up close to the sky; so we shall only say, "Till we meet again!"

THE CHURCH IN A COLLEGE TOWN

AS one journeys through New Mexico from Albuquerque to El Paso on the Santa Fé, soon after leaving Las Cruces his attention is attracted by a handsome brick church, not far from the railroad, about a quarter of a mile from Mesilla Park station. A little further east, just under the shadow of the Organ Mountains his eye falls upon a large group of buildings, one of them especially conspicuous by its large central dome.

The church is the new St. James's church, the corner-stone of which was laid on October 29th, 1911—a date long to be remembered by the entire community, for it was a most impressive sight to see the long procession, led by the vested choir of forty-four members, singing "Onward, Christian Soldiers," as they marched from the old church to the site of the new.

The group of buildings referred to is that of the State College, which, for more than fifteen years, bore the title of the "New Mexico College of Agriculture and Mechanic Arts." On April 1st of this year it became the "State College of New Mexico."

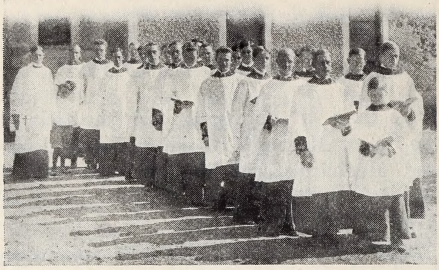
Three days previous to this renaming the first service was held in the new St. James's Church. The little adobe church, with its seating capacity of 100, including the twenty choir members, had grown into a large brick structure, with room for more than 300.

The relation between St. James's Church and the State College of New Mexico cannot be better expressed than by the words of Dr. W. E. Garrison, the president of the college. He says: "St. James's Episcopal Church, which is located close to the grounds of the New Mexico State College, has, under the ministry of the Rev. Hunter Lewis, come to sustain a peculiarly close and helpful relation to the college. Mr. Lewis has come to be considered a sort of official college pastor; has entered heartily into the various phases of the college life, and has made himself greatly beloved by the student body generally. I regard his work and that of the church for which he ministers as of the greatest possible value to the institution."



"Marching from the old church to the site of the new"

Soon after the opening of the college, this session, the Rev. Mr. Lewis was invited to speak to



THE MORNING CHOIR



THE EVENING CHOIR

the students and faculty in general assembly. He was introduced by Dr. Garrison as "the unpaid member of the faculty."

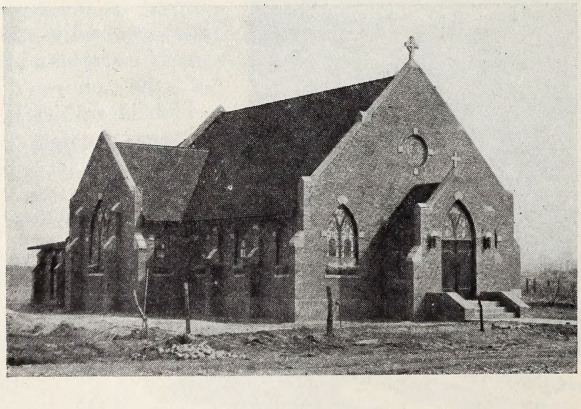
The beginning of this work dates back to 1875, when Bishop Adams, now of the Diocese of Easton, was in charge. At that time an adobe mission house was built in "Old Mesilla," about two miles west of Mesilla Park. Old Mesilla has been for nearly 250 years an historic landmark of New Mexico and is associated with the name of "Billy the Kid."

For many years it was impossible to send a clergyman to the mission, and services were conducted every Sunday by one of New Mexico's staunch laymen, Mr. George D. Bowman, whose death occurred in 1903.

Through his work and that of a devoted Churchwoman a Sunday-school and mission school were maintained, and many of the children were brought to baptism and confirmation. The Rev. Henry Forrester and the Rev. Joseph McConnell also made their contribution to the progress of the work. The first St. James's Church, now St. James's Parish House, was built by the Rev. Mr. McConnell.

The Rev. Hunter Lewis has been in charge since 1905. During the past seven years 195 have been added by baptism, and 154 by confirmation. Three years ago Bishop Kendrick confirmed thirty-six persons, the largest class ever presented in New Mexico. Thirty-one of them were college students.

An important feature of the work is that of the St. James's boy choir, now composed of sixty members. The choir organization numbers 225 boys, from different parts of New Mexico—sons of the leading citizens of the new state. In the new church is a memorial window, erected by the members of the choir, in memory of the eight young men who have passed away.



THE NEW ST. JAMES'S CHURCH



THE NEW ENTRANCE TO ST. JOHN'S UNIVERSITY, SHANGHAI

Heretofore the University has been without proper access to the highway. The purchase of the new property made this impressive approach possible

A VENTURE OF FAITH

THE Rev. Dr. Pott, of St. John's University, Shanghai, writing about the great advantage that the purchase of the Unkaza property in February, 1911, has been to St. John's, says that among other things it has done the following:

1. It has given us a new library.
2. It has given me a residence.
3. It has given Mr. and Mrs. Ely* a residence.
4. It has given us a new parade ground.
5. It has enabled us to remove our dispensary to a more convenient site.
6. It has given us a splendid entrance instead of the old winding lane.
7. It has secured us from being hemmed in by factories and Chinese buildings.
8. It has given us room in which to expand.
9. It has given us the most beautiful campus of any college in China.
10. It has raised our prestige in the eyes of the Chinese.

The Unkaza property cost $81,000. The Board of Missions did not have the money in hand to make the purchase, but the case was so urgent and failure to purchase would have had such disastrous consequences that it departed from its usual practice and incurred a debt to secure the property. Of the $81,000 about $21,000 has already been provided, leaving a debt of $60,000. Of this amount $50,000 is being carried as a loan from a Shanghai bank, and $10,000 was advanced by the Board of Missions. American business men who have visited St. John's and know the facts unqualifiedly commend the Board for its venture of faith in securing the property. Will our people at home help the Board to wipe out the debt?

* Mr. Ely is a young New York engineer, who, in the course of a journey around the world, has consented to spend a year or more teaching at St. John's at his own charges.

THE GREATEST PRESENT NEED

The following communication from the Executive Committee of the Laymen's Missionary Movement emphasizes a most important feature of present missionary conditions. Without doubt this organization has done much to make people feel that missionary enterprises were likely to be conducted upon a business basis. However admirable this may be, we certainly need to be reminded that success in this work comes not "by might nor by power, but by my Spirit, saith the Lord of Hosts." It is good to hear representative laymen speak as earnestly on this point as do the men who send out the following message to the Christian men of North America.

THE Executive Committee of the Laymen's Missionary Movement ventures to request the missionary agencies of the Churches to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of missions as the providence of God is now pressing that work upon the Christian Church.

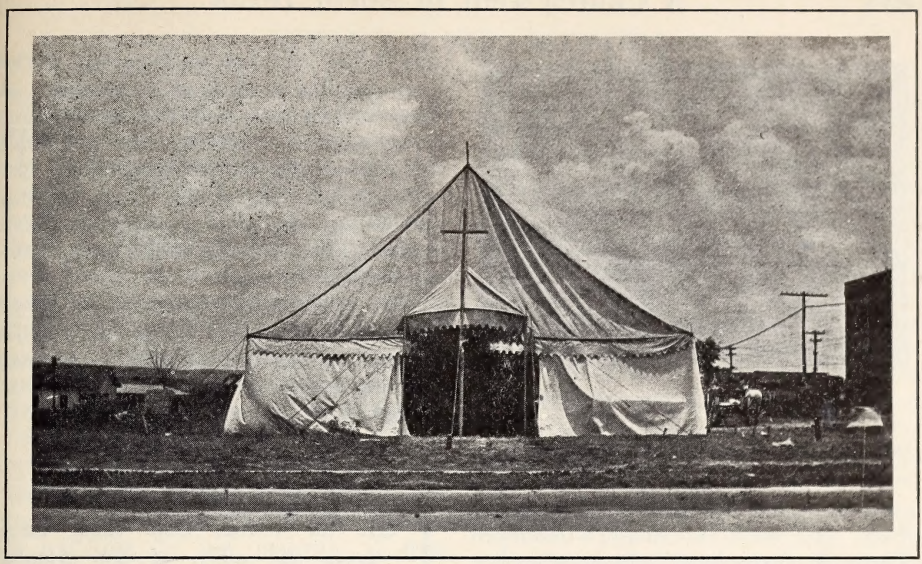
It is clear that the missions of Christianity in foreign lands are moving forward with widening success, evidenced in the increased membership of the native churches and their advancement in self-dependence and vitality, and in the pervasion of the life about them by Christian principles. For this we rejoice and thank God. It is clear also that the missionary interest at home has become more intelligent and sympathetic and that it is more widely diffused than ever before. For this also we rejoice and give thanks. It is clear further that God is stirring the nations as they have not been stirred before in our time and that the mind and heart of the non-Christian world have been opened to the entrance of the Gospel as they have not been opened before at any time. For this we rejoice and give God thanks.

But it is also clear that neither the measure of our effort abroad nor the depth of our missionary interest at home is sufficient to deal with the present emergency or to ensure the immediate discharge of the duty of the Church of our generation to the non-Christian world. Something more is needed. We do not believe that it is primarily more opportunity for knowledge of missions or more evidence of the efficiency and divine warrant of the missionary enterprise. What is needed is a great expansion of the volume of our effort which will make it adequate to cope with our task. And even more, there is need of a deep and transforming invasion of our Christian character and service by the love of Christ and by the sacrificial life to which we are called by the cross.

The Laymen's Missionary Movement has sought for six years to awaken the laymen of the American and Canadian Churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not organization or education or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows. And the Executive Committee of the Movement appeals to the missionary boards and societies to lay before the churches which they represent this supreme and primary need in the hope that the men of all the communions may come to God in the devotion of a richer love and a fuller faith and in the actual practice of believing and persistent prayer, and that the unwithholding and sacrificial devotion of our lives may be given to Him whom we call Lord and to the accomplishment of His will for the evangelization of the world.

¶

THE vice-chancellor of the Bombay University, an orthodox Hindu, is credited with saying: "India is being converted; Christian ideas are slowly but surely permeating every Hindu society and modifying every phase of Hindu thought."



A CHURCH TENT IN NORTH TEXAS



Archdeacon Weary

THE Missionary District of North Texas presents some difficult problems. It must find a way to minister to its 500 communicants residing in thirty-five different places over an area of 77,000 square miles. The clergy in the two parishes and three large missions do what is possible in their vicinity, but the work in the scattered places must depend upon the two archdeacons.

They are bending every effort and using every agency possible to make known the Church's teachings to her members and strengthen the Church's position in this pioneer country, in which it is impossible to erect permanent buildings in every place where only a few communicants reside.

To overcome the many difficulties of this work, the idea of a "Church Tent" was conceived by Archdeacon Weary, who was the first general missionary in the Panhandle of northwest Texas. The designs and plans were made, the necessary amount of money collected, and the tent went into commission at the end of July this year.

It is made of the best army canvas with porch, nave and chancel, size 60x30. Forty comfortable pews with canvas seats accommodate 240 persons. There is a portable altar with ornaments, and a folding organ, so that we have a neat and comfortable church, in every way fully equipped.

Among the many unorganized missions, Sweetwater, a town of 5,000 people, with only a few communicants, was chosen by the bishop for the first mission in the tent. This station is in the southern part of the district under the care of Archdeacon Seaman. Archdeacon Weary was asked to hold the first service and give the tent its first trial. Arrived at Sweetwater, on a day when the thermometer registered 102 degrees, these two men set themselves to arouse



Another view of the tent

the town from its indifference, which in some cases became opposition. The opening service was held on a Saturday, July 1st, with a small attendance. Three services were held on Sunday, with an increasing attendance. Instructions and the question-box furnished a rare opportunity for the giving of clearer and better understanding of the truth as taught by the Church. Not only many strangers who attended the services but Church members themselves testified to this. Daily attendance at each service increased until the full capacity of the tent was taxed. The last services, on the following Sunday, were a fitting climax to the week. Only a serious purpose could have brought the people out in the fiercely burning heat of that day, yet they came to render thanksgiving, indifferent no longer. The tent had become a tabernacle from which God spake to them. Hearts had been touched and many expressed themselves as being desirous of becoming "Church members."

Satisfied with the success of the mission at Sweetwater, Bishop Temple gave the word to advance on Coleman, another missionary station in the southern district. Here the conditions under which the two archdeacons worked were similar to those at Sweetwater. At first indifference, followed by curiosity, merging into earnest interest, and finally conviction; the Church's teachings were all-sufficient for every need of man under any and every condition; not a tonic while the excitement lasts, but a permanent benefit.

The result of the campaigns at Sweetwater and Coleman fully proved the usefulness of the Church tent as a means for extending the Kingdom in North Texas.

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PUBLICATION NOTICE

FOR the fourth time there issues from the office of the *Alaskan Churchman,* at Haverford, Penn., "The Alaskan Churchman Calendar." This calendar has in past years attracted wide interest and has proved itself an admirable Christmas gift for many who desire not only to help the cause of missions themselves, but to interest their friends therein. Any profits of the sale will help the mission work in Alaska. The price of the calendar is 50 cents.

¶

THE Office of Prayer for Missions is used daily at the national Cathedral in Washington.



INTERIOR OF THE CHURCH TENT

NEWS AND NOTES

Bishop McKim, writing before the death of the late Emperor of Japan about his illness, says:

THE serious illness of the emperor has filled the Japanese people with anxiety and distress. The bishops have set forth a prayer to be used at all public services of the Church and in private and family devotions. I called at the Imperial Household Department, and, as Bishop of the District of Tokyo, expressed sympathy with the Imperial sufferer and assured the chief secretary that the fervent prayers of all Christians were being offered daily to Almighty God for the recovery of his majesty. He listened with tears in his eyes, and said it would give him pleasure to tell this to his majesty. I then called upon the Minister for Foreign Affairs and tendered the sympathy of the Church in America. The religious impulses of the people have been quickened by this illness of the emperor and the shrines and temples are thronged with unwonted crowds of worshippers.

¶

On Monday, September 23d, All Saints' Church, Pontiac, Mich., celebrated its seventy-fifth anniversary. At the close of that week the rector wrote this letter to the Treasurer of the Board,:

WHEN the church was organized and for some years after it was the recipient of an appropriation of $100 a year toward the salary of the rector. At the celebration on Monday the church was consecrated, and I asked the congregation, as a thank-offering, to give at least $100 to Church extension. The offering amounted to $106, which I am enclosing herewith. Twenty-five dollars I would like to have applied on the C. D. Williams scholarship in St. John's School, Cape Mount, Africa, for the year 1913; the balance to go for general missions. We shall try and make this additional to the apportionment which the parish has usually given.

¶

LEONARD Hall, South Bethlehem, Penn., named in loving memory of the former great-hearted Bishop of Utah and Nevada, embodies a cherished plan of his dear friend Bishop Talbot. It is a home for lay-readers and postulants looking toward Holy Orders. Situated practically at the doors of Lehigh University, it offers its inmates a remarkable educational opportunity. According to Bishop Talbot's plan it also becomes a centre for active missionary work in the diocese, its students going out into the nearby towns and making the Church known there. The Hall is already well filled and promises to do an important work.

¶

THE fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Mich., beginning December 31st, and holding over January 3d. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference. All members are to be entertained free for one week by the institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Mich.

¶

IN connection with the World's Sunday-school Association, there has been developed a most interesting department, "For Utilizing of Waste Material." The Rev. Samuel D. Price, 1416 Maller Building, Chicago, Ill., is its superintendent. The purpose is to gather from those who have an excess in order to supply those who are in need. The Sunday-schools of America have supplies which are useless to them, but which might be made serviceable in foreign fields. These are usually thrown away or destroyed. The same is true of many city schools, which might give of their overplus to provide the needs of country schools. We recently had a practical illustration of this when one

of our missionaries in Liberia needed a second-hand organ. The instrument was promptly supplied through this Department for Utilizing Waste Material, and the church which gave it was glad to be able to make a contribution to the work of the foreign field. Without doubt the department has a good economic basis for its activity. We shall be interested to see how the matter can be worked out.

¶

ON the afternoon of September 23d was held the dedication of the new divinity-school in Tokyo and the blessing of the building and its rooms.

This "Central Theological College," as the English call it, or "Church Divinity-school," as it is known to the Japanese, was started last year in temporary buildings in the city. Readers of THE SPIRIT OF MISSIONS will remember that the new buildings have been built with funds from the English Thank-offering made several years ago.

On account of the national mourning the opening ceremony was conducted on a quiet scale, only the clergy and workers, men and women, being asked; but a goodly number of these were gathered in the assembly hall for the occasion.

The services were conducted by Bishops McKim of Tokyo, Cecil of South Tokyo, and Foss of Osaka, who were in their robes and accompanied by their chaplains. After a short form of service the bishops, followed by the faculty and students of the school, went in procession through the building, blessing class-rooms, living-rooms and dormitory.

Following the exercises the visitors were served with tea in the refectory, and invited to inspect the buildings. These are of wood, the main building being in Tudor Gothic style, fitted and furnished simply and in excellent taste. The dormitory adjoining has bedrooms in Japanese style and living rooms with chairs and tables for these up-to-date young men.

In the grounds are four houses for Japanese professors, and two for the foreign professors whom they hope to get from England and America. Space is provided for a chapel and library when the necessary funds are in hand, and there is ample room for garden and recreation ground.

The school has now sixteen students, eight from the dioceses of the American mission. Fourteen of these sixteen received their academic training in St. Paul's College. St. Paul's is the American contribution to this union, and its buildings are to be erected on what is now a nice green field directly opposite the divinity-school.

¶

BISHOP FUNSTEN, of Idaho, says: "Our work is progressing, as may be seen from the fact that twelve years ago we gave for self-support less than $5,000 and last year $40,000. When Bishop Tuttle left here in 1886 we had five buildings and perhaps $10,000 worth of property. Now we have ninety buildings and perhaps $500,000 worth of property."

¶

THE Rev. Dr. Pott, president of St. John's University, Shanghai, writing on September 5th, in the midst of preparations for the autumn reopening, says: "Prospects seem bright and we are still besieged by applicants whom we have to turn away for lack of accommodation."

¶

THE Church in the Missionary District of Hankow is a self-propagating Church. It has its own board of missions whose representatives have gone into the western part of the district to Shihnan-Fu, a city nine days' journey over mountainous country from Ichang. A mission has been established there in charge of one of the more experienced Chinese clergy of the district with two colporteurs assisting him. Shihnan-Fu is the centre of government for a district containing a million souls for whom it is said no other missionary work is being done.

THE FORWARD MOVEMENT

THREE years ago the people of St. Augustine's Mission, Rhinelander, Wis., gave $29 as their offering for general missions. A little over a year ago a canvass was made and the weekly offering plan was adopted. For the year just closed St. Augustine's has given $184—$11 more than its apportionment. No other congregation within the diocese came within $75 of this amount, although several of them have many more communicants than St. Augustine's. The congregation planned its work systematically and then worked the plan vigorously.

¶

LAST winter St. Matthew's Mission, Brooklyn Manor, introduced the weekly offering plan through the duplex envelope. For the first time in the history of the mission, it closed its financial year without a debt. Although it had never before given for general missions, the congregation made a beginning this year. Pledges amounting to $300 were secured for missions. Fifty dollars have already been paid in on account of the new apportionment for 1912-13. These results the rector says are entirely due to the canvass and the weekly offering.

¶

THE FORWARD MOVEMENT METHODS IN A SUBURBAN PARISH

By the Reverend Edwin A. White, D.D., Christ Church, Bloomfield, N. J.

EVER since the days when "there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations" the Church has found that some kind of machinery was necessary for a well-ordered financial system. The question is, what kind of machinery is the best? It must be practical and efficient, and as little in evidence as possible. As some one has said, "Creaking machinery is bad anywhere, but particularly in the Church."

After experimenting with various kinds of machinery for raising money for Church extension, and with only indifferent success, we decided, more than a year ago, to try the every-member canvass, and the duplex envelope system. The results have more than justified the claims made for this system. Before its adoption we had never been able to meet our apportionment for general missions. We had had missionary sermons, missionary addresses by missionary bishops, personal letters with missionary literature and missionary envelopes sent to every member of the parish, and yet the largest sum we had ever given for general missions in any one year was $300.

This year through the "every-member canvass" and the "duplex envelope system," we have had subscribed for Church extension $1,500, and one-half of our apportionment for the present fiscal year was in the hands of the treasurer of the Board of Missions before January 1st.

For several years we had used the weekly offering envelope system for parish expenses, and the fear was expressed that the giving of so large an amount for others would lessen the amount given for our own parish needs. That fear proved entirely groundless. While no pledges were asked for parish support, the use of the duplex envelopes has increased the amount received for current expenses through the envelope system over 50 per cent. The side of the duplex envelope marked "For Ourselves" made its own appeal. Our experience has firmly convinced us that the use of the duplex envelope system is the most practical and efficient method for securing offerings for Church extension and for current expenses as well.

THE EVERY-MEMBER CANVASS IN A DEBT-BURDENED PARISH

By T. J. Danner, Jr.

PRAYERFUL consideration, careful preparation, and a wise selection of the men to do the work, are the most important factors in conducting a successful every-member canvass. When the Laymen's Missionary Movement reached Pittsburgh, nearly three years ago, St. Stephen's entered into the spirit of the movement. A missionary committee was promptly appointed and a missionary lecture class started.

A preliminary canvass was made which considerably increased the offerings for missions, but did not accomplish results that satisfied us. Last winter it was determined to make another canvass. Our committee organization was perfected, and on the Sunday morning before the canvass began the members of the committee were called to the chancel, and in the presence of the congregation were commissioned by the rector to go throughout the parish, telling of the work to be done within the parish and in the world beyond, and asking all to make their subscriptions for Church support and Church extension on the weekly basis.

At a meeting held prior to the every-member canvass it was suggested and agreed to by the vestry, that if the results totalled the combined amount of pew rents and pledges then in force, the renting of pews would be discontinued and St. Stephen's become a free church. Naturally there was some anxiety as to the advisability of taking this step, but when on Easter morning it was announced by our rector that the results of the canvass had up to that time exceeded our previous income by about $2,000, it was with much joy and gladness that he declared St. Stephen's Church free.

The amount pledged for missions shows an increase of over 300 per cent. In the year before the Laymen's Missionary Movement reached Pittsburgh, the best efforts of the rector succeeded only in securing offerings of $117 from the congregation. For the year which closed on August 31st, our offerings were $531. This amount, it must be remembered, represents gifts for only a part of the year, since our canvass was not completed until more than half of the fiscal year of the Board of Missions had passed. For this year, we expect to be able to give not only the full apportionment for general missions and more, but to take our share in diocesan and local missionary work.

One of the striking results of the canvass has been the great increase in the number of people giving regularly. Before the canvass was made 45 per cent. of our parishioners were regular contributors. When we compared those figures with a good many other parishes, we thought we were doing well. To-day, however, 85 per cent. of the parishioners are subscribing for the support of the Church and for the extension of the Church. With a few exceptions, they are giving weekly, through that most valuable system, the duplex envelope.

Pledges ranging from 1 cent to 10 cents a week total over $500 per year for missions, and over $800 per year for current expenses. It has been said that if you take care of the little things, the big things will take care of themselves. It is directly due to the small pledges that we can to-day not only promptly meet all our obligations, both within and without the parish, but we recently made a modest reduction on the mortgage debt. This latter has been a burden and handicap to the parish for years, as it has been taking over $2,400 a year for interest alone. It is no credit to a church or individual to pay its honest debts, hence in our solicitations the missionary spirit or the helping of others was ever kept before our people. We take satisfaction in the knowledge that as a church, burdened with a debt of over $40,000, we are not only paying

our way, but will contribute, we hope, not less than $1,500 annually to the cause of missions generally.

When we think and talk about an every-member canvass, it is ordinarily in connection with the financial end. The crying need in every church to-day is not so much for money as it is for loyal and honest service from members generally, who have pledged to fight under Christ's banner, and not to leave it for a corporal's guard, which is the condition in almost every parish. Work and pray, and the money will come—not money to be spent on our own aims and needs alone, but sufficient to do that and at the same time help make it possible for the Gospel to be preached in all the world.

Our experience in St. Stephen's is a true illustration of these facts. No more loyal or hard-working parish ever existed, and during these years in which it has been so burdened, discouragement was not thought of. To-day instead of a few we have many men actively engaged in the work of the parish, and these have been enlisted through the Forward Movement, and the every-member canvass. It has undoubtedly increased our attendance at church services. It is surprising how cordially our canvassers were received, and how willing and glad our people were to discuss the interests of the Church, and particularly those who are small givers, and who are generally overlooked.

Lastly it makes a true worker of the canvasser himself; it sets him thinking and makes him realize how little he has done in the past for the cause he represents: and when he thinks he starts to work in earnest. It is absolutely impossible to estimate the all-round good that an every-member canvass does for a parish. I repeat, that in selecting men for the work, as far as possible tactful men should be used. Careful preparation should be made, and in making appeals ever instil into the hearts and minds of the people that it is

NOT

"How much of our money will we give to the Lord?"

BUT

"How much of the Lord's money will we keep for ourselves?"

ORGANIZING A DIOCESE FOR MISSIONARY CO-OPERATION

THE experience of the Diocese of Maine illustrates what can be accomplished in organizing a whole diocese for efficient missionary support. Early in 1911, Bishop Codman, acting upon the request of the Board of Missions in its message of Advent, 1910, appointed a diocesan missionary committee of clergymen and laymen.

At the convention in May, 1911, a resolution was adopted recommending that the systematic offering and personal canvass for missions, together with the weekly duplex envelope, should be used in the various parishes and missions throughout the diocese.

The missionary committee settled down to steady work in enlisting the co-operation of the clergy and laity throughout the diocese. Emphasis was laid upon the importance of forming congregational committees, supplying missionary information, making the every-member canvass and introducing the plan of weekly giving. The bearing of these methods upon efficient service for the extension of the Kingdom was constantly stressed. The matter of the amount of money to be raised immediately was not lost sight of, but was kept in a secondary place. Sub-committees of the diocesan committee visited a number of the main parishes and missions and helped to organize congregational committees and to start the every-member canvass.

The committee in summarizing some of the results of its first year's work says:

"There are now thirty parishes and missions in Maine using the duplex envelope, but of these only eleven have had the real every-member canvass by a lay committee.

"Some of our smallest mission stations are using the duplex, *e.g.*, nearly all the missions on Mt. Desert Island. In fact the system has shown itself fitted to all kinds of places, from old St. Stephen's, Portland, where with a regulation every-member canvass and duplex system there has been pledged to missions this year $400, all the way to little new Milo with its thirteen communicants, where every subscriber to local expenses except one has pledged on the missions side of the envelopes and where, instead of paying the $5 apportionment, they have already sent in $32.62.

"Eleven other places have also exceeded their apportionment. Of course the duplex and every-member canvass method has not been working long enough in most places in Maine to show its full value.

"There remain only two, or perhaps three places, which are still cutting down their parochial funds and depriving the people of the sacred privilege of giving specifically to the Church's mission, by using the antiquated method of paying the apportionment out of the regular parochial offerings.

"However there are still, we regret to say, even where they are using the duplex, some treasurers—yes, actually one or two clergy—who cannot get it through their heads that the apportionment is not an assessment, like the episcopate fund or the convention expenses, but merely a minimum mark set in theory for business convenience. Of course the rightful unit of subscription to the support of the Church's mission is not the parish but the individual. Again there are actually cases of treasurers in Maine who, after the full amount of the apportionment has been paid, wish to hold further subscriptions to missions for the next year's payment. It is hoped that they are not allowed to persist in such misappropriation of designated funds."

Commenting upon the importance of the every-member canvass, the committee says:

"Although the duplex envelope system has been very generally adopted in Maine, yet in a number of instances its essential adjunct, an every-member canvass by a committee of lay people, has not been made. Perhaps in some very small missions it is really necessary for the priest to make the canvass himself, but certainly in most cases, as all experts testify, only partial results can be expected unless the canvass is made by a lay committee. Your commission strongly advises this where it has not been tried.

"We also recommend that it is extremely important to repeat the canvass each year, not only to discover new subscribers, but also to clinch and continue the interest excited by the use of the envelopes through the previous year.

"Another very important point to which your commission wishes to call the attention of the treasurers is: pay into the treasury in New York regular instalments; do not wait till the end of the year. The reason is obvious, both of the advisability of such method of payment and also of the neglect of it. Only about ten of our churches are paying in regular instalments.

"For the future work of this commission, we would suggest action along the lines of the Massachusetts Commission on general missions, viz.:

1. That the commission undertake, before September 1st, to encourage those missions and parishes which are still behind in their apportionment to general missions at least to complete it.
2. That the commission undertake to furnish, when so requested by the rector or priest in charge, a priest and laymen to visit the place and give their personal assistance.

"We have not tried to gather statistics on the amount of missionary education in Maine, nor of the number of prayers said for the Church's mission, and we trust it is needless to add that without constant attention to both these fundamentals mere systems and canvasses are of little use."

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Graves sends this paragraph from an English paper published in Shanghai:

THE prohibition of one form of worship after another by the government in order to work toward gradual abolition of idolatry is receiving much attention from the people. The more reasonable class are in favor of abolition, but cannot see how they may meet the economic and social problems that must come up after it is done. The manufacturing of incense sticks, candles and the like used in worship has formed a great industry and is giving employment to thousands of men, women and children. What a people would do without some sort of a religion will also be a big problem.

In commenting upon these statements, Bishop Graves says: "The thing is not stated very clearly. The revolutionaries have turned the idols out of temples in order to use them for barracks, etc. In other cases there has been an attempt to use them as schools while funds lasted. Again the people have probably had a feeling that the gods (over whom the Emperor has always been supreme, with power to promote or degrade them) belonged to 'the late dynasty' and needed to be changed. Many of the revolutionaries have no belief at all. No one has money to spend on incense and candles just now. And so it comes to pass that the large class which gained its living by the manufacture of incense, candles, idols and paper money has no work or very little. I was told that in Hangchow many thousands of them were starving. There is something worse than idolatry,—blank materialism and swinish selfishness, and that is the creed of a good many in China. The idols may perish but that ancient idol, man himself, receives his hecatombs as of old.

"Surely there might be men at home who can be stirred by such a situation as exists here."

The Rev. H. E. Studley, of Manila, commenting on the successful government effort to control the opium traffic, says:

THAT curse has been driven into the most secret of hiding places, and I have neither seen nor smelt opium for many months, although I am moving about among non-Christians as well as Roman and Protestant Chinese every day. I am told that when the dens attempt to do any business it is between midnight and dawn. To quote the words of a secret service man to me last week: "We have them on the run now."

* * *

President Pott, of St. John's University, Shanghai, says:

ANOTHER examination is to be held for sending students to the United States, and it looks as if we might lose quite a number of collegians this year. In one way this is somewhat discouraging, for it will mean a falling off in the number of our advanced students. The members of the faculty all agree with me that we ought to do all we can to help these young men realize their ambition of study abroad. Who knows but that some day the President of the republic of China will be a graduate of St. John's!

* * *

It will not be difficult for many people in this country to sympathize with this Boone University student, who wrote to one of the Chinese instructors:

"WHEN I take pen in hand, my mind melts within me, for in this letter I am forced to inform you that I shall say good-by to my *alma mater* for the present, though rather reluctantly. For the past two weeks, as you know, I have made every effort to obtain permission from my father and uncle to continue my course in Boone. A letter coming from Shanghai just now brings the sad news that I should give up my work, at least temporarily. The reasons for my doing so are many and

various; and, as you are my teacher, I will communicate them to you:

"Firstly, from the late trouble in Wuchang our family has suffered greatly. Besides being unable to pay for my schooling, I have to earn money in order to support my family.

"Secondly, at first I looked up to my uncle for support. At present his property in Hankow has nearly been all destroyed and his business is at a standstill. My family, who are being temporarily under his support, is already too heavy a burden on him, and he is trying to get rid of it. How can he pay my school fees for me?

"There are more reasons than this, but they are only minor ones. I quite realize that I am but poorly equipped with knowledge to face the battles of the world, but there is no help for me. There is nothing in the world for which I feel so sorry as to leave Boone.

"My soul will ever hover around her compound during my absence (which may be a short and temporary one) from her. Let me assure you, Mr. Wei, that my departure from Boone does not mean complete and everlasting break with her. In the meantime, I will try with all my heart to return to my old fold. My tears run down my cheeks when I recall to my mind the many years during which I was fostered and educated under the roof of the university. Sometime last year I told Dr. Jackson in a letter that I would not study in any school other than Boone. These words I shall abide by in my life."

* *
*

Bishop Tucker, writing of his new work in the District of Kyoto, Japan, says:

I AM getting fairly settled in my work. As soon as I have covered the whole diocese I expect to pause a little to form policies and plans for the development of the work. Recently I have been visiting the country stations in Nara and the prefectures. In this diocese we have a large number of small churches, some of them with only a half-dozen Christians. But it is really a pleasure to go to such places, the warmth of the welcome and the enthusiasm of the little circle of the faithful more than compensating for the small numbers.

Then, too, at such places one has a fine opportunity for evangelistic preaching. Almost always there is a meeting at night for non-Christians, when the little preaching places are crowded with attentive listeners. One realizes in this country work that we have as yet only reached the fringe with real Christian influence, and that when we get enough Japanese workers to get at the great masses there is going to be a mighty awakening. Everywhere there are numbers of earnest people waiting for the Message. We have to be patient though and make our preparation carefully, and though this preliminary work seems to proceed slowly, it is perhaps better so, for I see indications that the nation as a whole is through a variety of causes being brought to a state of mind favorable to the reception of Christianity.

It is more and more borne in upon me that the comparatively slow development of the Japanese Church is providentially arranged so that it may enter upon its task at the psychological moment, to use a trite phrase. At any rate in these visits to country congregations I have been impressed as never before with the real hold the Christian faith has upon many of the people here. What we need is strong pastors and evangelists. I find many of our catechists incapable of doing independent work. The three years in the theological school are not enough to create in them the spiritual energy and to supply them with the Christian knowledge sufficient to impart Christian life and knowledge to others. They need to be continuously stimulated and trained, or else they go dry. I am trying to work out a plan to do this, either by getting these men together several weeks each year for counsel and instruction, or by calling them in turn to Kyoto every few years and giving a kind of supplemen-

tary course of training. We have among our ordained men several that are capable of independent leadership, and these are doing fine work.

It is hard for us who have behind us centuries of Christian life to realize how much training it takes to fit a man snatched in middle life from a non-Christian environment to become strong enough to impart spiritual power to others.

We need more missionaries badly—not a great number. Perhaps if we can get ten good men during the next five years, we shall not have to ask for any more, except to take the place of those who may drop out unexpectedly.

* * *

In writing of the starting of a new mission night-school, one of the staff in Japan says:

IN the early part of the time of planning for the school, I ran into an interesting thing that I had never realized with such force before, though it is by no means a new thing. One of the teachers in the government normal school here was once in a sort of teachers' institute that I taught in some five or six years ago. When I came here, he was very anxious to help me in the night-school. I thought that, as he was seemingly and really as well a very nice sort of a fellow, it would be well to get him into the thing. All was well till we began to plan for the definite work. Then it was plain that he, nice fellow as he was, had no idea of what we mean by helping the man who is down and needs help. He wanted to make our work one which would simply be a sort of supplement to the government schools of the city. We insisted that it was to be for the help of those boys who could not go to school, but it seemed to be of no use. He could not grasp the idea at all that such boys were in the least worth helping. The first time we met, the consultation was in English, and I laid a part of his obtuseness to his defective knowledge of the language, but the next two times we used Japanese and there were other Japanese present, Christians, who also explained the matter, but it did not seem to enter his head that men with the education that Dr. ——, the Japanese evangelist, and I had, could possibly be thinking of such a thing as to waste our time on men of that kind.

This man was a fine fellow in many ways, but the idea of going out to seek and to save that which is lost seemed to be absolutely incomprehensible to him as a concrete thing. In the abstract, it is a good thing, and we hear it all around us, but when it comes to real action, there seems to be nothing short of the Spirit of Christ that will put such things into real being. I have had to do with some of the best men of the empire for the last nine years, and yet I had never had to deal with them in just this way before, so this little incident gave me a jolt and made me appreciate more than ever what the Church's message to these people must be. Other religions are more or less good, and sometimes a man may be fairly good with no religion, but there is always something lacking in the man who has not the Spirit of Christ in his heart of hearts.

Fortunately for us, we do not have to depend on this man for much of our work, and in a short time we shall be independent of him, I hope, and will not have to spend our time on men who do not need our help so badly. The effect of the night-school upon some of our little fellows who work all day in the offices and stores is showing itself already in the fact that some of the boys are coming to the church services and to the young men's meetings as well. One of them comes from a village two miles away, where there are two huge Buddhist temples and where he says he dares not say a word about Christianity for fear of the people, who will not have anything to do with the terrible doctrine. Nevertheless, this boy comes to church Sunday evenings very often, sometimes coming through rain that keeps some of our own people who live a half a mile away at home.

EDUCATIONAL DEPARTMENT NOTES

THE Educational Department is glad to announce that at last *The Honorable Little Miss Love* is ready to go to the many Juniors who have been eagerly demanding her. O Ai Chan is a very winsome little person, and we feel sure that she will make friends among the boys and girls of the American Church. Miss Newbold says that Japanese school girls are exactly like American school girls—only nicer. We are convinced that if our Juniors come to know O Ai Chan they will lose the feeling that the children of the Sunrise Land are in any essential way different from themselves, and will, therefore, be the more eager to bring light into the lives of these little brothers and sisters, who now sit in darkness.

* * *

The Japanese post-cards are also ready. There are fifty cards in a set, for fifty cents. These post-cards have been made especially for us in Tokyo under the supervision of Miss Heywood, of St. Margaret's School. They are really beautiful—exquisitely colored little landscapes, artistic sketches of the people and their life, and interesting pictures illustrative of the work of the Mission. With the help of a radiopticon and these post-cards, it is easy to take a Mission Study Class on a flying trip through Japan.

* * *

Already the new course has been tested. At the Cambridge Conference for Church Workers, last July, as well as at several Institutes this autumn, *Japan Advancing—Whither?* has been given with much success. This means that there are already a number of leaders ready to organize classes. Orders for the Senior textbook and for the others come in encouraging numbers. But what gives us the most pleasure and the greatest encouragement is a letter lately received from the Bishop of Tokyo, in which he commends *Japan Advancing—Whither?* and assures us that, although the book was written largely at the Church Missions House, it is correct in its facts and true in its interpretation of them. Bishop McKim says:

"I must congratulate the American Church for the mine of information given her missionary literature in *Japan Advancing—Whither?* It is marvellous that a man who has never been in Japan should be able to marshall, correctly and clearly, facts and statistics, and also to realize the advantages and losses Japan has met in her adopting Western standards of civilization and education. . . . The book as a whole is remarkable for its exactness and clearness of statement. It should be a *vade mecum* in missionary literature. We in Japan owe you a debt of gratitude for it."

* * *

In order to make it easier for individual parishes to arrange missionary exhibits and to produce missionary plays, the Educational Department plans to arrange curios from the various mission fields, now collected at the Church Missions House, in sets, and lend them to parishes and missionary organizations very much in the same way that the lantern slides are now lent. No charge will be made, but it is expected that those who borrow the collections will pay the expressage and any breakage. Although it will take some time to put this plan into operation, we hope to have the Japanese collections ready by the middle of November and the others later this winter. Besides these smaller exhibits, a miniature portable Japanese exposition, consisting of scenic background painted on canvas and a typical Shinto shrine and torii large enough for demonstrators and guests to enter, has been procured by the Department. A box of curios and a Japanese costume for the demonstrator will be sent with the scenery, if desired. For the loan of this exposition, a charge of fifteen dollars will be made.

* * *

Miss M. J. Hobart has been appointed Librarian of the Church Missions House. One of the rooms in the suite now occupied by the Educational Department on the second floor of the Missions House has been opened as a general reading-room. The books are being carefully catalogued, so as to be available for those who wish to consult them. It is hoped that in the near future a regular circulating department may be established. For the present, however, the books must be used at the Church Missions House. The librarian may be found in the reading-room every morning.

LITERATURE OF MISSIONS

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

THE MISSIONARY PROSPECT. By Charles H. Robinson, D.D. S. W. Partridge & Co., Old Bailey, London, England. Price, 3*s.* 6*d.*

THE CHURCH MISSIONARY CALENDAR. Issued by the R. L. M. Mission Study Class Alumnæ, Church House, Philadelphia. Price, 25 cents.

THE CHINA MISSION YEAR BOOK FOR 1912. Published by the Christian Literature Society, Shanghai. Price, $2.20, postage free. Order from Mr. T. Leslie, C444, Honan Road, Shanghai, China.

ANNUAL REPORT OF THE AMERICAN CHURCH INSTITUTE FOR NEGROES.

BOOK NOTICES

The Missionary Prospect. Those who are familiar with the writings of Canon Robinson will not need to be told that this book is clear in style, helpful in suggestion and conservative in all its statements. We have seen no book which combines so many excellent and desirable features of missionary information. It not only presents in compact form a sketch of missionary development from the Apostolic days, but half its pages are concerned with the present and the future. The very latest facts and figures are given in a vivid and intelligible way, and are illuminated by pertinent comment and illustration.

One valuable and unique feature of the book is that it presents a view of the whole missionary enterprise, including, so far as possible, the facts and figures of the Roman Catholic and Greek Churches. These have rarely been available, and are almost uniformly neglected in the average Protestant treatise upon missionary work. The chapters on "The Present Outlook" and "Objections to Christian Missions" deserve special mention.

This book should be in the library of every clergyman. He would find it a treasure-house of information for missionary sermons and instructions. It is also written in a sufficiently attractive style to make it interesting reading for the average layman. For mission study classes and auxiliaries, it will present a world-view of its subject. Canon Robinson deserves the thanks of the Anglican communion for the service he has rendered in producing this book.

The China Mission Year Book for 1912. The third issue of this compendium of mission work in China is of unusual interest. History has made itself so fast in that country since the last Year Book was published that the editor, the Rev. G. H. Bondfield, found his task replete with difficulties—which he has conspicuously overcome. Beside a complete account of the work of all religious bodies in China, much space is given to the Revolution, the Constitution of the new Republic and many of the documents relating to it being published in full. The information of this type contained in this volume should give it a permanent value to students of the situation in China.

The Church Missionary Calendar. We commend this calendar, prepared by the alumnæ of a Mission Study Class in Philadelphia, to all leaders and members of mission study classes, and to Church people generally. Each leaf contains in large type a Collect and information about some one of the missionary activities of the Church. The clergy will find it particularly useful.

The American Church Institute for Negroes has published an illuminating report of its work for the past year. To quote the words of the report, "The Institute stands primarily for the religiously inspired education of practical workers in the world . . . but it stands also for the training of those who have the ability to become intellectual and spiritual leaders." Much has been accomplished with the limited means at its command. "A Study in Radiation" shows through an ingenious chart the far-reaching effects of one of our large industrial schools. Copies of the report may be obtained from the Secretary, the Rev. S. H. Bishop, 416 Lafayette Street, New York.

AN OPEN LETTER

In our September issue appears a review of the mission study text-book entitled "Mormonism—The Islam of America." This book was written by Dr. Bruce Kinney, and published by the Council of Women for Home Missions. As our leading expert on work among Mormons, Bishop Spalding, at our request, reviewed the book. His conclusion was that it did not properly represent present conditions. Naturally, exception was taken by the publishers to this conclusion. They wrote, however, that "it would be too much to expect you to publish the 'other side' against one of your bishops." Our reply was that Bishop Spalding himself would be the first man to protest if he were granted a privilege in our columns which was denied to those who differed from him, and that we would print any reasonable and temperate statement in response. Below is that response; while we question whether it could be called altogether reasonable and temperate, we print it as written. Undoubtedly it shows Dr. Kinney's attitude toward the subject; yet we could have wished that the letter had been a little more dispassionate, for it may raise the question in the minds of some whether the author is really qualified to treat with entire fairness so difficult and complex a question.

IN the August number of THE SPIRIT OF MISSIONS, the missionary organ of the Protestant Episcopal Church, Bishop Spalding, of that Church, makes an attack upon my book, "Mormonism—The Islam of America."

I am not surprised at the nature of his criticism, but wish to call attention at the outset to the fact that my friend, Bishop Spalding, has not taken issue with a single statement of mine; yet he charges me with "inaccuracy." The difference between him and me is not one of fact, but of opinion and policy. I am surprised, however, that he would so grossly misrepresent me as he does. Either he is so anxious to make his charge against me good that he has deliberately misquoted me in one place, or he has read my book very carelessly, for in other places he as seriously does me injustice by misrepresenting my statements.

He objects to raking up the past. My object in doing so is to show that the Mormonism of to-day is essentially the same in doctrine and practice that it was in 1830. I show that throughout the whole history of the Church one continuous purpose runs. He charges that 150 pages of the book are given to showing that a majority of the Mormons are still "in the grip of a crude, unmoral superstition." He says this is "misleading"; yet he does not give one fact to controvert the statement. Moreover, he does me the injustice to ignore the fact that a large part of those 150 pages is occupied with facts and quotations from modern as well as ancient authorities.

His inference is that the "Key to Theology" is obsolete. On the other hand, it is to-day proclaimed as one of their sacred books, and they print and circulate it in every possible way. As I write, I have one before me bearing the date of 1893. He charges me with stating that this book is "a record of the ancient Phallic religion." I positively did nothing of the kind. On page 110 I say that certain doctrines just previously described (which are elaborated in the "Key to Theology") constitute "practically a *revival* of the ancient Phallic religion." I doubt if the good bishop is aware of the real teaching of the higher priesthood of the Mormon Church on that point. If I had explained it in plain English the book would have been refused the privileges of the United States mail service. Mormon missionaries visiting our home in Kansas, less than one year ago, admitted the correctness and the authority of all the quotations in that chapter with one exception, and did not deny that one.

The whole trouble is that the bishop does not believe in agitating this question. I do. No great moral wrong was ever righted by letting it alone. If centuries ago certain men had adopted this attitude toward the abuses of the Roman Church, we might never have had a Protestant Episcopal Church. If Wendell Phillips and his contemporaries had adopted that attitude toward slavery, that

institution would have endured until this day.

I am not exploiting the "treason of their ancestors," but the treason and perfidy of the Mormon authorities now in power; but I also show that the present treason is consistent with that of their ancestors.

Bishop Spalding would have us believe that his *laissez faire* method of dealing with the Mormon Church has always been characteristic of his Church. I would remind him that his much-honored and lamented predecessor, Bishop Abiel Leonard, was one of the signers of the "Citizens' Protest against Smoot" in 1903. This was one of the strongest indictments ever made against the Mormon Church.

The bishop objects to the politics in my book. The reason for its being there is that the Mormon Church always has been, and is now, in politics. They officially agreed to keep hands off from political affairs, and they have never done it. Witness the signed statement of President Joseph F. Smith advocating the re-election of Taft, which was published in one of their official organs within the last thirty days. His subsequent statement, that it was not intended to influence his people, is all nonsense. His people know what he meant, for this same man said: "The question with me is . . . When I get the word of the Lord as to who is the right man (to vote for) will I obey it, no matter if it does come contrary to my convictions?" (*Deseret Evening News,* December, 1900.) Is that modern enough?

The comparison of Smoot with Penrose and Aldrich, though intended for his defence, is not, in the minds of some of us, much of a compliment to him. Their conduct, if wrong, does not justify Smoot any more than the fact that some Congressmen may have mistresses justifies polygamy. Smoot admitted that he dare not become a candidate for the Senate without the consent of the Church authorities. How can he act without their consent? He denied taking vows contrary to his obligations as a Senator. I have in my possession several different accounts of the endowment ceremonies, gathered during the last thirty years from those who had taken them. They all state that the candidate is obliged to swear vengeance upon the United States for the blood of the prophets. I have secured some of these statements myself, and a vigorous cross-examination failed to produce any essential contradictions. I have one account of the endowments as taken by a person less than two years ago, and he states that he was obliged to take the oath of vengeance. Is this ancient or modern treason? Smoot admitted taking the endowments. If the oath of vengeance was obligatory in 1880 and in 1910, is it not presumptive evidence that Smoot took that oath somewhere in between? [Yet this is the man that the *Review of Reviews* (March, 1912) says is the most active representative of the present administration in Congress.]

Again the bishop misrepresents me when he charges me with the "acceptance" of the *Cosmopolitan* figures of April, 1911. I nowhere "accept" those figures. I quote them and immediately say, "These figures may be large from the *religious* point of view, but they are, perhaps, not too large from the political point of view; for thousands who have given up Mormonism as a personal system of salvation, nevertheless, are Mormons when it comes to politics." (p. 82.) I nowhere hint that the Mormons "control Colorado, Oregon, Nevada and Washington" in all things, as he would infer, but I do say that in these states, and others west of the Rocky Mountains, the Mormons "hold the balance of power, at least in all things *vital to themselves.*" Please note my qualification. This is vastly different from what the bishop charges me with saying. On these pages I was discussing their political power and methods. While not having a population in the states named as large as given by the *Cosmopolitan,* they undoubtedly do control as many votes as would be represented by a population of that size in these states.

I agree with the bishop that the Prohibitionists do not control "New York, Massachusetts and Connecticut." But the whiskey men do control those states and many others "in all things vital to themselves." Of course, they do not have men enough directly engaged in the business to outvote all others, but they control enough votes to prevent legislation hostile to them. I submitted

my use of the *Cosmopolitan* figures before the book was printed to one of the best informed men in the West, and he approved.

In 1890 the Manifesto was issued, which the Church leaders said forbade polygamy and polygamous cohabitation. In 1891 many of these leaders, including the present president, Smith, took oath that this was so. Again, this same President Smith took oath before the Smoot Committee that, in spite of his sworn interpretation of the Manifesto in 1891, he had had eleven children by five different wives since that time. In that same investigation various new polygamous marriages were proven since that time. Among them, it was alleged that Smith himself had officiated at one—that of Lillian Hamlin to Abram Cannon. This much was proved, that Lillian Hamlin had a child which went by the name of Cannon, and which shared through Abram Cannon in the estate of his father by consent of the rest of the family. The bishop ignores the charge I make of the 224 known cases of polygamous marriages since 1890, not six of which have ever been denied, and no one of which has been disproven. If there are that many known cases, how many are there we do not know about? It is an undisputed fact that many of the apostles have taken new plural wives since then.

In 1896 the leaders of the Church solemnly pledged their honor to the committee having in charge their Statehood Bill, that they had abandoned polygamy "as an article of faith and practice." In spite of this, their "Prophet, Seer and Revelator," Smith, said, seven years later, publicly, that polygamy "is a principle revealed to Joseph Smith by God, and the Latter-Day Saint who denies and rejects that truth in his heart might as well reject every other truth connected with his mission." (*Deseret News,* June 23d, 1903.) A year later he said polygamy "is the most vital principle of the Gospel. It involves the well-springs of life." I have in my possession an affidavit in which it is charged that C. W. Penrose, in 1910, now the third man in authority in the Mormon Church, told the affiant that they had never given up polygamy, but that the Manifesto was simply issued to "fool the people of the United States." Many of the Church leaders received amnesty for crimes charged against them on specific condition that they obey the laws forbidding polygamy and polygamous cohabitation. Many of these same men have deliberately violated their covenants in this regard. The aforementioned Penrose admitted this for himself under oath before the Smoot Committee.

The fact is, that the Church has never surrendered any of its doctrines. Some of the very minor ones have fallen largely into disuse. No practices have been surrendered, except such as would be punished by law even in these days of *laissez faire* methods. Even their horrible doctrine of Blood Atonement would be practised to-day if they dared. Penrose says so. Brigham Young said that sometimes the only way to save a man was to "spill his blood upon the earth." Penrose, in a modern leaflet now printed and distributed by the Church, says, in referring to this language of Young:

"Do we need such language now? I hope not; but if there was any need of it, it would be just as applicable now as then. . . . At the same time, the laws of the land, and the prejudice of the nation, and the ignorance of the world, are such that this law cannot be carried out, but when the time comes that the law of God should be in full force upon the face of the earth, then this penalty will be inflicted for those crimes committed by persons under covenant not to commit them."

This language means nothing unless it means that they would enforce the doctrine and practice of Blood Atonement now if they dared. There is not a doctrine charged against them in my book that is not a present-day doctrine of either faith or practice, or both.

In his criticism, the bishop deliberately ignores all these modern facts. In all fairness, I want to ask, if this is simply "exploiting the treason of their ancestors," as he charges. If these facts, which he will not attempt to deny, do not prove treason and perfidy on the part of the present-day leaders of the Church, then I do not know what constitutes those crimes.

BRUCE KINNEY.

Topeka, October 3d, 1912.

MEETING OF THE BOARD OF MISSIONS

September 25th, 1912

THE Board of Missions met for the first time in the new fiscal year on September 25th, at 10 A.M. The Holy Communion was celebrated by the president of the Board, assisted by the Rev. Dr. Mann, of Trinity Church, Boston. At this service commemoration was made of the death, since the last Board meeting, of the Bishop of Fond du Lac, an *ex-officio* member.

Of the twenty-four members elected by the General Convention, eighteen were present, and of the twenty-four members elected by the eight departments, sixteen out of a possible twenty-two (there are two vacancies) were in attendance. The only department not represented was the Eighth, but its secretary was present and addressed the Board.

After roll-call the president spoke briefly on the present situation, finding encouragement in the larger and more conscientious giving throughout the Church. He also urged the Board to develop some plan before the meeting of the next General Convention for reducing to an intelligent method the whole work of Church extension as carried on under the direction of the Board. As a result of this suggestion, later in the session Bishop Lawrence of Massachusetts offered a resolution under which there was appointed a special committee of three bishops, three presbyters and three laymen, with the president and office secretaries, to consider this matter and report to the February meeting of the Board.

The Church's Gifts for the Year

The treasurer's report was listened to with eager interest. The total offerings for the year were $1,182,558.17, and the sources were:

From parish offerings....	$ 646,885.60
From individual gifts....	78,985.86
From Sunday-schools	167,250.36
From branches of Woman's Auxiliary	100,120.31
From Junior Auxiliary...	17,702.44
From Woman's United Offering	83,216.83
From Interest	83,640.93
Miscellaneous	4,755.84
	$1,182,558.17

Compared with the year before this is an increase in:

Parish offerings of.....	$ 75,340.21
Sunday-schools	15,857.52
From Woman's Auxiliary.	2,751.81
Junior Auxiliary	536.46
Woman's United Offering.	787.37
Miscellaneous	395.23
	$ 95,668.60
There is a decrease in individual offerings and interest receipts of....	21,081.84
Making a net increase of..	$ 74,586.76

It is worthy of note that this first year under the unit apportionment shows a gain from all sources of revenue which were affected by that apportionment; thus the apprehension felt by many concerning the wisdom of that policy has proved groundless. Congregations, auxiliaries and Sunday-schools have increased their gifts. It should also be noted that the chief decrease is in individual offerings. This is partly due to the more effective organization and better methods of finance whereby the duplex envelope and the weekly offering have been introduced in 1,200 parishes, but it is evident that there is still work to be done in bringing the claims of the Church's mission to the attention of persons of large means, who might and would make substantial individual offerings.

Dioceses and districts which completed their apportionment are as follows:

In Department 1: Massachusetts, Rhode Island, Western Massachusetts.

In Department 3: Pennsylvania, Virginia, West Virginia.

In Department 4: East Carolina, Florida, North Carolina, South Carolina, Asheville.

In Department 6: Montana, Kearney, North Dakota, South Dakota, Western Colorado.

In Department 7: West Texas, New Mexico, Eastern Oklahoma, North Texas.

In Department 8: California, Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, The Philippines, Utah, Africa, Brazil, Cuba, Hankow, Shanghai.

In spite of the enlarged giving of the year there is a deficit of $25,000. This is due to the fact that the expenditures have been necessarily increased by the growth of the work. This deficit added to those of the previous years since 1908 makes a total of $197,633.12. In view of this situation the Board felt compelled to halt in making further appropriations, except where they were unavoidable, but is eager to supply some of the pressing needs as soon as the larger generosity of the Church makes it possible.

After listening to and discussing the treasurer's report, the Board turned to its routine business, of which there was an unusual amount. In the report of the Council of Advice special attention was called to the fact that the directions of the Board had been carried out, and a business manager appointed for THE SPIRIT OF MISSIONS.

By resolution the Board consummated a plan which has long been in process of execution, whereby St. Paul's College, Tokyo, may proceed with erecting its buildings to the amount of $76,000. Part of this sum has already been raised.

Distinguished Visitors Welcomed

A pleasing and stimulating feature of the meeting occurred at midday, when a visit was made to the Board by two distinguished representatives of the missionary societies in the Church of England. The Lord Bishop of Winchester was introduced by the president and Bishop Doane, and spoke as an honorary vice-president of the S. P. G. conveying the cordial greetings of the Mother Church. He said that Christian people are learning not only that missions are an important business, but that interest in them is an accurate barometer of the spiritual atmosphere of a congregation or diocese. He also declared that missions are a great force for unity, bringing the hearts of Christian people together in the common cause of a common Master. The bishop was followed by the Rev. C. B. B. Bardsley, honorary secretary of the C. M. S., who showed how that society had found cause in the last year to rejoice in the manifest progress made, not only in seeking a larger help for the Church, but in accomplishing larger things in the missionary field. Prejudices everywhere are breaking down and what was impossible years ago is perfectly possible now. "Some persons in England," he said, "think we have asked too much from our constituents, but we know that we need to seek forgiveness for asking so little in behalf of the central task of the Church. The cause of missions will never take the place to which it belongs until there is not only individual interest and individual sacrifice in its behalf, but also corporate interest and corporate sacrifice."

The afternoon session of the Board was one of varied interest. The Board heard briefly from the missionary secretaries of six out of the eight departments; from the Bishop of Marquette and one of his clergy, the Rev. Mr. Ten Broeck. An appropriation was made at the urgent request of Bishop Partridge

to reimburse him for money expended in the construction of the mission plant at Fukui, Japan. An amendment to the by-laws was adopted, substituting the word "Recording" for "Associate" Secretary, and notice was given of another proposed amendment setting the time for the meeting of the Board of Missions one hour earlier. There was considerable discussion upon our general missionary organization and our policy in the domestic field. Committees to consider both these matters were appointed.

Upon the invitation of the Bishop of Indianapolis, a resolution was passed that the Board adjourn to meet on December 11th, in the city of Indianapolis. This follows out the policy adopted last year of holding one meeting a year elsewhere than in the City of New York.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Africa

At the meeting of the Executive Committee on October 8th Miss Sarah E. Conway, of Ambler, Pa., was appointed as a missionary at Cape Mount to serve for one year while Miss Ridgely is on furlough.

Alaska

At the request of Bishop Rowe the appointment of Mrs. Amy Millicent Sutphen, of Wellington, Kan., as nurse at Ketchikan was approved by the Executive Committee on October 8th.

Information has been received from Bishop Rowe that Miss Clara C. Johnston withdrew her resignation, which was published in the September number. She is still at St. Matthew's Hospital, Fairbanks.

The resignation of Miss Barbara O'Connor, who served for a few months as a nurse at Iditarod, has been accepted by Bishop Rowe and she has left Alaska.

Miss Margaret R. Wightman, on furlough, left Salchaket August 1st and reached Heppner, Ore., on September 12th.

Miss Agnes Bolster, on furlough, left Nenana in August and arrived at Barrie, Ontario, about September 15th.

Brazil

The Rev. C. H. C. Sergel, on regular furlough, with his wife left Rio de Janeiro on August 21st and arrived at London on September 7th.

Cuba

The Rev. C. E. Snavely, returning after furlough, with his wife sailed from New York by the steamer "Olinda" on October 18th.

The Rev. J. M. Lopez-Guillen, on furlough for six months, with his wife sailed from Havana the latter part of April and proceeded to Princeton, N. J.

Bishop Knight has transferred the Rev. Wm. H. Decker from Empire, Canal Zone, to work in the Isle of Pines.

Hankow

The Rev. Arthur M. Sherman, coming home on sick leave, sailed from Shanghai with his wife and daughter by the steamer "Manchuria" on October 4th.

Miss Anne Elisabeth Byerly, returning after furlough, left New York on October 4th and sailed from San Francisco by the steamer "Korea" on the 12th.

Honolulu

Miss Roberta S. Caldwell, who sailed from San Francisco on August 17th, arrived at Lahaina on August 24th.

Kyoto

Miss Clara J. Neely, who sailed from San Francisco on July 20th, arrived at Yokohama on August 7th and proceeded to Kyoto.

Mexico

At the request of Bishop Aves the appointment of Miss Claudine Whitaker, who was graduated last June from the Church Training and Deaconess House, Philadelphia, was approved by the Executive Committee on October 8th.

Shanghai

Mr. and Mrs. Joseph F. Putnam, who sailed from San Francisco on August 10th, arrived at Shanghai on September 10th.

Miss Annie A. Boone, on furlough, sailed from Shanghai by the steamer "Empress of Japan" on September 17th, arrived at Vancouver on October 6th and proceeded to her father's home in San Bernardino, Cal.

The Philippines

Miss R. S. Atkinson retired from the work in Manila on July 9th and was married to Mr. S. R. Brown, of the International Banking Corporation.

Miss Ellen T. Hicks, on regular furlough, left Manila the latter part of September via Suez, for Scotland.

Mrs. Anne Hargreaves, who sailed from San Francisco on August 23d, arrived at Manila on September 16th.

Miss Clara A. Mears, on furlough, left Manila on August 27th.

Tokyo

The Rev. John C. Ambler, on furlough, with his wife and family is to sail from Yokohama by the "Tenyo Maru" on November 16th.

Miss Anna Theodora Wall, on furlough, left Tokyo by the Siberian route on September 22d, for London. She expects to sail from London about November 25th for Boston.

Miss Ethel H. Correll, who sailed from Yokohama on September 1st, arrived at Trenton, N. J., on the 23d of that month.

Wuhu

Miss Mary Reed Ogden left Philadelphia September 29th, for Rochester, Minn., to take a course in anæthestics before returning to China.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

The Church Missions Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. ——— ——— ———.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, 826 Topeka Avenue, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Brazil

Rev. John G. Meem.

China

Hankow:

Miss M. E. Wood, of Wuchang.

Shanghai:

Rev. B. L. Ancell, of Yangchow.

Miss A. B. Richmond, of Shanghai.

Mexico

Right Rev. H. D. Aves, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.



THE FACULTY: BISHOP McKIM, THE REV. A. W. COOKE, DEACONESS RANSON, MISS BABCOCK, MRS. COOKE, AND JAPANESE ASSOCIATES

THE LAST YEAR AT THE CHURCH TRAINING-SCHOOL FOR MISSION WOMEN, SENDAI, JAPAN

By Anna L. Ranson, Deaconess

AFTER a busy and successful winter, in April graduated a class of eight bright and promising young women. One of these was a Japanese who was sent to us by the Bishop of Korea for two years' training and who has now returned to Korea. We are glad to have the influence of the school extend so far and to feel that we are doing some "foreign missionary work" too. The other graduates went to different parts of the North Tokyo District, some to start new work and others to take the place of older workers who had been moved. The graduation service was held in our school chapel on April 9th, and we were glad that Bishop McKim could be with us. Mr. Cooke, the school chaplain, made the address, and diplomas and medals were given to the graduates. We were sorry that one girl who had expected to graduate was taken ill just before examinations and so was not strong enough to begin work at once.

During the preceding summer a conference for mission women had been conducted. It was the first such confer-

ence held in the district, and was such a success that we hope to have many more in the future. I suppose it might be more exact to call it a summer school, for the addresses and courses of lectures were more numerous than the actual conferences. It is difficult yet to get the Japanese women to express themselves at such a meeting. We divided the lectures under three heads, "The Mission Woman in the Parish, in the Sunday-school, as a Teacher, as a Student, and in her Spiritual Life," and then "The Greatest Joys and Greatest Difficulties of a Mission Woman's Life."

How grateful we were for the pretty and convenient buildings which made it possible for us to entertain all the guests, about thirty-five in number, under our own roof. We hope more and more to make the school a centre of help and uplift, not only to the students while they are here, but to all the women workers in the district. Recently one of the American missionaries said to me, "You don't know how much good the summer school did my helper. She has been so much more earnest and enthusiastic and competent ever since, really a changed girl." And one of the Japanese wrote, "It was such a help to come back to the school and hear the talks and discuss all our problems together. When I was in school I used to think examinations were hard, but now I have an examination every day—of my faith-life." And so all through the year letters have come and the bond between the school and the workers out in the field has been the closer because of the days we then spent in study and fellowship together.

This year the grounds around the buildings are becoming really beautiful, beginning to show the result of two years of care. I love to see the little kindergarten children playing out in their yard, their kimonos as bright and gay as the flowers among which they move. And the girls in the training-school all take an interest in the development of the place, and I feel that everything that makes the life sweeter here and more homelike will be that much more of pleasure for them to look back to in the years after they leave.

This spring for the first time the shadow of death fell over our school, and one of our best and most promising students was taken away. Chiyo Fukuchi had been with us for two years and expected to study yet another year. Her home was in the country, some miles from Mito. She was the only Christian in her family, and had met with much opposition from them from the time she became a believer; but her faith and desire to become a missionary never wavered, and it was her constant hope and prayer that her family would be led to the happiness and light that she herself had found. In January last she developed a rather unusual and complicated disease and was unable to do any work for two months. We took care of her here in the school during that time, but finally sent her to St. Luke's Hospital in Tokyo. After some weeks of treatment the physicians there said that she could never recover without a serious operation upon her neck, and yet that the danger of such an operation was great.

The family were simple country people, and how they might feel about such a case we did not know. We were told that they would very likely say that it was her punishment from the gods for becoming a Christian, and we dreaded more sorrow for her. But an operation is not allowed in Japan without the written consent of the parents, so we sent a messenger to her home to explain the sad condition. They were much moved and gave their consent, but could not come to Tokyo. So the operation was performed on April 24th, and all that human skill could do was done for her, but she died the next day. She was one of the best Christians and loveliest characters that I have ever known, and she would have made one of our best missionaries. She knew that the operation was a dangerous one, but her one desire was to become strong enough to work, and she was willing to

undergo anything that would make that possible. Once after the operation, when she was suffering much, she said to me, "An operation is a dreadfully painful thing, isn't it? But from now on I can get strong and go out and work for Christ, and I am content." To do her work was always her one longing, and before her preparation for that work was even finished she was called into the very presence of her Saviour. And the wonderful thing is that by her death she seems to be accomplishing what her life could not do—the conversion of her family. The father reached Tokyo in time for the funeral. It was hard to get word to him, as he was many miles away from the telegraph.

He was completely changed and softened, poor man! I was so thankful that I had been with O Chiyo San almost every minute and could tell him all about her last days. She was taken to Miss Heywood's house, and while we were watching by the little casket the last morning, the father turned to me and said, "What must I do to become a Christian?" And so in the simplest words possible I told him of the faith that had made his daughter's life and death beautiful and of the Christian's hope of immortality. All the Christians there at the hospital and school and church were so kind. The girls from St. Margaret's came and sang, the cathedral chaplain and other missionaries took charge of all the arrangements for the funeral, and the bishop himself conducted the service. Everyone was touched by her death and did everything possible to help. And the father said to me that morning, "I did not know there could be such kindness in the world. The religion that can make people so kind is the true religion, and I want all my family to become Christians."

We were so thankful that he did not want a Buddhist funeral. And so, in our beautiful cathedral and in the glorious words of our burial service, he heard his first Christian service. One of our hymns was "Nearer, My God, to Thee," and we prayed that this might indeed be the cross that would lead him to God.

Ever since then the whole family have been doing all they can to learn. They are many miles from a missionary, but some of our Mito staff have been going to them when possible, and sending them books, and one daughter at school in Mito has been coming regularly to church. At any rate, all opposition is gone forever, and we hope it will be only a short time before they will really believe themselves. During the days since O Chiyo San died, often the words have come to my mind, "God moves in a mysterious way His wonders to perform." And it may be that the sacrifice of her death may accomplish more than her life could.

THE GRADUATING CLASS

Miss Haya Kurihara lived in the country until she was grown, where there was no opportunity for Christian teaching, but as she became a young woman she took a course as a trained nurse, and that brought her to the city of Mito, where she came under the influence of our missionaries, Mr. and Mrs. Chappell. She was baptized and confirmed in the *Sei Ko Kwai*. This brought her so much personal joy that she at once said that she desired to go out to teach the Gospel to her own people. To do this it was necessary for her to give up her vocation, which brought her in a livelihood, and to enter the training-school for two years, during which time, although she was supported by a scholarship, she, of course, received no salary, which meant real sacrifice for herself and hardship for her family

Miss Shizu Takahashi when very little came to the Sunday-school in Sendai, which she attended regularly, and at an early age showed such promising signs



THE GRADUATING CLASS

that she was sent to St. Margaret's, where she was trained until she graduated, and immediately entered the training-school, so that all her life, practically, has been nurtured by the Church.

Miss Tomita is a daughter of one of our catechists, and so has been a Christian from babyhood, and knows nothing but the Church's teaching. Her two sisters have been Bible-women; one is married to a priest and lives in the far north. Miss Tomita entered St. Margaret's very early, under the scholarship granted to the daughters of all our workers, and after graduating entered the training-school. She says her one thought has always been to work for the Church.

Miss Kiku Takahashi comes of a non-Christian family, but has been in St. Margaret's from her early girlhood, and thus, having been under the Church's teaching, is most zealous and earnest.

Miss Kiu Isbii lives in a small village outside of Sendai, where she was under no Christian influences and had no opportunity for higher education. While visiting an aunt in Sendai, she heard the Christian doctrine, became baptized, and asked to be trained as a Bible-woman.

Miss Fumi Kurose is a Japanese, but her home is in Korea, where she has been trained under the English Church, and received a splendid foundation in the doctrines of the *Sei Ko Kwai.*

Miss Hide Nihonganagi is a daughter of Christian parents, who have been associated with mission workers for many years, so that she has been a Christian from babyhood, and at an early age entered St. Margaret's, so that she, too, has a good foundation for her work.

Miss Tsune Yashiro is a daughter of a catechist in the English district of Hokkwaido, but she received a scholarship for St. Margaret's and was trained there. She is still very young, but gives promise of being a splendid worker, particularly with children.

THE WOMAN'S AUXILIARY IN JAPAN

By Nellie C. McKim

WHAT we call the cathedral branch of the Auxiliary (the women of the English - speaking congregation) is really the only one that is a branch of the Woman's Auxiliary to the Board of Missions of the Church in America, as the Auxiliary which was organized in 1893 was replaced by the organization, in 1898, of the Diocesan Woman's Auxiliary to the Missionary Society of the *Nippon Sei Ko Kwai* (Japan Church). This Japanese Woman's Auxiliary places nearly all its funds at the disposal of that society, for the support of the mission work in Formosa. Its constitution provides for one-tenth of all its money being put aside each year for the United Offering, and every third year its gift for this purpose is sent with the contributions of the cathedral branch to the triennial meeting in the United States. Last year we held a representative meeting from five dioceses in Japan, and since 1908 we have had what we call a central committee. It will take some time to get all the dioceses, both American and English, to work together. Japanese are naturally clannish, and the dioceses that have the two English societies both working independently of each other may be slow in uniting with all the rest. The leaders of Auxiliary work, especially the foreign ones, are anxious to bring it about, however. One question discussed by the central committee was how to meet its expenses, and it was proposed that another tenth be put aside for that purpose. Our society has done so, and so has Kyoto.

During the year ending April 1st, 1912, the money raised after deducting 41.22 *yen* for expenses, amounted to 625.96½ *yen*. Of this 62 *yen* goes to the United Offering, 56 *yen* to the central committee and 450 *yen* to the missionary society. This leaves 57.96½ *yen*, which may be used, if need arises, or remain for next year. There are thirty-seven branches in this Woman's Auxiliary.

In connection with St. Margaret's School, there is a Junior Auxiliary. The members do some work every day, and their money is put in with that of the Woman's Auxiliary.

Besides these organizations we have the *Nippon Sei Kokwai* (Japan Church Sunday-school Auxiliary). The Rev. Mr. Daito is at the head of it, and the Woman's Auxiliary has nothing to do with the management of it. They have several general meetings during the year. Each Sunday-school selects two delegates from its teachers to discuss the business matters, the children having no voice. There are now thirty Sunday-schools thus organized. Mr. Daito hopes to unite all Sunday-schools in all the dioceses. At present there are represented in the schools thus united the dioceses of North Tokyo (American), South Tokyo (English), and Kyoto (American).

As the work grows and members increase, there will probably be organizations of younger women as Junior Auxiliaries, but just now there seem to be hardly any not provided for by the woman's organization or the Sunday-school Auxiliary.

The Holy Trinity Cathedral branch, representing the congregation attending English services, has held five meetings during the year. Numbers varied from eight to twenty-nine. Money raised by fees, mite-boxes and special gifts amounted to 174 *yen*. Of this 60 *yen* is our annual gift to Holy Trinity Orphanage, 60 *yen* our annual offering for general missions, and 20 *yen* given to Mr. Sugiura, to make his preaching place in the slums more comfortable. A member of the New York branch was present at two of our meetings, and 50 *yen* reported here came from her, designated for Oji Orphanage and Mr. Sugiura's work.

I am sorry that we cannot co-operate

to any great extent in the Educational Secretary's plans, but I hope to have this society make some study of Japan. The work of the missionaries outside of Tokyo and their life is almost as unknown to some of the foreign residents of the city as to the people in America, and I hope we can, with the help of the missionaries, interest the ladies of the cathedral congregation. Naturally th language makes it difficult to use suc a method with the Japanese Auxiliary With the help of the Japanese Auxiliar officers and others who read English, w are having news of missions in othe countries translated and printed in weekly paper which goes to ever station.

A BIGGER POLICY FOR THE GIFTS OF THE WOMAN'S AUXILIARY

THIS was the subject considered at the October conference, the first conducted according to the plan outlined in September. It occurred in the midst of the week of the Auxiliary Institute, and was preceded by a celebration of the Holy Communion, after which Bishop Lloyd spoke upon "Gifts—a fruit of the Spirit."

At the close of the address the conference assembled in the Board room, and the secretary announced the result of the letter addressed after the last meeting to the president of the Board. Bishop Lloyd offered, in place of the devotional service suggested, a monthly celebration of the Holy Communion, but said that he did not feel himself to be the right person to preside at Auxiliary conferences.

Miss Lindley suggested that the Secretary of the Auxiliary do this, and on motion of Mrs. Roberts, of Philadelphia, seconded by Mrs. Watson, of New York, the Secretary was requested to preside during the remainder of the season.

The officers present represented the following branches: Bethlehem, 1; Central New York, 2 (1 Junior); Connecticut, 1; Long Island, 4; Maryland, 1, Junior; Massachusetts, 2; Milwaukee, 1; Newark, 8 (1 Junior); New Jersey, 4; New York, 7 (2 Juniors); Pennsylvania, 2; Western Massachusetts, 1; Shanghai, 1; European Churches, 1. A visitor from Delaware was also present.

The Secretary reported on conferences with a secretary of the Church Missionary Society of England and with Mrs. Creighton, of the Edinburgh Extension Committee; and her Associate attendance on the Auxiliary meetings and classes in Cleveland, conducted at the time of the Fifth Department Council.

Mrs. Watson read the acknowledgment of her letter from the September conference addressed to the newly-consecrated Bishop of South Dakota.

The report upon the subject of the day was then presented by the New Jersey branch through its president, Mrs. Phelps.

Mrs. Phelps had consulted her fellow officers as she had had time and opportunity to do so, and brought to the conference as the result of this correspondence the following suggestions:

"The house-to-house canvass and consequent increase in membership. A definite age (say twenty-one) for Juniors to enter the Woman's Auxiliary branch, thus bringing new life and enthusiasm to galvanize the work and workers. The presence of missionaries from the field to speak at meetings. (They often open the purses of many who never give in any other way.) Missionary study and systematic giving to missions. Above all the spiritual truth of the first importance."

"That the personal touch be not taken from the Woman's Auxiliary. That the apportionment be paid, as a matter of course, by the parish at large, men and women; the members of the Woman's Auxiliary not feeling encumbered by it, feeling it, *as a society*, their

first duty. It is their duty, but no more than the men's, and the men should help the rector as well as the women. The work for the United Offering should be adapted to the needs and position of the people. Teach them to know about it, then lead them to pray for both our thank-offering and the missionaries. Then when they *know* and pray, the giving will come as a matter of course, they will *long* to give."

"The word 'gifts,' which seems to imply an extra act of generosity, of supererogation, whereas our contributions to missions should be classed under plain *duty*. Our bigger policy should be, not gracefully to solicit *gifts*, but to impress the motive—'If ye love Me keep My Commandments'; 'Thou shalt love thy neighbor as thyself'; 'Who is my neighbor?' "

"Work, prayer and study, and every woman doing all these as a joy."

To these suggestions from individual officers the president of the branch added her personal experience:

"Last year, after conferences with the extension committee for the two parts of the diocese, we decided to make our campaign for the year by urging on all old and new members of the Woman's Auxiliary, not larger gifts—we agreed to say nothing about money gifts at all—but first, more knowledge, by reading and study, when possible, study classes; and, second, more earnest and regular prayer following the knowledge gained; use of the Prayer League, days of devotion, special Communions in each parish, with missionary intercessions. Now for the results for which Bishop Lloyd says we must not look, but which we must certainly watch and so judge of the wisdom of our plans. At our annual meeting, chairman after chairman reported pledges paid up, larger gifts in all quarters, the United Offering larger than ever before at the same period. The educational department reported a large increase in study classes, and the intercession committee reported many more members of the Prayer League, vastly better attendance at the quiet days, a number of parishes adopting the plan of special corporate Communions for the Woman's Auxiliary. You will easily see that to my mind is the conclusion of the whole matter, and this I will leave with you as the stand New Jersey will take this year again:

"First, education—*i.e.*, reading, study, information.

"Second, earnest prayer for missions, in public and private, at meetings, at Holy Communion.

"This policy steadily and earnestly pursued we believe will result in a joyous, loving, whole-souled giving by the members of the Woman's Auxiliary."

After listening to this report a discussion followed on the gifts of the Auxiliary: the gift of *duty*—such contributions as help on the Apportionment; the gift of privilege—specials; the gift of thankfulness—the United Offering.

These were presented in turn, and the following propositions commended to the Auxiliary for approval and action as opportunity may offer. It is understood that these propositions apply equally to the Woman's Auxiliary and its Junior Department.

The Gift of Duty. That in each branch a lesson be prepared by the diocesan educational secretary or other person qualified to do it, a set of questions calling for study and thought, upon the subject of "The Board's Appropriation, the Apportionment and Duplex Envelope Systems and the Individual Canvass," and that this lesson occupy the time of one meeting during the present season of every parish branch throughout the Auxiliary. By this means the active members will become intelligent, interested, and so better able to take part in shaping public opinion in the Church.

(A set of leaflets upon these subjects, which shall furnish suggestions for these questions and material for such a lesson, can be had on application to the Publication Department of the Board of Missions. Diocesan branches where no educational secretary has yet been appointed and where the work of preparing such a lesson is unfamiliar, are asked to send to the Secretary of the Auxiliary for help.)

The Gift of Privilege. That branches of the Woman's Auxiliary, as branches, make it a principle to encourage gifts for such specials as shall be approved by the Board of Missions and the respective bishops jointly.

The Gift of Thankfulness. That each separate group of diocesan officers confer together, select a number of women within the diocese, equal in number to themselves, and each take one of these women to inform upon the subject of the United Offering, praying for help and direction how best to bring the matter before her, that she may understand it in all its parts and become not only intelligent, but enthusiastic, concerning it.

THE AUXILIARY INSTITUTE

THE Institute which was noted in the October SPIRIT OF MISSIONS opened on the afternoon of Monday, October 14th, and closed before noon on Saturday, the 19th. In the course of those five days women were present for a longer or shorter time from all the Missionary Departments, except the Fourth and Seventh. There were representatives, also, from the Panama Canal Zone and the European Churches. It is by such an attendance as this that we hope the influence of a general Auxiliary Institute may reach throughout the Church, and that knowledge of methods there gained may lead to the carrying of them out in the different diocesan branches.

The instructions given by Bishop Lloyd will long remain with those who heard them as guides for thought and conduct, while the classes prepared leaders for other classes in many different branches.

The class upon the Woman's Auxiliary especially suggested how the Auxiliary work itself may be presented in concrete form and become much better understood, by using the method of direct question and answer followed by discussion. It is hoped that every branch of the Auxiliary may have a lesson this year, based on similar questions.

A programme committee in each branch to set before the parochial branches a series of subjects for the year's meetings; a diocesan meeting once in two or three years given to the general subject of the Woman's Auxiliary, from which the delegates shall go back to hold similar meetings in their parish branches; women prepared to study the mission field in order that they may speak in place of absent missionaries; neighborhood conferences and classes; normal classes in mission study; many classes in one parish, that all sorts of persons may be reached; the study class a chief means for gaining volunteers; the Auxiliary a promoter of public opinion, a leaven among the different organizations of the parish, its members going out to others, bringing to them the dynamic force stored in the Auxiliary as a whole; the Auxiliary responsible for its Junior Department, standing ready to help and to welcome their efforts—all these and many other points regarding the life of the Auxiliary, its practical, intelligent and spiritual development, were brought forward, and again it was urged that some definite book of directions be prepared to help beginners and those uncertain how the Auxiliary interests can best be forwarded in their branches.

THE NOVEMBER CONFERENCE

THE November conference for diocesan officers will be held in the Board Room of the Church Missions House, on Thursday, November 21st, from ten until twelve. Subject: "How can the Next Triennial be our Best?"

The conference will be preceded, at 9:30 A.M., by a celebration of the Holy Communion, in the Chapel.

THE JUNIOR PAGE



A BOYS' BRANCH IN KEARNEY DISTRICT

I GOT my boys together four weeks ago and they have met every Friday since. We let them organize in a manner similar to that recommended in the Junior leaflet No. 1, and they chose the name: "Guild of Young Christian Soldiers." This appealed to them most, as they intend wearing jerseys this winter all alike, dark red, with "Y. C. S." in yellow—their colors! They enjoyed the voting and balloting for officers, and were very soon electioneering and "boosting" their favorites. They have adopted the form of constitution suggested in the Junior branch leaflet.

There are only fourteen members so far, all the boys we have in the Sunday-school, and two of their little chums from the Methodist Sunday-school. Carpenter work has been their only occupation as yet, under the rector's direction. Having no parish house or other available place of meeting, the rector has fastened four thick boards together, the size of the dining-table, on which they place it for a work-bench, first covering the table with papers. They meet at four—some of them earlier—and work until five, when they line up, two and two, and march to church for Evensong or Litany—they prefer the latter. Their favorite hymn is "Oft in danger," to the martial tune, then back to the rectory, working again until six, when they have a lunch on the court house lawn opposite the rectory.

I find there is no lack of interest when they are sure of something to eat! Our son, aged fourteen, who attends the Kearney Military Academy, drills them a bit after supper, and they enjoy this very much.

They then gather in the rectory for a business session, which is conducted in as parliamentary a manner as possible, with a fourteen-year-old president and members from that age down to seven years old.

Of course this is a very small thing in a very small way, but if it serves to interest the boys in missions and teaches them reverence in church, or even shows them that the girls and women are not the only ones who should work, pray and give for missions, our struggles may not be fruitless.

JUNIORS IN LOS ANGELES

THIS younger branch of Juniors has been doing some beautiful work, outlining different symbols of the faith on white blocks, with simple but very even stitches of red, and their mothers are now quilting. Of the two quilts they have made, one I hope to take to the Junior Exhibit at the General Convention next year. The older Juniors with their teachers are dressing dolls for the Southern California Indians' Christmas tree, and making charts of the Life of Christ, which the Rev. A. R. Hoare asked us to make for Point Hope: twelve one-cent Perry pictures from the Birth at Bethlehem to the Ascension, pasted on glazed red cotton, to hang one in each *igloo*. Mr. Hoare says the people sit and look at these pictures, are impressed, and ask questions. We hem the cotton at top and bottom, and he said they would put wooden pieces through them. The quilts are for hospitals, hoping the children whom they cover will become familiar with these symbols and their teachings.

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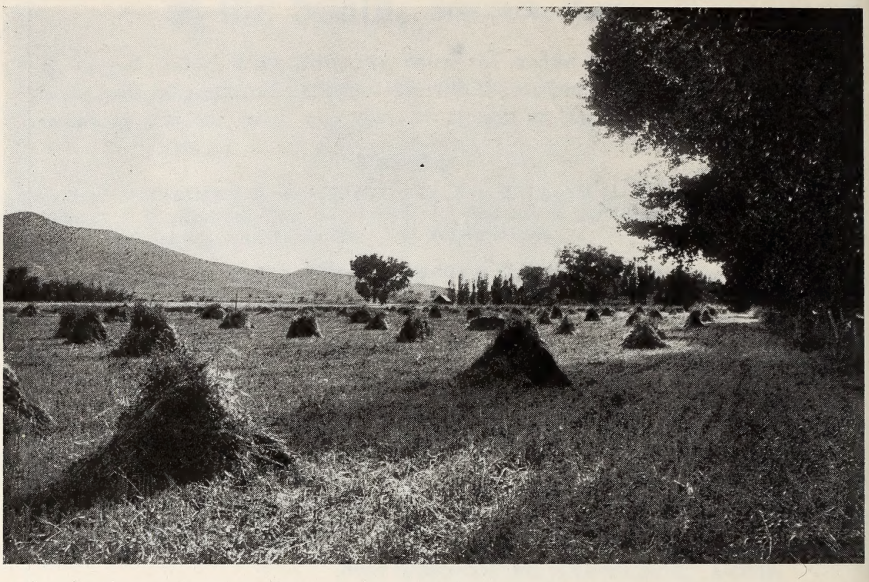
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THERE'S a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry;
And the star rains its fire, while the beautiful sing,
For the manger of Bethlehem cradles a King!

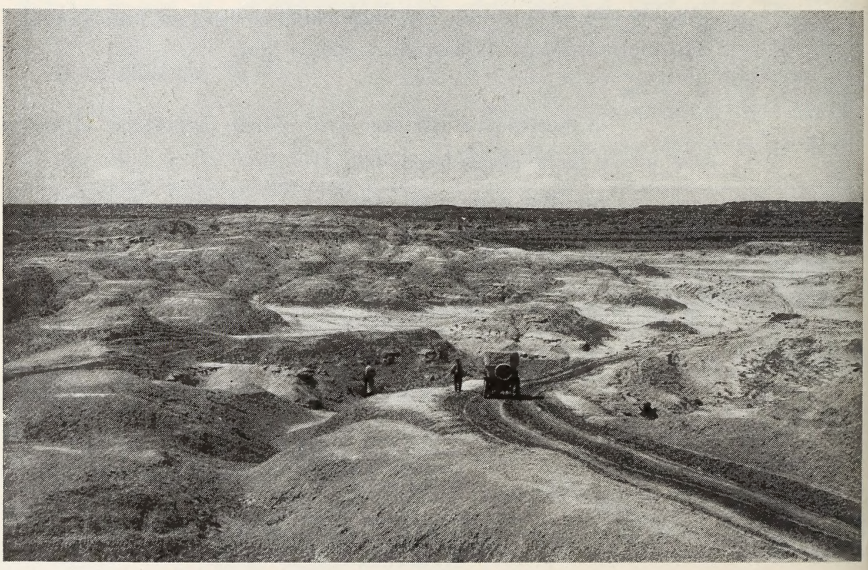
There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth;
Ay, the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled,
And that song from afar
Has swept o'er the world;
Every hearth is aflame, and the beautiful sing,
In the homes of the nations that JESUS IS KING.

—*J. G. Holland.*



A field of grain near Vernal in the Uintah district



"The Devil's Playground" in the Bad Lands between Watson and Vernal, Utah

THE DESERT AND THE FRUITFUL FIELD

See "Doing things out west," page 881

THE SPIRIT OF MISSIONS

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CYRIL D. BUCKWELL, Business Manager

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THE PROGRESS OF THE KINGDOM

"A Gladsome Christmas"

WE may not send forth this December issue without giving to each and all the old Christmas greeting of peace and good-will, through which we "pray a gladsome Christmas for all good Christian men." May they, remembering the blessings which are theirs, be more zealous to secure for the Christ-Child an entrance into the hearts of all whom He came to save! For we cannot face the vision of the Incarnation without a renewed sense of what that fact has done for human life—and still may do. From such eternal deeps does the soul draw its strength and sweetness, though iron frost may grip, and cold snows cover, the outer landscape of life.

Because, then, of tapers that shine and stockings grotesquely loaded; because of homes and feastings, of gifts and laughter and little children; because of the memories of yesterday and the blessings of to-day; because of friends,—not all here, but all, surely, within the sound of the angels' song; because of some who need us, and of work that we may do; because of old hymns which we sing more lovingly, and old prayers which we pray more earnestly; because once more, "unto us a Child is born, unto us a Son is given"; because of service and Sacrament, instinct with the presence of the Incarnate Christ—because of these changeless, ageless blessings, which link us even now to the land of eternal youth —we give thanks for the return of Christmas Day.

The Department Councils

DURING October and November seven of the eight Missionary Departments held their annual councils. Naturally they have differed in character and emphasis; yet certain distinctive features have marked them all. They have been more largely attended than ever and have in every instance given to the community in which they have been held a new missionary impulse. A stately and inspiring service, such as that in Trinity Cathedral, Cleveland, with which the Fifth Department Council began its sessions; or a great mass meeting, such as that in the Los Angeles Opera House, which closed the council of Department VIII, could not fail to stir deeply the life of even a great city. Such occasions, if they did nothing else, are at least demonstrations of the power that too often lies locked up in the Church.

The councils, too, are gradually developing more definite plans for the consideration of their relation to the world

field and to home tasks. The plan of organization worked out in one of the conferences of the Third Department, and recommended for adoption in each of the twelve dioceses composing that Department, is an interesting illustration of an attempt to standardize missionary methods. The thorough study by commissions of Department IV of the work to be done among the mill people and among the mountaineers suggests the possibility of caring for certain kinds of work, not simply on local and diocesan lines as heretofore, but on departmental and possibly national lines.

Doubtless many who attend the department councils raise the question whether, after all, they are worth while. To some it may seem that the council should have larger legislative powers. Possibly this will be one of the developments of the future. For the present, however, it may fairly be asked whether the greatest usefulness to which the councils may attain will not be found in the educational work which they have already begun so well, rather than in mere legislative features. Every time a group of fifty or a hundred representative bishops, clergymen and laymen come together to study some common task,—every time they plan for the better doing of the work committed to the Church, they are leading an advance far more important to the Church's present and future than anything they could possibly do in the way of adopting departmental canons and filling departmental offices.

Undoubtedly what has been called a "departmental consciousness" is gradually finding expression. We believe that this means an awakened sense of responsibility for the better doing of the Church's work within the department and a more vigorous and calculated effort to project the influence and the help of the Church within the department into every corner of the country and the world. The awakening of a departmental consciousness does not necessarily mean the division of the Church into more or less independent and unrelated sections. As departmental responsibility for work close at home and work at a distance becomes more acutely felt, there must inevitably be a drawing together of departmental agencies and forces that will help to unify, rather than sectionalize, the life and work of the Church.

Forty Years in the Northwest

IN the missionary enterprise there are strategic times as well as strategic places. If the Church in this country had realized and acted upon this principle three generations ago, it would have been possible to write much of American Church history in terms different from those which must be employed to-day. Occasionally some far-seeing man builds even better than he himself knows. Doubtless this would be the explanation Bishop Wells would give of some of his pioneer experiences. He has spent nearly forty years as a missionary in the Pacific Northwest. He remembers when the site of the present city of Spokane was an Indian camp. There was just one white man living in the neighborhood in a log hut. The bishop also recalls that in the '80's Bishop Paddock, in whose district he was then serving, sent him to investigate the Spokane of that day and to advise whether or not it was worth while to continue to aid the struggling All Saints' mission. Mr. Wells, as he was then, found a raw frontier town of 2,000 people. He noted its wonderful location at the falls of the Spokane River, where immense power was going to waste, foresaw a future for the place and advised that the appropriation be continued. To-day Spokane is a city of more than 100,000 people and the capital of the famous "Inland Empire." All Saints' mission has become All Saints' Cathedral, with a fine and valuable down-town location, though with an inadequate church and

parish house. The congregation has been self-supporting for years and is now giving several hundred dollars a year for the maintenance and extension of the Church elsewhere.

"Is the Negro Having a Fair Chance?"

PROBABLY no man of this generation has been able to speak more effectively to another race on behalf of his own than does Booker T. Washington. This no doubt is largely due to the fact that few men have mediated with such excellent discrimination and good judgment. His article in the November *Century* entitled "Is the Negro Having a Fair Chance?" is an excellent example of this quality. Of course Dr. Washington answers "no" to the question, but he also answers "yes." At least he quotes this statement by a Colored bishop of the Methodist Church: "The fairest white man that I have met in dealing with Colored men is the American white man." And Dr. Washington says: "I am led to the conclusion that, all things considered, the Negro in the United States has a better chance than he has in Africa."

Notwithstanding, it is still possible to answer in the negative the question contained in the title of the article. The two chief things wherein it is stated that the Negro fails of having a "square deal" are the courts and the schools. In spite of the fact that the Southern Negro is largely disfranchised, Dr. Washington approves of the law restricting the ballot by educational qualifications. The only thing he urges is that it apply equally to the black man and the white. So far as the courts are concerned he feels that the failure of justice lies in the fact that no Negro is ever tried by a jury of his peers—that is, by men of his own race—and he pertinently asserts that no white man would be willing to accept trial before a jury of another color.

Dr. Washington's chief emphasis is naturally enough upon education. He says that in the Southern states as a whole $10.23 *per capita* is spent in educating the average white child, and $2.82 for the average black child. In response to the assertion so frequently made that the burden of educating the Negro lies heavily upon the white man of the South, he also shows that in some states the Negro pays more than his share for education. That is, Negroes contribute more to the taxes available for the support of schools than they receive back again for education. In some cases the amount paid by Negroes and used to educate white children amounts to several thousand dollars.

All this emphasizes most strongly the importance of our educational work among the Negroes of the South, and helps us to realize how valuable is the contribution which schools like St. Paul's, Lawrenceville, St. Augustine's, Raleigh, and other newer institutions, are making toward solving the important question of Negro education. We have space only to emphasize this feature of Dr. Washington's article. The entire article deserves the careful reading of all good citizens.

What About the Indian?

It happens that at the same time with Dr. Washington's utterance there appears in a New York paper a statement along much the same lines from Dr. Charles A. Eastman, a native Sioux. It is reassuring to note that though he has in the past been frank and sometimes severe in criticism of Government policy with regard to his own people, he says: "I affirm that the policy and ultimate purpose of Americans toward my race has been admirable and Christian in tone and theory." But he goes on to show how, notwithstanding this, the Indian fails of having a fair chance. The progress which the Red Man has made is not always recognized. To have passed in fifty years from the bark tepee and the nomadic life to a condition where some at least have become en-

gineers and teachers, skilled artisans, physicians and clergymen, is a marvellous advance. Not all of course have accomplished this, but the fact that some have done so is a proof of what may be done.

Like Dr. Washington, Dr. Eastman appeals for better educational facilities. The present Indian schools, such as Carlisle and Haskell, are of a grade below the high school, and are collegiate in no sense. Indeed they do not rank with the old-time academy. Yet the American people think of them as colleges, and the Indian boy or girl who may have been in one of them for two or three years is spoken of in the press as a "graduate," from whom the same achievement is expected as would be possible for a white man leaving Harvard or Yale. The parallel simply does not exist.

Inadequate as is the educational provision for the Indian, Dr. Eastman gratefully recognizes what it has accomplished and says:

> As an Indian I cannot as yet think of dispensing with any of the different classes of Indian schools —the day-schools, reservation boarding-schools, and non-reservation schools, both Government and mission. We need them all until the day comes when the public-school system of the United States is found sufficient for our wants. It is to the schools that we owe most of what has been accomplished. To break away in a decade or two from the usages and philosophy of untold ages is no small achievement.

Montana and the Forward Movement

MONTANA'S Committee on the Apportionment for General Missions in reporting to the last diocesan convention declared its conviction that the every-member canvass and the weekly offering system are the logical carrying out of the apportionment plan to its ultimate goal, because they, better than any other methods, succeed in enlisting the co-operation of a large number of individual Church members. Montana's experience has been similar to that of every diocese and parish where these plans have been thoroughly worked. To put it into a single sentence: "They have produced splendid results." There has been a decided increase in the offerings for general missions and a great increase in all other branches of Church finance. At the diocesan convention of 1911, Bishop Brewer pointed out that, under the new method of making the apportionment, Montana was asked for $4,350. He realized that some people would say that Montana could not give so much. The only reply he made was that "If Montana does not give its apportionment, I do not wish to be Bishop of Montana." Not only have offerings for missions been increased, but a number of congregations that have heretofore received aid from general or diocesan missionary funds have signified their intention of doing more for themselves, while four congregations have declared themselves entirely independent of missionary aid. As a result, fully $2,000 a year of missionary money has been set free for work in other parts of the diocese.

Revealing a Diocese to Itself

Much of this good result is due to the vigorous work of Archdeacon Hooker, who has devoted a large part of his time during the year to aiding the parochial clergy in organizing their lay people and in helping the congregations without resident clergy to adopt the same plans. The methods he has advocated have found general approval. Time and again business men have said to him, "That is a good system." Not only have they commended the plan, but they have willingly gone out to make the canvass. Some of the busiest men of the state have taken part in the work in their respective communities.

This effort has revealed, too, how many of the men who are prominent in the affairs of the state are members of our own communion, or are in some way interested in its welfare. Thus in the effort to work more effectively for others, the Church has been revealed to itself as never before, and has gained new courage from what it has learned.

The Response to a Definite and Practical Appeal

People to whom the cause has been presented have responded in a gratifying fashion when once the Church's needs and purposes were brought to them in a definite, positive and personal way. Montana's people of course are typical of the bigheartedness of the West, but people nearly everywhere will respond as the Montana people have done, when the mission of the Church is presented to them in this personal and practical fashion. Archdeacon Hooker is undoubtedly right when he says that one of the conclusions he has drawn from his experience is that the Church ought to redouble her effort in Montana, in order that she may enlist many more of the large-hearted people in every part of the state.

Why Not Extend the Montana Plan?

If a diocese no stronger than Montana can undertake to set aside one of its most efficient clergy for the work of this kind during the better part of the year, may it not be possible for many another diocese, especially the larger and stronger dioceses of the East, to adopt a similar plan? The good that would result, not only to the Church generally, but to the diocesan life, from the work of such a diocesan organizer cannot be easily measured. The Church has immense latent resources. There is no doubt that a vast amount of power is now going to waste, or is being used up in the things that do not count. Why not try to turn the power into channels that will make for the progress of the nation and the world? We know of two dioceses ready to set a man at work along just such lines as these, if he can be found. There are few signs so encouraging for the future as this diocesan attitude. Our only regret is that they cannot command one of their own clergymen or laymen for this effort.

Suffragan Bishops

THE closing days of October saw the consecration of two clergy to the suffragan episcopate. On October 30th Dean McElwain was consecrated in the cathedral at Faribault, Minn., to be Suffragan Bishop of Minnesota. Just one week previously Rev. Dr. Longley, rector of St. Mark's, Evanston, Ill., was consecrated in his church as Suffragan of Iowa. The significant feature of these two consecrations lies in the fact that they mark the use of the suffraganate in dioceses where the work is largely of a scattered and rural, rather than of an urban character. It was at one time supposed that suffragan bishops would only be desired in great centres like New York and Philadelphia. If the use of this office in rural dioceses proves successful, it may easily mean a very large extension of the suffragan episcopate.

The Bishop of Minnesota, Dr. Edsall, who has always been one of the earnest advocates of the suffragan episcopate, preached the sermon at the consecration of Dean McElwain. In this sermon, as was natural, he dealt largely with the office and its purposes, and set forth what he felt might be its large usefulness to the Church. In speaking of its missionary possibilities he said:

> In the missionary administration of the American Church a wise adaptation of the Suffragan Episcopate will meet several urgent needs in the most efficient manner, while effecting a needed financial economy. Hitherto we have been car-

rying the policy of creating new missionary districts within State lines to a wasteful and extravagant extent. To a large degree this is responsible for the deficit in the treasury of the Board of Missions. Whenever a diocese found itself unable to cope with the expense of administering a portion of its territory, it has applied to the General Convention for the setting apart of a new missionary district. In the same way divisions have been made of existing missionary districts. In some cases the results have not justified the expenditure; while even when the results have seemed worth while the question arises whether they could not have been secured with smaller expenditure and the preservation of a larger unit. Looking to the future and facing the needs of the present, we can see that the District of South Dakota, if given an able suffragan to supervise the Indian work, might preserve its State unity, safeguard the health and life of its new bishop, and yet give to the Indian field a close oversight, which would be impossible under the sole care of a bishop also charged with the government of a growing work among the white population. Or, turning to the foreign field, the wise Bishop of Cuba is in charge of Porto Rico, Haiti, and the Canal Zone. Reports indicate that it is an unwarranted expenditure to maintain a separate missionary district with a resident missionary bishop for each of these fields. But if a suffragan bishop were chosen in Porto Rico, Haiti, and the Zone, in each case deriving a part of his support as rector of the strongest congregation, the work could be well carried on under the general direction of the Bishop of Cuba.

In some of our missionary districts, and in some of our smaller dioceses, our bishops, except as they are hampered by territorial extent or by financial necessities, can realize this ideal of close Episcopal supervision. But in our larger dioceses it is impossible. Sometimes a coadjutor is inexpedient, and sometimes more than one assistant bishop is needed to do the work. Very often, as I have intimated, a division of a diocese may mean more of an increase in machinery and expense than of missionary efficiency. But in the wise use and adaptation of the Suffragan Episcopate, we have at hand an elastic method of meeting every missionary need, while still preserving the unity of strong dioceses and arresting the further growth of the General Convention to an unwieldy and unworkable body. The realization of this vision will take many years. Our branch of the Church moves slowly. We are only making a little beginning in what we do this day. But I believe that the Holy Spirit is guiding the Church, and that it is He who has guided and is guiding the consecrations to the Apostolic office in Iowa and Minnesota.

¶

TO OUR READERS

WE are making an effort to bring our subscription list to THE SPIRIT OF MISSIONS up-to-date, and the business manager asks that our readers make a point of renewing their subscriptions as promptly as possible after receiving expiration notices. Indeed, in order to handle our new circulation department to the best advantage, we need the cooperation of our subscribers, and we feel that they will be only too ready to give us all the assistance they can in this important department of our work.

¶

AN attractive new poster in two colors has been prepared by our business manager, calling attention in an effective way to THE SPIRIT OF MISSIONS. One of these should have a place in every parish house, Sunday-school room or church porch. Heads of Auxiliaries, promoters of missionary meetings, Sunday-school superintendents and rectors, may obtain these free on application to this office.

THE SANCTUARY OF MISSIONS

"Who for us men and for our salvation came down from heaven, And was incarnate."

WRAPP'D in His swaddling bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon His cradle smiled,
Guests rudely went and came where slept the royal child.

But where Thou dwellest, Lord,
No other thought should be.
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace
The single heart to be Thy sure abiding place.

—*Keble.*

THANKSGIVINGS

"We thank thee"—

For the manger cradle of Bethlehem and the transformation it has wrought in human lives.

For the quickened sense of responsibility shown in the recent Department Councils of thy Church. (Page 903.)

For the men and women who during the past year have offered themselves as heralds of thy love. (Page 917.)

For the hopefulness with which our leaders in China regard the future of the Kingdom in that land. (Page 878)

INTERCESSIONS

"We pray thee"—

To send peace on earth and goodwill among men.

So to stir the hearts of thy people at this sacred season that they may hasten the Advent of thy Christ into those lands and lives where His love is slighted and His rule denied.

To bestow the spirit of power and love and wisdom upon those recently commissioned as bishops in thy Church.

To show us the way and give us the will to deal more justly and generously with the Negro race. (Page 873)

To sustain and cheer those who in our own land labor amid frequent difficulties and discouragements to make this nation a Christian commonwealth.

To guide with thy power and protect with thy love all those who have offered themselves as thy messengers to distant lands. (Page 917)

To move many that they may give their lives to make thee known in all the earth.

PRAYERS

FOR PEACE ON EARTH

O GOD of the nations, merciful and pitiful, look with compassion on those lands which are rent with strife and desolated by war. Forgive the sins which have wrought such bloodshed. Curb all pride and selfishness and anger among the nations which acknowledge the rule of thy Christ. Cause the fierceness of man to turn to thy praise, and give peace in our time, O Lord. We pray for the victors and the vanquished; for the wounded and the dying; for the bereaved and the destitute. Heal thou the wounds of war, and hasten the day when all shall know themselves as children of one Father, and live as brethren on the earth, through Christ our Lord. *Amen.*

FOR LIGHT TO THOSE IN DARKNESS

ALMIGHTY Lord our God, direct our steps into the way of peace, and strengthen our hearts to obey thy commands: may the Dayspring visit us from on high, and give light to those that sit in darkness and the shadow of death; that they may adore thee for thy mercy, follow thee for thy truth, desire thee for thy sweetness, Who art the blessed Lord God of Israel. *Amen.*
—*Ancient Collect.*

AFTER TWELVE MONTHS

One year ago Bishop Roots wrote to the Editor from a steamer plying between Hankow and Yochow. He had left Hankow on the night before the outbreak of the revolution. He marks the anniversary by writing again—a letter remarkably interesting and suggestive.

A YEAR ago I was making the same journey on my way to Changsha, which to-day I make on my way to Ichang; only then I left Hankow at 10 P.M. on October 10th, instead of (as this time) at 8 A.M. on October 11th. And next day I sent you a long letter from Yochow telling you of our recent experiences at Hankow and Wuchang, together with my estimate that on the whole the Manchu government was still firmly in the saddle, and that the revolutionary material discovered in Hankow could not come to much, the plot having been discovered in time. I mentioned the great seal which had been found, a copy of which the Commissioner of Customs at Changsha, who was on board, had just shown me. It read "Seal of the Tutuh (Military Governor) of the Province of Hupeh in the *Republic* of China." That was the first time I had ever seen those words which have now become so familiar, and the wonder of it all, while more familiar, is yet a growing wonder.

I stayed over in Hankow yesterday, partly in order to attend the festivities connected with the anniversary, and partly because some persons feared trouble last night and I wanted to be on hand. The festivities were a great success. There were some scores—perhaps as many as two hundred—foreigners entertained in Wuchang during the day and presented to General Li Yuen-hung in the afternoon. Most of our staff in Hankow and Wuchang went, and the occasion was one not to be forgotten. The consular body was directed not to go officially, since the republic is not yet recognized, but that did not prevent the others from going unofficially and I had no hesitation in accepting the invitation from General Li to say a few words on behalf of the foreigners at the speech-making which followed the lunch. Indeed I count it a very great honor to have been asked to express the thoughts of the foreign community on this first national holiday of the Chinese Republic, my only regret about it being that America has consented to be dragged at the heels of European diplomacy, or corporate financial interests, instead of recognizing the Republic long ago, as would have been the right thing for us to have done—in which case it would have been the American Consul who would have made the speech, and not I.

Of course little reference was made to the fact that the foreign governments had not yet recognized the Republic. The two Chinese speeches were both on a high plane of intelligent patriotism and fervent hopefulness. The first speaker is now head of the telegraph administration in Hankow—an unusually good Chinese scholar, who was on the bureau of foreign affairs in Wuchang during the fighting, and is credited with being the author of those remarkable letters from General Li to Admiral Seh and Yuan Shih-Kai during the first few weeks of the revolution. I had met him before because he, together with the chief, and most of the other members of the foreign office in Wuchang, had spent a night at my house when matters were most critical in the end of November, and he was one of those who slept on our parlor floor because we hadn't beds enough to go round! His name is Sen. He referred in his speech first of all to the appreciation felt by the republicans of the attitude of neutrality assumed by the foreign powers at the very beginning of the revolution, and then went on to speak of the hopes which animated the leaders, and the policy the government now intends to pursue—that of

consolidating the administration, developing the industrial and commercial resources of China, and cultivating friendly relations with all nations. He referred to the three revolutions necessary in France before the government became stable, and the eight years' war we Americans had to wage for our independence; and modestly but truly said that the success of the Chinese Republic in securing the abdication edict and recognition of the new republican government throughout China after only four months, of which less than one hundred were days of real civil war, must be credited in large part to the fact that these western republics had led the way and blazed the trail.

Then I was called on, and I tried to make three or four points: first expressing the appreciation of the foreigners for the welcome the Chinese had extended to our efforts in the Red Cross work, when as neutrals we could do nothing else; secondly, thanking the Chinese for the courtesies and vigilant protection extended to foreigners from the very first day of the revolution; then expressing admiration for the comparatively bloodless character of the stupendous revolution, which is a tribute to the peaceful character of the Chinese people, and also for the magnificently generous treatment given the Manchus by their traditional enemies, the Chinese. Putting the yellow stripe of the Manchus next to the red of the Chinese in the five-colored flag which stands for the unity of all the races of China in the new Republic, is an achievement of first magnitude in the history of the modern world. These results could not have been reached as the outcome of human genius alone, and I ventured to say that I thought every right-minded man, foreigner or Chinese, believed they sprang from the will of Almighty God. It was a great pleasure to say at the end how proud we foreigners also are of General Li, who has so wonderfully held things together in Wuchang since the revolution began, and to close with a wish of long life to the Republic of China.

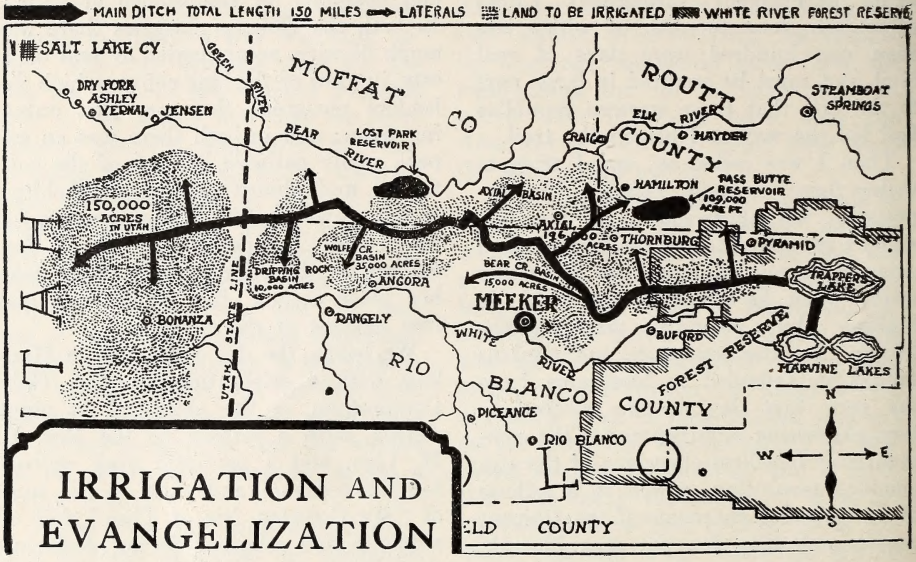
Then followed a speech by Miss Seng, a sister of the Governor of Shantung, who is also sister-in-law of Dr. W. W. Yen, of Peking. She is president of a society for the advancement of women in China, and she made a fine speech, emphasizing the part women must take in the Republic, and closing with warmest words of appreciation for the foreign women who have done so much in schools and hospitals for the women of China. In both the Chinese speeches there was much dignity, accompanied by real modesty, in view of the long course which the leaders recognize they are just entering upon; and in both there was an appeal, really pathetic in view of the continued and almost cynical withholding of recognition by the foreign powers, for the friendly sympathy and help of foreigners in the efforts of China to take her place among the progressive and free nations of the earth.

We began the day yesterday in Hankow with a celebration of the Holy Communion in the cathedral at eight o'clock, with a sermon by the Rev. F. H. Lieo, and a patriotic song written for the occasion and sung to the tune of "My Country, 'tis of Thee," full of patriotic and religious fervor, declaring that China aims to follow in the footsteps of America! Mr. Lieo took for his text Ex. xii. 14—the institution of the Passover as commemorating the deliverance of Israel from the bondage of Egypt—and a good sermon it was too.

After such a day do you wonder that we are glad and confident? As we steamed away from Hankow this morning the sight was memorable. The weather was perfect, as it was a year ago when I left Hankow. But it was a beautiful morning of bright sunshine and blue sky, instead of a clear night with a moon almost full sailing overhead. Flags were still flying gaily in Wuchang and Hanyang, and even poor old Hankow, still of course showing everywhere the signs of the awful fire,

was busy and happy, and evidently intending to rise on the ruins to better things, while the long two miles of concession buildings, lined with green trees and in the full tide of commercial reawakening, with steamers and launches already alive to the new day, made as beautiful a sight as one could wish to see.

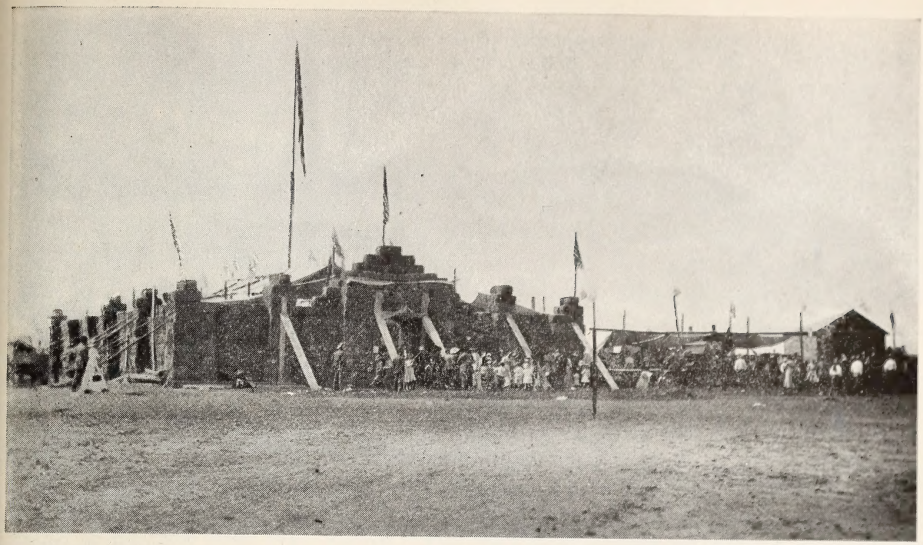
These are certainly great days, and it is the very height of privilege to be allowed to take part in the Church work here in China, with such an awakening Church supporting us at the home end in America, at this beginning of the Republic of China. I go off to this, the longest inland trip I have yet made—to Shinan-Fu—with a sense of confidence in the stability of the government as great, or even greater, than at any time during my sixteen years in China.



THE Denver *Daily News* states that within a few weeks the United States will begin upon one of the largest irrigation enterprises it has yet undertaken. It proposes to construct a canal through Routt, Moffat and Rio Blanco Counties in northwestern Colorado and across the state line into eastern Utah. The main canal will be 150 miles in length and will have numerous lateral branches. It will irrigate fully 450,000 acres and will convert what is now an arid country into some of the most fertile lands in the West. Some results of this irrigation project are forcefully described by the *News*. "Throbbing factories and business blocks will spring up where there is now only a sage-brush waste, mines will be opened and worked which now prove inaccessible, and railroad engines will send their notes across the valleys and mountains which now echo only the dismal howl of the coyote and the occasional screech of the mountain lion.

"It will bring in from the East many thousands of families of the country-building stock, and their labor will transform the meadow and mesa land into fields of waving grain."

"What," asks Bishop Spalding, of Utah, "is the Church through its Board of Missions going to do to give to Bishop Brewster and to me men and money to follow up such an opening as this?"



THE ALFALFA PALACE AT THE ROOSEVELT FAIR

DOING THINGS OUT WEST

By the Right Reverend F. S. Spalding, D. D.

NEW YORKERS think their town beats the world for rapid growth. They say a man who has been absent for a few years cannot find his way around when he comes home. Interesting pictures are exhibited of New York as she was twenty years ago, when Trinity spire was the highest thing in the down-town sky line, and to-day, when temples of Mammon dwarf it so that it must be looked for with a spy glass. So far as they go New York's growing powers are creditable, but they are not in the class with Utah's. If the population of New York had increased as rapidly during the last seven years as that of the Uintah Basin, in the northeastern part of Utah, it would to-day be 14,000,000,000 instead of a paltry 3,000,000, because seven years ago there was nobody in the Uintah Basin and to-day there are at least 7,000.

The history of this part of Utah has some points of interest. In 1861 a commission was sent from Salt Lake with instructions from Brigham Young—then the governor of the territory—to find the most worthless part of the state, a district in which white men would never care to live. There were then, in Utah, three Indian reservations, and it was proposed to reduce them to one. The explorers reported in due time that they had found the place they were instructed to find. The Uintah Basin—that part of the state lying south of Wyoming—was, they said, remote, desolate and uninhabitable. A treaty was promptly made with the Indians, which was agreed to by President Lincoln and ratified by Congress in 1864, by which all the Utes in northern Utah were guaranteed undisturbed possession of the Uintah Basin, and in return for the lands they relinquished the United States promised them annual money payments and food rations. Good boarding-schools were to be established and two physicians employed, thus providing for their intellectual and physical needs.

Captain Dodd, the first agent, who is still living at Vernal, Utah, says that in 1866 he rounded up 4,500 Indians. In 1879 the White River Utes, of Colorado,



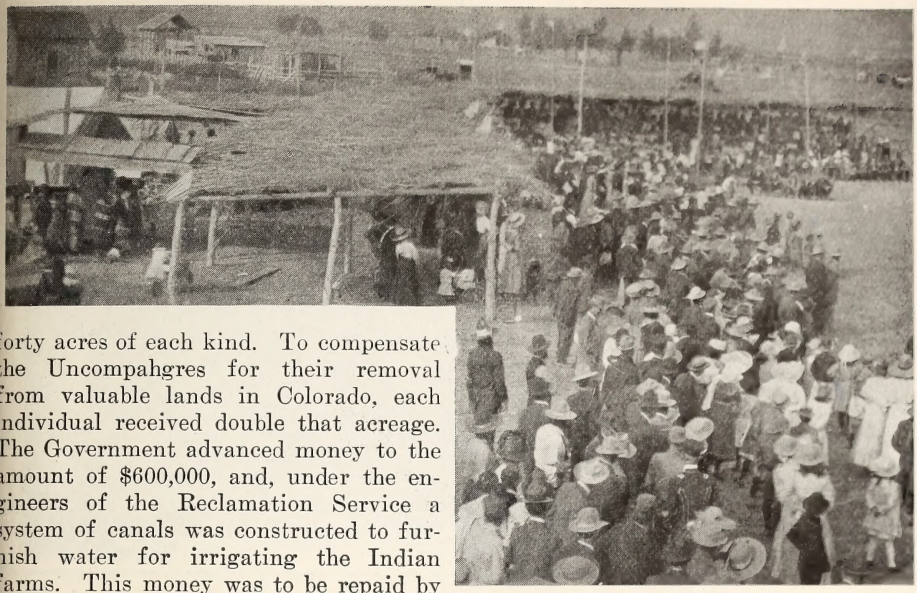
Dressed in the raiment of their former glory

fought a bloody war with the United States, and after it was over they were moved, with most of the other Colorado Indians, to the Uintah Reservation. This increased the Indian population to between six and seven thousand. It was necessary to give understandable names to each Indian so that his money payments and food supplies could be issued intelligently, so one of the young physicians whom the Government had detailed to the Indian service, when other supplies of names had been exhausted, suggested that Charles Dickens be resorted to. David Copperfield is still living, and Uriah Heep died about a year ago.

The Government has made an honest effort to deal fairly. Possibly an unintentional injustice was done when, in 1888, valuable hydro-carbons were discovered, and by act of Congress a strip of 7,922 acres of mineral land was made purchasable by white men at $5 an acre. Of course, parts of this "Strip," as it has always been called, will be worth more than that price, and yet it is the usual sale price of lode mineral land on Indian reservations. The worst damage was done by unscrupulous whiskey men, who made the "Strip" the base of supplying the Indians with the liquor which always ruins them.

Two boarding-schools were established and teachers provided by the Civil Service and the physicians were also appointed. In 1896 Bishop Leonard felt that the Church had a clear duty, for no religious work was being done for these Utes. That year he built the Church of the Holy Spirit and the rectory at Randlett, near one of the schools, and the next year established St. Elizabeth's Mission at Whiterocks. Miss Lucy Carter, who is still at Whiterocks, came in 1896, and the Rev. M. J. Hersey and Mrs. Hersey have been working at Randlett for fourteen years. In both cases the Government granted land so long as it should be used for missionary purposes, enough land being set aside at Randlett for a graveyard.

Some effort was made to encourage the Indians to farm. Those who desired permanent houses were permitted to select the land they wanted and it was definitely allotted to them. The Uintah Utes were more ambitious and progressive in this respect than the White Rivers, but until 1905 not more than 6,240 acres were so distributed. As everywhere else, the reservation system had failed to help the Indians, and they felt it themselves. Doctors or no doctors, the wandering life and the uncomfortable camp houses had brought disease and death. In 1903 a careful examination showed that the 4,500 Indians of 1866 had dwindled to 1,627, and the next year there were but 1,472. They agreed to the Government's proposal to accept allotments of land in severalty, and to sell the rest to the white man. Thus, 112,000 acres were divided among them for farms and 250,000 acres reserved for grazing purposes. The heads of families among the Uintahs and White Rivers were given each eighty acres of irrigable and eighty acres of grazing land, and each other man, woman and child



SPECTATORS AT THE FAIR
Seven years ago none but Indians could be found in this region

forty acres of each kind. To compensate the Uncompahgres for their removal from valuable lands in Colorado, each individual received double that acreage. The Government advanced money to the amount of $600,000, and, under the engineers of the Reclamation Service a system of canals was constructed to furnish water for irrigating the Indian farms. This money was to be repaid by the sale to white men of the 2,000,000 acres which remained, at the rate of $1.25 an acre under the homestead law.

Brigham Young's exploring expedition had made a careless survey and an inaccurate report. That the Uintah Basin was not unfit for the white man is proved by the fact that pale-faces have swarmed in at the rate of over a thousand a year, and to-day 290,000 of the 2,000,000 acres have been taken up, and about the same number purchased for grazing and dry farming purposes; 232,500 acres are actually watered by irrigation systems, and projects are under way to water 172,500 acres more. The total amount of land under cultivation in Utah is 1,100,000 acres. It will be seen, therefore, that in less than seven years—for actual settlement did not begin until 1906—over one-fifth of Utah's arable land has been reclaimed from the desert and lies in the Uintah Basin, now known to be the richest and most promising part of the state.

Of course this increase of population is not as great and rapid as that of Oklahoma, but it must be remembered that the difficulties here are far greater than there. The rainfall in the Uintah Basin is less than seven inches annually, and settlers with little capital have had to construct a system of irrigating canals, some of them nearly forty miles long, before a blade of grain could be raised.

Seven years ago I made my first visit to the Uintah Basin, my object being to visit our Indian missions at Randlett and Whiterocks, and to preach to the soldiers at Fort Duchesne, an army post established in 1886 to keep the Indians in order. I took the stage at Price, Utah, and we drove nearly one hundred miles, seeing no sign of civilization—for the bunk house in which we spent a night and the few sheepherders we passed could hardly be so named. We had breakfast at "The Bridge." Here the road crossed the Duchesne River and Mr. Calvert kept a trading post for the Indians at the lower end of the reservation. From "The Bridge" we drove fourteen miles to Fort Duchesne. Randlett was five miles south, and Whiterocks fifteen miles to the north. After visiting these mission stations I drove east thirty-five miles to Vernal, in the Ashley Valley, just outside the reservation, where there had been Mormon settlers since 1873. This trip enabled me to cover the



whole reservation country. Mr. Hersey and I travelled miles without seeing man, woman or child. With the exception of two "benches," or plateaus, where there were Indian farmers, we saw no signs of cultivation. There was nothing for me to do but follow the example of my brave and patient predecessor, Bishop Leonard—thank and encourage our faithful workers, preach to the Indians and the soldiers, and go back to Salt Lake.

That was seven years ago.

On September 20th and 21st, 1912, there was held at Roosevelt, the metropolis of the Dry Gulch County, surrounded by hundreds of acres of waving alfalfa, oats and wheat, the Uintah Basin Fair. There were over three thousand paid admissions to the fair grounds and that did not count the Indians who came by the hundreds, not only as spectators, but also as exhibitors; proving, however, that they were still Indians by giving a native dance as part of the programme. Music was provided by two good bands, the Roosevelt band and one from Duchesne, a settlement thirty miles west. Four baseball teams of white men and one of Indian players competed for the championship, won finally by Roosevelt, the Indians being a good second.

The main building was called "The Alfalfa Palace." Its walls were constructed of bales of alfalfa laid up as if they were hewn stone, the roof being canvas, and the floor a soft green carpet of the hay itself. Within this unique building were exhibits from every one of the twenty-four post-office settlements, in most of which there are school-houses full of children. (Utah has some trouble in finding enough teachers, but none in finding scholars.) Corn twelve feet high, with ears a foot long, wheat with blades eight inches long, oats with the spray of twenty-seven inches, sugar beets weighing twenty pounds, potatoes a foot around, and all varieties of fruits—even grapes and peaches—were on exhibition. Light bread and beautiful cake, and jars of jellies and preserves, proved the skill of housewives, and the sewing and embroidery and bead-work, the clever handicraft of both white and Indian women. The showing of live stock was equally creditable. Good horses, cows, sheep and hogs were driven in from miles by their proud breeders. The Indian exhibit was surprisingly good. The first prize for wheat was won by Achap,



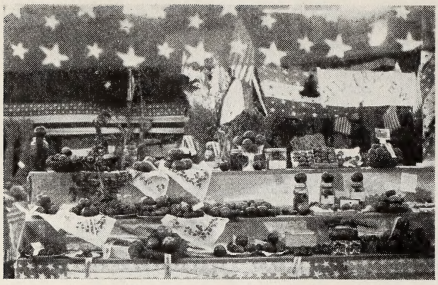
ACTING-SUPERINTENDENT MARTIN AND HIS ASSISTANTS

This grain they taught the Utes to grow. Some of these men are over six feet tall

an Indian farmer from Randlett, who beat all the white men. A dress designed and made by Margaretta Cespooch, aged twelve, a baptized member of the Holy Spirit Sunday-school at Randlett, was deservedly awarded a blue ribbon, and Pomona Travis, one of our communicants, won first prize for bread and cake baked by an Indian. Sixty-seven Indians received money prizes to the amount of $125, and eighteen of them were connected more or less closely with our missions.

The Fair was opened by a first-rate programme. Mr. Hersey offered the invocation, and the Rev. Mr. Rice, the Presbyterian minister from Myton—a flourishing town located at "The Bridge," where six years before there had been nothing but the trading post—pronounced the benediction. Addresses were made by representatives of the State Agricultural College, whose expert advice as to plowing, sowing and irrigating, and whose unfailing interest have been of great value in the development of the country; by heads of the Church of Jesus Christ of Latter Day Saints, and of the Irrigation Company, and by Mr. Jewell D. Martin, the efficient acting Indian agent. Visitors from Salt Lake were glad that they were given a chance to offer congratulations. One of the finest things about the speeches was the absence of any trace of race prejudice. President Smart, the able Latter Day Saint executive, urged his people to assist their brethren the Lamanites (for the Indians, as part of the lost tribes of Israel, are so named in the Book of Mormon). Mr. R. S. Collet, the efficient head of the Dry Gulch Ditch Company, reminded his white brethren that the Indians had the right to the best lands, and that those rights should not be tampered with; that they must not forget that the white men, not the Indians, were the intruders. When Mr. Martin urged the white men to treat the Indians as brothers and neighbors, assisting them and receiving their assistance on terms of sympathetic helpfulness, he was heartily applauded.

The Dry Gulch District, of which Roosevelt is the business centre, is the Mormon part of the reservation and that explains why it has made more progress than the rest of the country. The wonderful organization of the Mormon Church enforces a spirit of co-operation



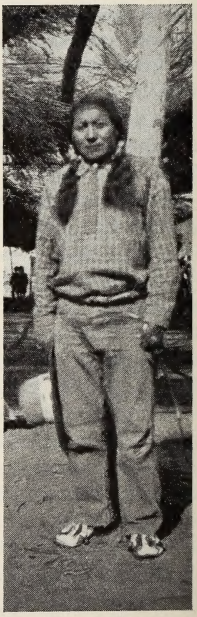
Fruit exhibit from a new settlement

unknown in the Gentile communities. Under these leaders in six years (for settlement did not really begin until 1906) the Latter Day Saints have constructed 223 miles of irrigating canals and lateral ditches at a cost of $300,000, and they have to-day a debt of but $30,000. Possibly the Gentile settlers secured better lands than the Mormons, but in the most promising sections they were unable to agree as to methods, and having spent on living expenses most of the money they brought into the country with them, are now in a precarious condition, existing on the hope that some day they "will get water on their lands."

In the Church of Jesus Christ of Latter Day Saints, 90 per cent. of the men are officers. The presidents and bishops are the leading business men. They are able to back up their business judgment as to the course to be taken with the influence they have as heads of the Church. They are well known to the higher Church authorities in Salt Lake, who are also both religious and financial leaders, and so are able to borrow from the bank on fair terms the needed capital.

The system has its serious drawbacks. Many prominent Mormons do not believe in the Book of Mormon, the Divine mission of its author, Joseph Smith, Jr., and his revelation in favor—under certain conditions—of polygamy, any more than I do. This form of hypocrisy is so general that it has become almost unconscious. When a man's whole business life is tied to an ecclesiastical system it takes a high degree of moral courage to deny the Divine authority of that system and its beliefs. Besides, it is argued that all the Churches are carrying along a lot of dogmas which are no longer seriously believed by their members, and it takes no greater effort to carry along Mormonism. But practically the system produces this good result: the leading Mormon officers are compelled to take a more helpful interest in the worldly prosperity of their poor brethren than is taken by the wealthy and influential members of the other societies which profess and call themselves Christians. No doubt their Church influence gives them a chance to become rich themselves, but so far, in the Uintah Basin, the leaders in this system of ecclesiastical finance seem to have earned their reward.

What is our Church doing to benefit this rapidly increasing population? Two years ago the Board of Missions appropriated $1,000 for the salary of a missionary. They considered that sum ample pay for a man who would have to rent or build a house, buy and feed a team of horses, purchase and keep in repair a wagon, bumped to pieces over new, rough roads, and pay the prices charged for all supplies, except the food produced, in a part of the world from fifty to seventy-five miles from a railroad. The only response I have received to my appeals for help to find the man to live and joyfully serve on this wage was to receive from the



Getting civilized





THE HAPPY FARMER AND THE BUSY BEES

Board the credentials of two men who had applied for work in China, were not considered suitable for that important field—but might do for Utah. I received these credentials a month after the men had accepted work in other parts of the United States.

Mr. Hersey, busy with his Indian work and every two weeks making his seventy-mile drive to Vernal and back, makes missionary trips when he can, and I have made a preaching circuit to the towns and school centres three times a year.

Perhaps this statement of the need and the opportunity may help find a man who wants the chance to lay foundations in what is destined to be a thickly-settled, influential part of a great western state. He can also save the Church from the treason to Her Master of failing to carry forward His work where she was first in the field.

A CHRISTMAS 210 MILES · LONG

CHRISTMAS is supposed to last just twenty-four hours, but people who have to bring Christmas cheer to a whole district in the New Hampshire mountains have either to extend the time or to disregard it, and reckon their Christmas in miles instead of hours. And so our title covers the work done in the Conway field by our church workers there, the Rev. David A. Pearson, his aunt, Miss Medora Francis, "Archdeacon Dobbin" ("the reformed racehorse," as the rector calls him, who lives in the rectory stable), Mr. Lewis, a layman at Conway village, Mr. Snyder, organist, and the volunteer choir and other helpers. A summary of the results of this lengthy Christmas has come into our hands and reads as follows:

"This year our trip for Christmas cheer was much more extensive and quite varied. Our first entertainment started on December 21st, with a pleasant Girls' Friendly Society party at the rectory, and ended with a communion service at Conway Centre on January 31st. In that time we travelled eight miles by railroad and 210 miles by sleigh behind our good "Archdeacon," who was in the best of spirits, and who, we think, entered into it as much almost as we did. During this time we had seven children's services, one carol service at the hospital, eleven celebrations of the Holy Communion, one private celebration, five Christmas trees, and three extra places where we distributed gifts to children. We gave out something over three hundred gifts and five hundred bags of candy, and there were three baptisms."

A SHEEPFOLD IN FUCHU

By the Reverend R. A. Walke

The Lost Sheep

OF course it is not impossible to come across the needle in the haystack, even after a long time. The needle is apt to be very rusty, and need a lot of polishing before it is of much use. A Christian in Japan who wants to disappear in the crowd can do so with the facility of a needle. When your whole household—wife, children, household goods and gods—can be loaded on a cart and carried off at one hour's notice, and you do not mention to the church where you are going, you are indeed like the needle that has dived into the haystack.

It was back in the mountains a good many miles from a railroad. A few young men were gathered in my room at the hotel, so-called, and we were considering The Way. Gently the door opened and in slid the needle. You can tell those who have been under Christian training, and I soon saw that this old man had had instruction. He afterward informed me, in one of his occasional bursts of English, intended to show his erudition, that he had belonged to the church at Fuchu, and been taught by the "Rev. Woodman and J. Thompson Coles." His faith had dwindled, and he had not informed the church when he moved.

I asked the Rev. Mr. Shiga, our deacon at Fuchu, about him. He said, "Why! that man has been lost for nearly twenty years! I will write to him." So one needle has been located, but whether it can be polished until it shines again remains to be seen.

It is hard for the Church in America to keep in touch with all her children. It is trebly difficult here. There are sixty-two baptized persons on the register of St. Mark's Church, Fuchu. But several of these are at present lost.

The Flock

An old woman, an elderly man, a young man and I, were drinking tea together at Fuchu, and talking of this man whom we had found, and whom they vaguely remembered. For, as the young man told me, the old lady was the first Christian in Fuchu. "Yes," she said, in answer to my question, "I was left a widow with a house full of little children. I had enough to feed and clothe them, but how was I, a weak woman, to make good men and women of them? That thought tortured me day and night. About twenty-four years ago the Church came to Fuchu. I sat for a while at the feet of Bishop Williams, and no one ever forgets him or his life of beautiful holiness. The Church solved my problem for me. My boys and girls all became Christian men and women, and I am at peace." And indeed, her face shows that God's peace dwells within her heart. One son died not long ago, and another has tuberculosis. Sorrow she knows, but sorrow cannot take away the peace that belongs to the children of God. I have never seen an old non-Christian Japanese whose face did not express a sad hopelessness. What transforming hope is there for those who know not the risen Lord?

"And you?" I asked the elderly man. "Well, I am almost as old a Christian as she," he said. "My two Christian children died, and I buried them in Fuchu. After that I moved away, but my heart was in the grave with my babes, and my happiness was to be near my Church, and so I have come back. The life of my body is in my children's grave, the life of my spirit is now my care, and mother Church nourishes me, and I am at peace." Lately, after much saving, he has presented to St. Mark's Church a



Sunday congregation during silk-worm time, when many are absent

silver bowl to be used as a font—a memorial of his children.

"And how is so young a man as you in the class with these elderly folk?" I said to the young man. "Oh! You see I have always come to St. Mark's Church. First to Sunday-school as a small boy, and now, being a vestryman, I have to come to keep an eye on the old gentleman here, our treasurer, to see that he does not make off with our immense offerings. I can hardly remember when I didn't come to church on Sunday. Now my children come to Sunday-school, and I pray that they may love the Church as I do."

"How is Kinnosuke San?" some one asked. Kinnosuke San has been for many years one of the most earnest communicants of St. Mark's Church. He is a man of slight stature, a farmer and silkworm raiser in a small way, with terribly stained hands and finger nails, but a kind and Christian face. In the spring of 1911 a hail storm ruined all his mulberry leaves, and consequently all his silkworms died. A few weeks after that he had a severe attack of rheumatism and was completely incapacitated for months. He had to borrow 100 *yen*. As he was a poor man the money-lender charged him 32 per cent. interest, payable in advance. So whereas he borrowed 100 *yen* he only received sixty-eight but had to pay back 100. We later managed to get him out of the clutches of this Shylock, and he was able to borrow at 12 per cent., which does not seem too small a profit to make out of a poor sick man.

One day he appeared at the church for the Communion. Every movement was agony to him, but there he was, several miles from home. It seems that he was able to get someone to pull him to St. Mark's on a cart which consisted of a sort of lattice work resting immediately on the axle, with neither back nor sides. Every foot of the rough road must have brought him great pain, but he was able to be present at the celebration, and he was satisfied.

He is now able to walk about 100 yards, and when I went to see him the other day he was out pulling mulberry leaves with his poor swollen hands. "I work so little now," he said, "that my hands are getting quite white and ladylike." Pain was written on his face, but joy was there too, during the little service we had for him.

These are some of the members of St. Mark's Church.

The Pastor

St. Mark's is fortunate in its pastor. Mr. Shiga has been there over fifteen years; first as catechist or lay-teacher, and latterly as deacon. Few men out here have been so long in one place. He is a man of great simplicity of character, and seems able to attach people to the Church rather than to himself personally—a difficult thing to do. Peo-



The Rev. Mr. Shiga and family

ple trust him, and all sorts and conditions, Christian and non-Christian, come to him for advice and help. He is a man of unbounded energy and goes tearing around on his bicycle, visiting his people, looking after the sick and comforting the sorrowful. I believe he is the best pastor I have met out here.

He is a reverent man and teaches his people reverence, so that services at St. Mark's are dignified. I always feel that he has taught them to realize that God is indeed in His house, and that it behooves them to keep silence before Him. The worship at the shrines and temples is of such a free-and-easy sort that a real spirit of reverence is hard to inculcate.

The Wolves that Threaten

Fuchu is a long, straggling town about ten miles from Tokyo, with nothing attractive about it except one temple, surrounded by a beautiful grove, and approached by an avenue of huge trees. Most of them are several feet in diameter, with carloads of mistletoe clinging to the top branches. Right in the middle of the town, on either side of the main street is the licensed quarter, the buildings being easily the best in the place. Practically every school child in Fuchu has to pass these buildings every day.

The town elects eighteen city fathers and they name one of their number as Mayor. Last year the man who owns and runs the largest number of licensed houses was chosen Mayor. This was more than the righteous soul of Mr. Shiga could stand. So with the consent of the bishop and priest-in-charge he gave battle. I can imagine the smile of the rich Mayor when he heard that this unknown Christian pastor proposed to make him resign. The smile, however, came off. Mr. Shiga suddenly sprang into prominence. Decent people gladly followed this bold leader. Then it was thought fit to intimidate Mr. Shiga; so threats were made. The Mayor has many and various persons at hand to do his dirty work for him. Undismayed, Mr. Shiga went on with his campaign. I suppose to attack and beat up a man who for fifteen years had lived at peace with his neighbors would have been too apparent, so hints at pecuniary advantage to be got from silence followed. Nothing doing!

About this time the Tokyo papers took it up with a scream. "What!" they cried, "Such a degraded being the Mayor of a Japanese town? A nice person to give moral lectures to school children! An eminently fit person to represent the town at social functions! Suppose an imperial Prince should pass through Fuchu, should such a dog be allowed to enter his presence? And forsooth! the only man in the town brave enough to oppose him a Christian pastor!"

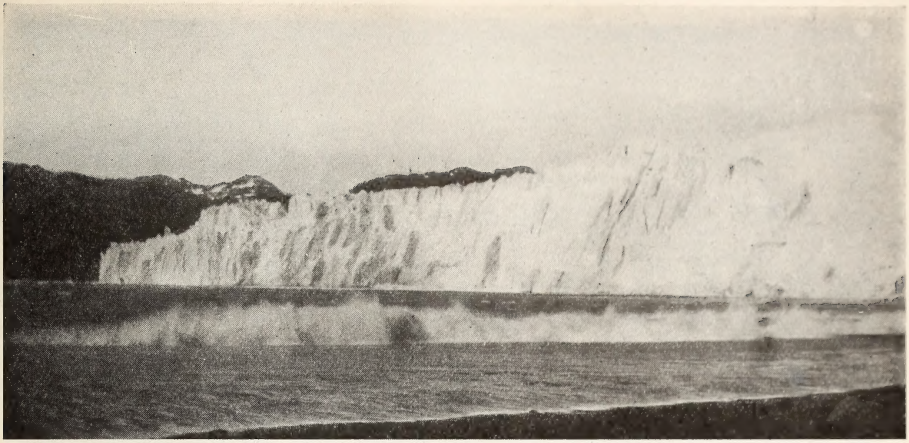
Mr. Shiga secured letters of introduction and began to have conferences with people higher and higher in Tokyo official circles. Then the Mayor came off his high horse and begged a compromise. If Mr. Shiga would drop the matter, the Mayor would resign just as soon as ever he could, and would not be a candidate next year.

So it looks as though Fuchu were going to be a better place through the efforts for righteouness of our deacon.* It is clearly understood by all that the Church stands for purity and righteousness, and can neither be frightened nor bought. And the best element in the town have been brought into personal touch with our worker; have learned to trust him and to seek his counsel concerning many questions other than those political. Mr. Shiga very wisely refuses to be mixed up in politics. His fight has been purely one for decency.

Fuchu would make a good missionary sermon, under four heads: the lost sheep, the sheltered flock, the faithful pastor and the wolves that threaten.

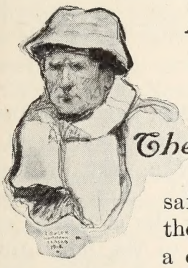
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* In a later letter Mr. Walke says: "The old mayor was forced to resign and a most proper person was chosen in his place. The 'Righteous Party' landed twelve of the eighteen city fathers."



SURF BREAKING AT THE FOOT OF THE COLUMBIA GLACIER

Falling ice from the breaking glacier thunders incessantly into the sea



A SKY PILOT ON THE *NEBULA*

By the Reverend William H. Ziegler

The United States revenue cutter *Thetis* sailed out of Port Valdez the last week in July with a complete District Court on board—federal judge, prosecuting attorney, attorneys for the defence, marshal, clerk, court crier and stenographers—to try cases and administer justice to accused prospectors and miners, ranchmen, fishermen and sailors; whites, negroes, Japs, Indians and Aleuts, along the thousand miles of Alaska coast, westward of Valdez, past Kodiak, Unalaska, even to the little island of baskets, Attu. The message of the Gospel must be distributed amongst prospectors and miners, fur-traders, fishermen and sailors in the same way; though a meaner boat than the imposing *Thetis* must answer the minister's purpose. Let me tell of the launch *Nebula,* and something of my parish, stretched along 200 miles of the mountain coastline of Prince William Sound, Alaska.

The *Nebula* is a twenty-seven foot gasoline launch, fitted with a cabin (as all launches on this stormy, snowy coast must be), capable of making eight miles an hour. She does not belong to the mission, but is loaned me for this summer by a generous physician of Valdez, who believes in this work. My equipment includes fifty Prayer Books, fifty Hymnals, and a folding "baby" organ.

The day before starting on my first trip I inserted in the *Valdez Prospector* a request for discarded clothing and magazines. Several bundles of each were delivered at the rectory door that same evening. We loaded our cargo early and started for Ellamar and Tatitlek, twenty-eight and thirty-five miles away. Mrs. Ziegler was the passenger; Jim Fielder, an old prospector who last fall had been blown to pieces by a dynamite blast, and whose life, minus one arm, had been saved in our Hospital of the Good Samaritan, was at the wheel; and I was engineer. The boat had been put into the water only two days before; the engine was new to me, and the wind and sea were boisterous. We sailed and tossed and plunged our way past Fort Liscum, Mineral Creek, Gold Creek, Cliff



FUR TRADERS ON PRINCE WILLIAM'S SOUND

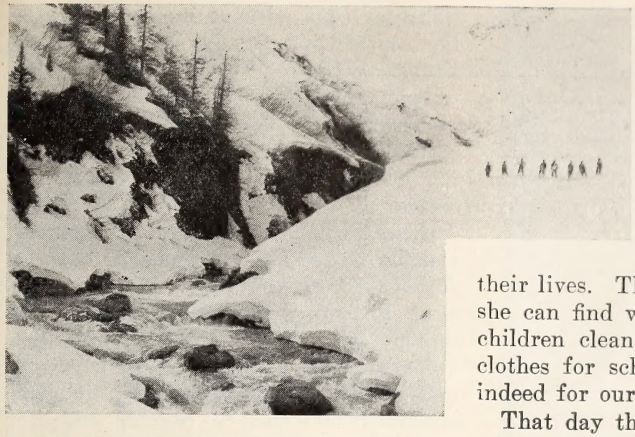
Mine, Shoup Glacier, out of Valdez Bay through the Narrows and on to the broad seaway of Prince William Sound. Now our troubles multiplied. Gasoline had to be transferred from a tank whose pipes were choked with rust to the forward tank. We had to pump water from our bilge frequently, as the seams were not yet soaked tight. Past Jack Bay we chugged, then crash! our clutch broke loose from its base, and off a wicked-looking, rocky and boulder-strewn coast we were stalled.

Happily we had towed behind us a small dory, and I dragged our disabled launch to a partly sheltered bight for anchorage. Lack of a cold chisel effectually prevented even temporary repairs to our machinery, so we were forced to idle the hours away until the sea should grow sufficiently calm to allow me to row the twelve miles or so to Ellamar for help. The mountains rise right from the water to a height of more than a mile, forbidding all thought of land travel. Jim Fielder's ingenuity resulted in a fish line and wire hook, and with red flannel as his bait he fished the hours away. Only "Irish Lords" took his bait. These are a strange meatless fish, twenty inches or more long, two-thirds head and jaws.

About supper time (we were by this time nearly famished), Mrs. Ziegler claimed she could hear the chugging of an engine. I sprang to the dory and rowed out. Sure enough, along the shore came a fisherman in his power boat. He came to us, took our line, rescued us from our unpleasant berth and towed us ignominiously to Ellamar.

At a quarter to eight we sat down to a hasty supper with Mrs. Rohlfs, while Mr. Rohlfs, our host, a mining engineer connected with the Ellamar copper and gold mine, went off to the many cabins and bunk houses to give notice of a Church service at 8:30.

We held the service in the schoolhouse and to my surprise it was crowded. Over fifty were present, and the great majority were men. Perhaps fifteen were natives and half-breeds. Miss Wahlgren, the school teacher, played the organ to spirited singing, and my congregation read the responses and joined in Evening Prayer with earnestness and real enjoyment. In all my services with these people I have found the



SUMMER CAMP OF BOY SCOUTS FROM VALDEZ

same spirited interest. Once I was brought to attention with a start when a big, rough fellow called out at "Let us rehearse the Articles of our belief," "What page, Reverend?"

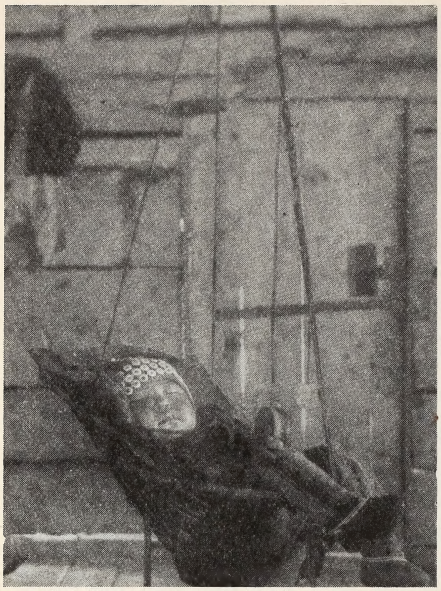
Ellamar is a very pretty settlement clustered on the tundra about the shaft-house and bunkers of the mine. Sixty or seventy men are employed as miners, and about as many other men, fishermen and prospectors, have cabins. A few have white wives, some have Indian wives. The day after my service I administered baptism to a mother and her child.

I took a bundle of clothing and some reading matter to one Aleut mother and her five daughters. These had gone out last fall to Little Naked Island, with the white father, to raise foxes—in this Sound country a paying industry under good conditions. But the father fell sick and in the midwinter he died. No one beside this family was on the island, and the mother and little girls had to bury the body in the snow and wait through the many short winter days and long winter nights, for months, alone. The thaw came in May and the father's body had to be re-buried in the ground. Food gave out and starvation was very near when the sail-boat *Lena,* with three Ellamar friends aboard, touched at Little Naked Island and saved their lives. The mother works out when she can find work and keeps her pretty children clean, and as best she can, in clothes for school. They were grateful indeed for our bundles.

That day the machinists at the mine helped me repair the *Nebula,* and we sailed on to Tatitlek, the Indian village. I left my bundles of clothing with Mr. Cook, the government school-teacher, for intelligent distribution. I was not so familiar as I now am with the conditions or the people of Tatitlek. The population is near two hundred. Women and children were nearly all barefoot and everybody appeared ragged. Clothing was scarce, and my sacks of apparel and shoes made me many friends. The natives of Tatitlek are devout members of the Russian Orthodox Eastern Church. They have a large, somewhat dilapidated-looking church with a brilliantly painted tower and spire. The priest, a heavily-bearded, heavily-built man, who talked no English, took me within and with great pride pointed out the many icons.



"He took me within and pointed out the many icons"



INDIAN BOY AT TATITLEK

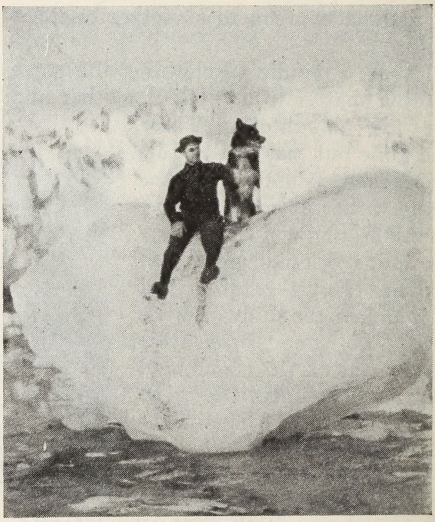
paintings, censers and embroideries with which the interior is embellished.

As we left Tatitlek twenty or more natives waved farewell from their skin canoes called "bidarkas." This craft is completely decked and has two or three hatches. Into these hatches are stuffed fish, children and even wives, while the paddlers sit in the openings.

The sea was smooth all the way from Tatitlek to Cape Freemantle and Columbia Glacier that afternoon. The face of this great ice sheet is four miles broad and several hundred feet high, perpendicular from the water. The cracking ice of widening crevasses and of falling icebergs is like the boom of heavy artillery. I am appalled by the marvellous perseverance displayed by the prospectors who do the impossible, and climb over Columbia Glacier in and around the labyrinth of crevasses to the quartz-seamed mountains beyond. The mass and grandeur of these mountains of rock and ice make for dauntless hearts and simple, childlike lives in many men, but bring out "the beast" in a few.

Our return to Valdez, where we arrived Saturday, was without incident. Morning service and Sunday-school in little Epiphany Church are always a real joy to me, though Sunday-school teachers are scarce. In the afternoon I held a service for the twenty-odd prisoners in the federal jail. Evening service at Valdez I left to my brother, the Rev. Eustace P. Ziegler, of Cordova, who was visiting us for a short time. I took the *Nebula* across the bay, four miles, to Fort Liscum, and had evening service there. The officers and their families are nearly all Churchmen, so it was a well-ordered service. Nearly a hundred attended. We had a regular offering, and after the service was over other nickels came in from many of the men to buy gasoline for the *Nebula*.

The next day I started off, with my launch loaded down with Boy Scouts, for a week's camp at Sawmill Bay, twenty miles from Valdez. Other missionary trips I am making this summer, to Landlock Bay, Fidalgo Bay, Port Wells and Harriman Fiord, but so far, fortunately, I have had no second accident. I am more familiar with my motive power, but shall never have the boldness to declare that I am absolutely *intimate* with a gasoline engine.



Rev. W. H. Ziegler—on ice

THE MISSIONARY COUNCILS

NEW ENGLAND IN COUNCIL

THE fourth missionary council of the Department of New England met in St. John's Church, Providence, R. I., on October 22d and 23d. Bishop Brewster, of Connecticut, presided, and when the roll was called every bishop in New England, except Bishop Niles, responded. A large majority of the delegates were in attendance.

A resolution was offered by the Bishop of Massachusetts "that the General Convention be memorialized to so enlarge the powers of the missionary councils as to provide for the consideration of Social Service or for holding of Conferences thereon at their annual sessions." The Rev. R. W. Dow further enlarged this resolution, to include also missionary work within the department.

The Committee on Foreigners reported concerning: (*a*) Latin Races; (*b*) The Orthodox and Separated Churches of the East, and the Slavs; (*c*) Scandinavians and Germans; (*d*) The Jews; (*e*) The Negroes.

Bishop Parker made a very full and interesting report on Orthodox and Separated Churches, and Church work affecting the Negro was well discussed by the Ven. Samuel G. Babcock.

The Rev. Dr. Mann, of Boston, and the retiring Department Secretary, the Rev. W. E. Gardner, delivered addresses. Dr. Mann urged new methods and increased enthusiasm in the raising of the missionary apportionment, and that work in the dioceses be strengthened. Mr. Gardner reviewed last year's work in the department. When he had concluded his address a vote of thanks was passed as an expression of the appreciation of his services in the department.

At the evening service, St. John's Church was packed to its capacity. All the bishops were vested and in the chancel. With the rector of the church sat Mr. Winston Churchill, of New Hampshire, in cap and gown. His essay on "Religion in Government" following Bishop Perry's address of welcome, was an admirable treatment of the subject. The Rev. B. L. Ancell, of Yangchow, brought the evening to a close with an interesting address on China.

On Wednesday morning the business session was resumed and the reports of committees continued. The report of Dr. Littell on postulants and candidates for Holy Orders was most interesting, as was also that of the Bishop of Rhode Island on "Conferences in New England Colleges and Schools," which showed the need of greater work by the Church among schools and colleges.

The balloting for the new Department Secretary resulted, on the fourth ballot, in the election of the Rev. George W. Davenport, rector of St. James's Church, Danbury, Conn.

Luncheon was served at the Bishop's House, and on the sessions reassembling the matter of appointing a students' chaplain or secretary for New England was taken up and referred to a committee for further action.

In the evening the council and all the clergymen of Rhode Island were guests of the Churchman's Club at a dinner. The speakers of the evening were Mr. Robert H. Gardiner and Bishops Davies and Rhinelander. The final word was by the Bishop of Rhode Island.

THE SECOND DEPARTMENT AT BUFFALO

NEITHER shower nor downpour —both of which were frequent during its sessions — greatly lessened the attendance at the meetings of the council of Department II., held in Trinity Parish, Buffalo, N. Y., on October 22d-23d. The sessions opened with a mass meeting on Tuesday evening. After gracious words of welcome from the Bishop of Western

New York, Rear Admiral Charles H. Stockton, U. S. N. (retired), spoke at length upon missionary work as he had seen it. It was Admiral Stockton who, more than twenty years ago, first drew the Church's attention to the condition of the natives at Point Hope, thus giving the impetus which has resulted in our present successful work there. The Rev. Sydney N. Ussher, of New York, who has had wide experience in the Far East, referred to St. Paul's choice in going West rather than East, and showed how this determination changed the aspect of Christianity.

Another vivid feature of the Council was the men's dinner on Wednesday night, where more than 300 listened to stirring speeches by Bishop Burgess, Bishop Lloyd, Mr. W. R. Butler and Bishop Courtney. Bishop Lloyd, the President of the Board of Missions, appealed specially to the assembly and did much to make the hard-headed business men see the vision of the world-opportunity.

The papers read and addresses made at the business sessions were of a high order and showed that more than usual care had been expended in their preparation. The Council elected as its officers until its next meeting, which will take place in Brooklyn, N. Y.: President, the Bishop of Central New York; vice-president, the Bishop of New Jersey; secretary, the Rev. Dr. J. M. Blanchard, of New Jersey; treasurer, Mr. Rufus A. Sibley, of Western New York. The executive committee is composed of the Rev. Messrs. C. T. Walkley, of Newark; B. W. R. Tayler, D.D., of Albany; R. F. Alsop, D.D., of Long Island; R. B. Shepherd, of New Jersey; and Messrs. F. L. Lyman, of Central New York; W. J. Schieffelin, of New York; William F. Morgan, of Newark, and Henry Humphreys, also of Newark.

A significant and forward step was taken in the resolution to establish a summer conference and training-school for mission study on the lines of the successful Cambridge conference, with headquarters probably at the Deaconess House on the grounds of the New York Cathedral. The following committee was appointed, with power to take the matter in hand: The Revs. Dr. Harding, H. R. Freeman, of Albany; R. H. Gesner, of Central New York; Campbell Walker, of Long Island; F. F. German, of New York; H. H. Hadley, of Newark; E. B. Joyce, of New Jersey, and J. C. Ward, of Western New York.

After the closing session, many of the delegates and visitors took the special trolley-car that was ready to convey them to Niagara Falls, returning to Buffalo for a dinner and social service conference at the University Club on the evening of Thursday.

THE THIRD DEPARTMENT AT NORFOLK

THE council of the Third Missionary Department in Norfolk, November 12th-14th, was the most successful meeting the department has yet held. Nine of the fifteen bishops in the department, together with about one hundred clerical and lay delegates and many visitors, were present. At the opening business session the Department Secretary, the Rev. G. C. F. Bratenahl, D.D., gave a most helpful keynote by comparing the extent of the department with the Balkan States, and declaring that if all the Church people of the department were half as enthusiastic about the extension of the Church as the people of the Balkans are in driving the Turk out of Europe, it would be but a short time before the Christian message, as this Church must deliver it, would be known everywhere. The forces of the department he described as consisting of about 200,000 communicants, enrolled in more than 1,000 congregations, with about 100,000 Sunday-school pupils. As was to be expected in a department which includes the dioceses in the States of Vir-

ginia and Pennsylvania, the Church's work is well organized, though there are evident weaknesses in the work of men and boys. Therefore he urged strongly the organization of men's missionary committees.

Following Dr. Bratenahl's statement, the council listened to addresses on the methods of extending the Church's work in new neighborhoods and in suburban districts. Archdeacon Cole, of Pittsburgh, and Archdeacon Williams, of Washington, from their wide experience gave many practical suggestions.

At a later conference the national and international programme and policies of the Board of Missions were discussed by the Rev. A. B. Kinsolving, D.D., of Baltimore, and Mr. John W. Wood, of New York. Following these addresses, Bishop Lloyd answered numerous questions bearing upon the practical details of the Board's work.

One afternoon was given to sectional conferences, at which the general subject, "How to Start the Work," was considered in its devotional, its educational and its practical aspects. Each of these sectional conferences prepared a report, which was submitted to the entire council on the following day as a plan of campaign for the year. The main features decided upon were an effort to encourage the holding of quiet days and other devotional occasions, when the missionary motive might be enforced; an effort to reach educational institutions in the department with the missionary message and to meet, so far as possible, the social needs of less privileged communities; and an effort to organize the men of all congregations into missionary committees, whose leaders should become members of diocesan missionary committees, whose leaders in turn should become members of the department missionary committee.

The public meetings of the council included two largely attended gatherings, at one of which the question, "What is the Church for?" was answered by the Bishop of West Virginia, the Rev. B. L. Ancell, of China, and Mr. Roland S. Morris, of Philadelphia. At the other "The Call to Work"—in the home, the school, from the field, and in the Church, was sounded by Colonel Massie, of Virginia; Bishop Talbot, of Bethlehem; the Rev. Dr. Pierce, of Philadelphia, and Bishop Lloyd.

The diocesan reports, though by no means complete, showed that some aggressive work is being done by diocesan missionary committees in awakening a sense of corporate responsibility for the extension of the Church.

The election of representatives to the Board of Missions resulted in the choice of Bishop Rhinelander, of Pennsylvania; the Rev. J. H. McIlvaine, D.D., of Pittsburgh, and Mr. George N. Reynolds, of Harrisburg. Bishop Rhinelander was also elected to fill out the unexpired term of Bishop Peterkin, of West Virginia, who resigned last May.

The next meeting of the council is to be held in Pittsburgh in 1914.

SEWANEE IN COUNCIL AT CHARLOTTE

NO effort had been spared to make successful the meeting of the Fourth Department (Sewanee), held in St. Peter's Parish, Charlotte, N. C., on October 29th-31st. The weather also was most propitious and the hospitality of the citizens of Charlotte unbounded. The attendance was the largest in the history of the Council and the greatest interest was manifested throughout. The two speakers at the opening service on Tuesday evening were Bishop Guerry, of South Carolina, and the Rev. B. L. Ancell, of Yangchow, China. These dealt respectively with the Church's contribution to our national life and to that of the Orient. Both presented their subjects in an effective and convincing manner to the crowded congregation.

At the opening of the business sessions of the Council on Wednesday,

Bishop Cheshire occupied the chair and the Rev. Dr. Logan, of Nashville, was secretary. In addition to the delegates, there were present the Rev. Hugh L. Burleson and Mr. John W. Wood, secretaries of the General Board, and the Rev. F. M. Crouch, field secretary of the Joint Commission on Social Service. The feature of the morning session was the excellent report of the Department Secretary. He made an encouraging showing for the department—and incidentally a record of marvellous activity for himself.

In the afternoon the engrossing subject was a discussion of settlement work among the mill operatives of the South. The Rev. H. D. Phillips, of La Grange, Ga., and the Rev. G. C. Williams were the chief speakers. These men, out of their experience, stirred the Council very deeply.

The laymen's dinner in the evening at the parish house was a remarkable sight. Speeches on assigned subjects were made by the Rev. J. D. Wing, of Atlanta, Mr. Benjamin Finney, of Savannah, and Mr. John Wood, of Spartansburg. Following these came brief speeches by Mr. S. S. Nash, the Rev. Hugh L. Burleson and "the other John Wood," of the Church Missions House.

The special topic considered on Thursday was the work among Negroes. This was discussed by Bishop Reese, of Georgia, the Rev. Samuel H. Bishop, of the American Church Institute for Negroes, and Archdeacon Delaney (Colored), of North Carolina.

The Council elected as members of the Board of Missions, the Bishop of Mississippi, the Rev. Dr. Melton, of Wilmington, N. C., and Dr. James H. Dillard, of New Orleans and also accepted the invitation of the Bishop of Louisiana to hold its next meeting (1914) in New Orleans.

Resolutions were passed: Asking diocesan councils and conventions to appoint standing committees, to keep before young men the call to the ministry; inviting the attention of the General Board of Missions to the work among mountaineers and urging its more active support; commending the work done among mill operatives; endorsing a training-school for workers at La Grange, Ga., and petitioning the General Board for a special appropriation in support of this work.

The climax of inspiration of the Council was reached in that closing service on Thursday night. Mr. John W. Wood, of the Church Missions House, presented "Facts from the Front," showing how the Church had influenced and was still influencing the life of the world. Bishop Gailor, of Tennessee, followed with an eloquent, convincing answer to the question, "Why Does the Church Need a World Field?" He proved that throughout her history the Church had only by progressive and positive missionary effort been able to keep her own life sound and strong.

At the same time with the meeting of the Council there was in progress a meeting of the Auxiliary Council of Women in the Fourth Department, attended by seventy-five delegates. It was an occasion of great inspiration. Miss Emery and Miss Lindley, of the Church Missions House, were present and contributed greatly to its success. The missionary speakers at the Council also spoke before the meeting.

THE FIFTH DEPARTMENT AT CLEVELAND

THE fourth meeting of the Council of the Fifth Missionary Department, in Trinity Cathedral, Cleveland, on October 9th-10th, brought together a body of elected representatives and visitors more than 150 in number. One hundred women also attended the conference of Auxiliary women within the department. This took place at the same time with the Council. More and more it is the disposition to group about the

missionary councils the gatherings of other bodies which have cognate interests. This was shown in the fact that on the day preceding the Council four such bodies met: the Executive Committee of the Sunday-school Commission; the Commission on Text-books and Public Schools; the Executive Committee of the Mid-West Deaf-Mute Mission, and the Board of Missions of the diocese.

The day opened with the Holy Eucharist at 7:30, followed later by a Litany sung in procession with great dignity and impressiveness. Following this were addresses by the Bishop of Ohio, president of the council, and Bishop Lloyd, President of the Board of Missions. "Ohio," said Bishop Leonard, "is the oldest diocese in the group. It was on this lakeshore more than a century ago that the Rev. Roger Searle preached the Gospel to a few emigrants; the first clergyman of any sort to minister to souls in this region."

The two days of the council were fully occupied with three business sessions and five conferences. The topics discussed in the latter were as follows:

"The Provincial System, Would It Help or Hinder Church Extension?" Speakers, the Bishop of Michigan City, and the Rev. Dr. W. F. Faber.

"Can the Missionary Council and the Sunday-school Convention be Co-ordinated?" Speaker, the Rev. F. C. Sherman.

"Teaching Missions in the Sunday-schools." Speakers, Bishop Lloyd and the Rev. Arthur B. Gray.

"Seminary Training for Men to Work in Small Towns and Rural Districts." Speakers, Bishop Weller and the Rev. Dr. De Witt, Dean of the Western Theological Seminary.

"The Use of Laymen as Catechists, Preachers and Evangelists." Speakers, the Bishops of Indianapolis, Springfield and Marquette, and Archdeacon Dodshon.

"How Can the General and Diocesan Boards of Missions Co-operate in the Interest of Church Extension?" Speakers, the Bishops of Milwaukee and Western Michigan and Dean Marquis.

The Church Club of Cleveland entertained the council at a banquet on Wednesday evening, at which the Bishop of Michigan, Mr. Herbert N. Laflin, of Milwaukee, and Bishop Lloyd were the speakers. Another social function was the luncheon at the Country Club on Thursday. At the closing service in the cathedral on Thursday evening the Bishop of Chicago was the preacher.

The Auxiliary women within the department held daily conferences and study classes, bringing their meeting to a close on Friday morning with a celebration of the Holy Eucharist, at which Bishop Weller, of Fond du Lac, preached the sermon.

A MISSIONARY CONFERENCE IN THE ROCKY MOUNTAINS

GRAND JUNCTION, Col., entertained the Council of the Sixth Missionary Department, October 18th to 20th. Although a meeting on the western edge of the department involved long journeys for most of the delegates, in some cases as much as 3,000 miles for the round trip, the attendance was good and representative. Iowa was the only diocese or district unrepresented.

Bishop Brewer, as president of the Council, celebrated the Holy Communion at the opening service on October 18th. The annual sermon, preached by Bishop Olmsted, of Colorado, reviewed some modern tendencies detrimental to the development of the spiritual life of both clergy and laity, and urged that they should be combated by study, worship and work.

At the first business session the Rev. C. C. Rollit, Department Secretary, presented a statement showing the wide range of his activities as an officer of the Board of Missions and the helper of

the department. Wherever the Forward Movement plans suggested by the Board of Missions had been carefully followed, there he had found striking results. Every missionary district in the department had given the full amount of the apportionment, but Montana was the only diocese that had reached or passed that goal. Mr. Rollit then referred to some of the difficulties under which the Board of Missions labors in making its appropriations to the domestic field. His suggestion that a committee be appointed, consisting of one representative from each diocese and district, to supply the Board with information concerning relative needs, was adopted.

The review of the work of the year in the various dioceses and districts was given by bishops and other representatives, who showed that the activities of the department ranged from the effective social service work of the Church in such cities as Omaha and Minneapolis to the simplest kind of frontier missionary work in districts like Wyoming and Western Colorado.

One of the most interesting sessions was that which considered methods for the introduction of an adequate policy for Church support and Church extension. Archdeacon Hooker told in detail of the plans followed in Montana and some of the striking results that had been secured. After hearing the statement, the Council unanimously adopted a resolution offered by the Rev. Dr. Freeman, of Minneapolis, urging each diocese and district within the department, so far as practicable, to adopt the Montana plan. Its two main features are: First, the adoption of the method of the every-member canvass and the weekly offering as a diocesan policy, and secondly, the setting aside of a clergyman or layman whose first duty shall be to secure the adoption of these plans in the several parishes and aid the parishes in carrying them out.

Among the other important subjects discussed in the conference sessions were methods of developing an adequate supply of Western bred men for the ministry and the relation between missionary experience and parochial usefulness.

The public meetings of the Council were held on Friday evening, when Archdeacon Dennis, of Western Colorado, and Archdeacon Parshall, of Duluth, spoke effectively of the work to be done in the home field, especially among the white people and the Indians, while Bishop Partridge, of Kansas City, told graphically of the methods and triumphs of the Church in her work abroad; and on Sunday afternoon and evening, when addresses on various phases of the Church's activity were made by the bishops and others.

Saturday evening a largely-attended reception was held, followed by brief addresses by Mr. William C. Sturgis, of Colorado Springs, Mr. A. DuPont Parker, of Denver, and the Rev. Theodore Sedgwick and Mr. John W. Wood, of New York.

At the business sessions the Council elected as its representatives on the Board of Missions, to take their seats in October, 1913: Bishop Thomas, of Wyoming, the Rev. James E. Freeman, D.D., of Minneapolis, and Mr. William C. Sturgis, of Colorado Springs. It was decided to hold no session during 1913, in view of the meeting of the General Convention. Minneapolis was chosen as the meeting place for 1914.

During the Council session members of the Woman's Auxiliary from most of the dioceses and districts of the department held a conference of their own, with addresses by Bishop Brewster, Bishop Partridge, the Rev. C. C. Rollit and Mr. Wood. The gathering was enthusiastic and representative and indicated clearly how large a part in the Church's work in the department is being taken by women of the Auxiliary.

One afternoon was devoted to a conference of those specially concerned in the work of the Sunday-school, with addresses by Bishop Mann, the Rev. A. E. Knickerbocker, the Rev. J. E. Freeman, D.D., and others.

A MISSIONARY COUNCIL ON THE PACIFIC COAST

THE Council of the Eighth Missionary Department held in Los Angeles, October 17th to 21st, was generally felt to be the best gathering of the department since its organization. The sixty-two delegates represented every diocese and district in the department except Alaska and the Philippines. There were besides many visitors, especially from the other diocesan branches of the Woman's Auxiliary.

The opening service in St. Paul's Cathedral on Thursday morning was an inspiring occasion, made all the more memorable by the stirring sermon of the Bishop of Utah. The responsibility for service was the underlying thought, applied by the bishop in a forceful appeal for Department VIII. to do more for the Church's work abroad. He stressed the fact that the carrying of the Gospel to those who have it not is the first work of the Church. "What is the Church doing for the heathen?" he asked. "This is the test. The language of money all western men understand. How much do we give to foreign missions?" An accurate comparison of the amount given by the most generous church in each diocese and district of the Eighth Department with the gifts of the Presbyterians and Methodists showed that the Church was shamefully behind the others and demanded an explanation. Two reasons were discovered: (1) The traditions of the Anglican Communion were for appropriation rather than contribution; and (2) the Prayer Book and the whole devotional life—culminating in the Holy Communion—is individualistic. Even the catechism tells the child that the Holy Communion is for the strengthening and refreshing of his own soul. Deeper thought, however, must save the Church. If she has received freely the treasures of the past it is only that she may give to others. At the basis of all her teaching and devotion is the truth of the Incarnation and that means the infinite value of every human life and the duty of the Church to seek and save all the children of men.

The sermon caused much comment and, as one delegate put it, "set the whole spirit of the Council just right."

At the business session in the afternoon Bishop Nichols, as president, surveyed what he called "the dual nature of missionary interest" as contained in the missionary canon, pointing out that effort to extend the Church within the department must go hand in hand with effort to extend the Church everywhere. He was gratified to find that only one-thirteenth of the congregations of the department had failed to make any offering, but thought that even this fraction should have a larger denominator.

In his annual statement the Department Secretary, the Rev. George C. Hunting, reported that in the nine months since he took office he had addressed over 100 congregations and had travelled 32,000 miles. He was endeavoring to be a link in uniting many dioceses and districts into a working unit. He urged that the Eighth Department should at least keep pace with and, if possible, lead the other Departments in the percentage of increase in missionary giving.

The work in the various dioceses and districts of the department was then rapidly reviewed in ten-minute statements from the bishops and other clergy.

The conference sessions included consideration of the educational work being carried on by the department in theological and other training-schools, and in schools for the Indians. Turning to the educational work abroad, the conference heard with much pleasure Dr. H. W. Boone, who gave an interesting account of the development of Church schools in the Orient. The need for more adequate support of this work was emphasized by the Rev. Willard H. Roots in speaking upon the New China Fund. As a result of this discussion the coun-

cil appointed a departmental committee to secure contributions for the fund. One session was devoted to methods of leading congregations to the highest missionary efficiency through organization and work, through the distribution of literature and the holding of mission study classes. Saturday morning was devoted to social service work, as required in the great and growing cities of the Pacific coast, and as exemplified in Christian mission work abroad. One evening was devoted to the consideration of men's work at a dinner at the University Club and a second evening to women's work, with addresses by the bishops of the department; while on Sunday evening, when the conference closed, a great meeting was held in the Mason Opera House, with the united choirs of the city upon the stage. The building was filled to the very last row in the top gallery and all present went away with a new purpose to further the Church's missionary work. The addresses were made by Bishop Keator, of Olympia, Bishop Moreland, of Sacramento, and Bishop Nichols, of California.

At its business sessions the council elected the following officers: President, the Rt. Rev. W. F. Nichols, D.D.; Secretary, the Rev. Paul Jones, Logan, Utah; Treasurer, Mr. C. E. C. Hidgson, Los Angeles, Cal.

As its representatives on the Board of Missions it chose the present members: The Rt. Rev. J. H. Johnson, D.D., Ven. J. A. Emery, San Francisco, Cal., Mr. J. Walcott Thompson, Salt Lake City, Utah.

A committee was appointed to confer with the Board of Missions with regard to reorganizing the Executive Committee so that its membership should embrace at least one representative from each department.

Another committee was appointed to confer with the Board with regard to the possibility of arranging for the administration of the domestic work in the United States on the same basis as the domestic work in Alaska and the insular possessions and the work abroad.

A departmental missionary committee on General Missions was appointed, consisting of one delegate from each diocese and district.

An amendment to the constitution was adopted providing for a meeting of the council during the time and at the place of the General Convention.

A committee on deaf-mute work was appointed, with the Rev. H. H. Gowen, of Seattle, as chairman.

The Board of Missions was requested "to arrange an extensive and comprehensive missionary exhibit at the Panama-Pacific Exposition in San Francisco in 1915."

A valuable study, made by the special Committee on Stipends and Qualifications of Missionaries, showed clearly that for the most part the clergy of the department were being inadequately supported. "In general, salaries are lower in the dioceses than in the missionary districts and they are lowest of all in those dioceses which have the greatest attractiveness of climate and conditions of life—California and Los Angeles."

A committee was appointed to bring the claims and opportunities of the missionary work of the Eighth Department before the Church with a view to securing recruits with high qualifications. This committee is also to prepare forms upon which bishops may obtain information with regard to the physical, mental and spiritual qualifications of prospective missionaries.

The next meeting of the council is to be held in Seattle in the autumn of 1914.

On Wednesday, October 16th, a Sunday-school convention for the department was held in Los Angeles, at which the various phases of Sunday-school work were considered by the council delegates and others.

WORDS FROM DEPARTMENT SECRETARIES

EXTRACTS FROM THEIR REPORTS TO THE RECENT COUNCILS

The Rev. W. E. Gardner, who was retiring as secretary of the Department of New England, made the following suggestive analysis of the work of the department secretary:

PRIMARILY, the Department Secretary is an *organizer* rather than a persuasive pleader. The Church has not created a special preacher for the purpose of relieving rectors from the unpleasant task of making an appeal for a missionary offering.

The Department Secretary's task is to discover and keep alive the most important motive in parochial and diocesan life. Money is only a by-product of his work. In every diocese, in every parish, the great motive of "showing forth the Father" is present. Sometimes it is dominant in an individual, sometimes in a whole group, a committee, an organization, but whenever it is found, there is where the Department Secretary should begin his work. In a word, his first motto should be, "Find and help the forces at work."

His emphasis should be on organization, and not on public speaking. A quiet conference with a business man in his office may help the rector to gain a leader for his men; a chat with a group of Sunday-school teachers about their work may change the future atmosphere of the Sunday-school; a conference with the vestry, a lunch with a committee, an evening at the men's club, all mean the organizing of the energy of the parish for other things than money. While the Department Secretary should always have an interesting story to tell on Sunday morning, and Sunday afternoon, and Sunday evening, yet the telling of that story is not the reason for his being. He comes to the parish, not to entertain, not to entice, but to show ways by which that parish may enter into a larger use of the powers it has received from on high.

Secondly, he must be a man of *discretion.* To him is given the responsibility of studying and knowing intimately the life of a large unit of Church organization. This unit contains dioceses, as well as parishes and individuals. Tradition, prejudices and local standards must all be respected. The weaknesses and the signs of strength must all be sympathetically treated. Every Department Secretary hears criticism and stories that should never be repeated. He meets influences that lure and tempt. Lacking the steadying influence of a parish, with its call to responsibility from the altar and the homes of the people, he is in sore straits, and he endangers the Church unless he has a keen ability to put first things first.

Thirdly, he must be a man with a *Church-wide vision.* On one hand, he is the agent of the Board, but the Board is but the represented life of the whole Church. Thus in a very distinct way the Department Secretary is an agent for the whole Church. But, on the other hand, he is elected by a department. If his election means anything, he has a commission from that department. He is to create a clearer recognition of the department unit and of department responsibility. His office is the outgrowth of the conviction that the mind will more easily grasp a total responsibility when it is presented in terms from one to eight, than when it is presented in terms of from one to eighty.

This whole objective of department life must be kept clearly in mind. We may have various ideas about the value of the provincial system; some may deplore the tendency toward provinces which the department clearly holds forth, others may rejoice—but we must all agree that a province which comes into being because of regard for its own welfare will be a poor, miserable thing

compared with a province that is the outgrowth of needs that cry aloud to the whole Church.

Here in New England we have special questions to face. Our 25,800 students, our foreign-speaking populations, our rural conditions—all present problems that we cannot shirk, but all these questions become stimulating only as we rise out of the attitude of saving men, and attain the point of view where we call upon men to give us their aid in saving the world.

The Department Council of to-day must see this clearly and must elect a Department Secretary who is able to see that department life is important, not because it is an agency by which certain ends are accomplished within the department, but because it is an agency by which men will be led to comprehend and assume responsibility in the life of the whole Church.

You can all doubtless add to these standards many others, but I desire especially to urge that you consider carefully the organizing ability, the power of discretion, and the vision capacity of the man who is to serve and represent you.

* * *

The Rev. Dr. Bratenahl, Secretary of the Third Department, spoke in part as follows:

WE are gathered as the Missionary Council of a Department in the Kingdom of God on earth, with geographical boundaries. The twelve dioceses comprised within this department include an area of over 125,000 square miles, with a population of about 12,000,000, about equal both in population and area to the combined Balkan States, including Roumania and the Kingdom of Greece. One cannot help feeling that if it were possible to arouse in this department an equal enthusiasm for the winning of the world for Christ which these states are evidencing in their effort to overcome the Turkish Empire, this department alone has sufficient resources to accomplish the evangelization of the world in this generation. * * * There are three ways which at once suggest themselves as means by which the missionary purpose within this department can be more and more aroused and made more effective. The first is through an increase of individual and corporate prayer. The second by a more comprehensive and efficient development of missionary education, and the third through definite and united organization. * * * While the offering to the Board for general missions is still inadequate, the problem of our foreign-born population, and of the mountain people, within the department, is not only pressing but one which in some respects and in some instances could be more efficiently undertaken by the Board in co-operation with the dioceses, as is now the case with the appropriation and work among the Colored people. I trust that through the conferences this afternoon we may approach the solution of some of these problems.

A great step will be accomplished if, in addition to the men and the boys, we can co-ordinate the Woman's Auxiliary, the Junior Auxiliary, the Sunday-school and the Babies' Branch, so that all the missionary forces within the department may work together toward the one great end. It has been truly said there is in this day "the need of an Intelligent Conception of the Nature and Mission of the Church of God."

¶

WHAT A CHINESE GENERAL SAYS

GENERAL LI YUAN-HUNG, commander-in-chief of the Republican Army, said in an interview for the press: "Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican government be pleased. China would not be aroused to-day as it is were it not for the missionaries, who have penetrated even the most out of the way parts of the empire, and opened up the country."

OUR LETTER BOX

Intimate and Informal Messages from the Field

One who in his youth travelled widely in the world and was on the flag ship of Commodore Perry when he entered Japan writes as follows:

MY wife, who I think reads her SPIRIT OF MISSIONS with more real spirit than she does the Good Book (do not give me away) has received the August number, which I find most interesting, especially the article upon Dr. Sun-Yat-Sen. I lived at Hong Kong eight years (1856 to 1864) and was first in China in 1853; and landed on Japan with Commodore Perry, July 14th, 1853. What wonderful changes I have seen in China and Japan since those days! . . . In 1856, with a missionary friend, I was stoned by a mob from the walls of the great city of Canton as we walked across the city, and barely escaped with our lives—and "the reign of terror" following! But a handful, two hundred now living, know anything about it. The great uprising on January 15th, 1857, in Hong Kong, fills me with horror whenever I think of the possibilities. Except by the saving of an Almighty Hand thousands of foreigners on that morning would have been decapitated, and for each head delivered at Canton $2 would have been paid! . . . "What hath God wrought?"

* * *

Bishop Tucker, of Kyoto, writing about the rapidly rising cost of living in Japan, says:

THE effect of the new tariff (adopted last year) is now beginning to be seen in a rise in the price of practically everything used by a foreigner. Only last week, *e.g.*, the Kobe Chronicle announced a rise of 10 per cent. in the price of bread, and stated that the Kobe price is now exactly double that in London. Then apart from the tariff the price of rice has risen this year to thirty *yen* a *koku,* almost double what it ordinarily is. The price of pretty nearly everything in Japan is dependent on the price of rice—wages, native food stuffs, clothing, jinrikisha fares—practically everything for which one has to pay—have all gone up. The Japanese themselves are in great distress. We had an example of this in St. Agnes's School. All school children are required by regulations in Japan to bring their midday meal to school in a lunch box. The principal of St. Agnes's noticed that many of the children did not seem to be eating their lunch, and upon examination found that though they were bringing their boxes according to the rules, yet that these were entirely empty. This is not an isolated case. The papers are constantly reporting similar instances, and the government has had to come to the aid of the parents in almost every province.

* * *

THE Bishop of Southern Virginia tells of a remarkable work done among Negroes by a Negro. He says: "In 1890 Christopher Lewis, a young Colored man, came from St. Paul's School, Lawrenceville, to be the town barber of Chatham, Va. At once he began to help his race in educational and religious matters. He gave a lot worth $100, begged and gave enough money to erect a very neat chapel thereon. A few years later he asked the Board of Missions for a teacher to teach a parish school. He furnished the log-cabin free of rent and boarded the teacher at a mere nominal cost. The school outgrew the cabin, and Lewis took his own money and built a schoolhouse, adjoining the cabin, with two rooms and a small auditorium, charging no rent. He then asked for two teachers. There are now 100 pupils in many grades, and a third teacher is a necessity. We need $100 more to pay this teacher; Lewis's wife and daughter are teaching in the school for one-third less than they could get in the public schools."

The Rev. H. W. Fulweiler sends the following account of Emmanuel Mission, Rapid City, S. D.:

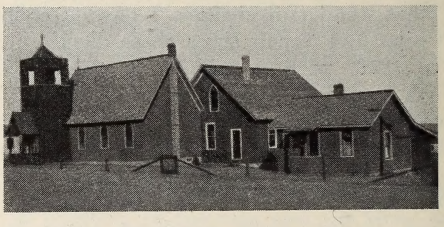
THE mission has a beautiful little stone church and small frame guild hall situated in a town of nearly four thousand inhabitants. Rapid is a fairly busy place of varied industries and a railroad centre. It is situated where prairie and Black Hills meet. Through the gap between Hangman's and Cowboy's Hill, at the west end, one can look into the inner circle of the hills or Paha-sap-pa, as the Indians call them; to the east one looks far across the rolling prairie country, mysterious like the sea. North and south at this season of the year can be seen, close to town, the tents of the Sioux who have come to bring children to the Government School, and to work a bit and trade. They are a picturesque and dignified people on the whole—very many Church people who now and then come to the church, the women adding color with their bright blankets. At the Government school, where are more than two hundred boys and girls, more than 50 per cent. are baptized or confirmed in the Church. The Roman Catholics come next, with about 40 per cent. perhaps, and the rest are scattering.

The work in town itself is very much like that of any congregation or parish. There is a flourishing branch of the Woman's Auxiliary, a women's guild, a girls' guild, Brotherhood of St. Andrew chapter, men's club and Boy Scouts. There are very many unattached persons in the town with whom work can be done. There is always a considerable shifting population. Things generally are not so settled as in the South, East and Middle West.

The missionary serves other towns occasionally, and is in touch with people sometimes a hundred miles away, who look to Emmanuel as their church. Once a month a service is conducted at the Indian school. Other ministers of the town go out one Sunday each month also. All told, the baptized, confirmed and adherents of the mission number some 150 souls.

We are so accustomed to hearing about the Indian work of South Dakota that we are apt to think of that state as entirely given over to the work among the Red Men. The following letter from the energetic missionary at Winner is a reminder that work among white men may be equally interesting:

I WOULD that you could have looked in on Sunday last. You could not have found a more devout little congregation anywhere nor one that more appreciated its church. The bishop was especially pleased, and promised to come again soon to consecrate the church. It was nearly complete for the bishop's coming. The tower up and the bell in place—the first bell in that section of



TRINITY CHURCH, WINNER, S. D.

country. The vested choir was installed and the new guild house ready for use. The bishop confirmed eleven persons, thereby doubling our communicant list. Afterwards the mission was fully organized and assumed a measured self-support, promising to pay half of my salary, whereas heretofore the bishop had been responsible for the whole. Last Monday night a goodly number of the business men of Winner met at the guild house and were very enthusiastic about forming a club for the betterment of conditions in the town. They took hold splendidly and intend to equip the building at a cost of about $1,000. Every man in town is to be induced to enter. Clean athletics will be the first move for bettering conditions.

Now I am about ready to start a new church at Witten, twenty miles west. Not a single communicant there as yet, but a splendid little band of faithful souls who have placed themselves under my care.



VIEW OF JACKSON, WYOMING

INTO THE JACKSON HOLE COUNTRY

By the Reverend A. deF. Snively

IT was a beautiful afternoon in mid-July when we descended from the railway train at Lander and took the stage for the Shoshone Indian mission on the Wind River Reservation. Archdeacon Dray and I were the travellers, and the stage was a modern touring car. Such is the progressive spirit of the new West!

It is remarkable how one good and faithful man may leave his impress upon an entire country. Everywhere as we journeyed we were reminded of the Rev. John Roberts, for over thirty years the devoted missionary in this section. In the village of Milford the little white church on the hill spoke of him, as also his other churches at Shoshoni, Riverton, Hudson and Lander.

After a Sunday on the Reservation we started on our journey up the Wind River to its source, over Twogwotee Pass, and down into Jackson Hole. We intended to make all the calls possible and to grasp any opportunities for service that offered. Our outfit consisted of a strong, light wagon and team and a saddle-horse, with camp beds and a tent. We had a half-breed driver to look after the horses and the cooking.

We were a week reaching Dubois, sixty-five miles up the river, as we not only visited all the people we could along the road, but made a detour around by the "Circle" and into "Scotland." Circle was not so-called because of the road to it; it is customary to name ranches after the principal brand they use. That night, for example, we camped at the Double Diamond. Next day I invaded Scotland on horseback—a colony of Duncans and Muirs and Campbells. I



ON THE CONTINENTAL DIVIDE

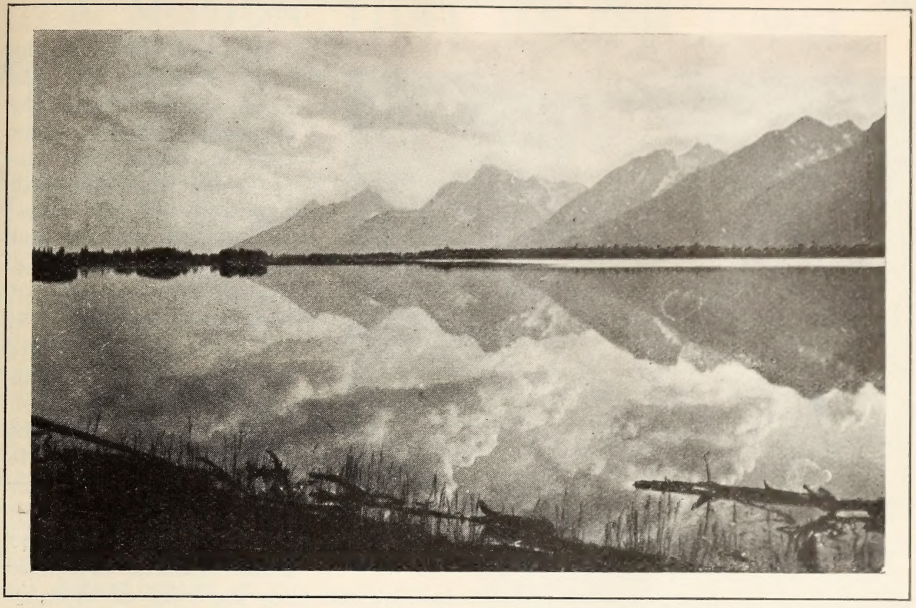
"Cliffs of bare rock rose a thousand feet higher"

found them all staunch Presbyterians, some of them only five years over from the Old Country. Soft of speech and gracious of manner they were, living in the prettiest log cottages set in a narrow, verdure-clad valley, or perched upon its side. Inquiring about the baptism of their children I found they had not succumbed to the carelessness so woefully prevalent in this country. All the children had received the Sacrament, most of them from a Lander minister who had visited the valley. But the Rev. Mr. Roberts had been called upon to perform at least half the marriages, and the Rev. Mr. Coolidge had baptized the first child in the colony born in this country.

These were a few of the many instances where we came across the results of John Roberts's ministry. At one of the first ranches we reached while still on the Reservation, we found a Scotch Presbyterian who had married a half-breed. The daughter, a comely graduate of Carlisle, served us each with a glass of milk. She and her mother had been baptized by Mr. Roberts. Everywhere people spoke of him and asked about him; he seemed a valued friend to them all.

Dubois owes its existence mainly to its location on the road to Yellowstone Park. It is the last place where supplies can be secured before one reaches Jackson Hole. There are fine farms along the river and the country is a good one for range cattle. Here, eighty miles from a railroad, stands another of Mr. Roberts's churches, a small log structure. Owing to his many duties, he does not get up here often. We were in town over Sunday and held services afternoon and evening. It was encouraging to find the people so appreciative; absolute indifference to religious services is the problem we have to face in so many places.

That is one of the main obstacles to work over in Jackson Hole. From Dubois the road led us gradually up and up (sometimes not so gradually) until we crossed the continental divide at an altitude just below ten thousand feet, between peaks and cliffs of bare rock that rose a thousand feet higher. The aspen, pine and spruce which clothed the mountains seemed far away from the dry, treeless, sage-brush country we had left. And then, as we descended the western slope, the glorious Teton Range stood before us. Why should not men living in that wonderful valley, cut off



"The glorious Teton Range stood before us"

from the world, feel irresistibly the nearness and presence of God? But they do not; they need His Church, as we all do, to call them out of themselves, to raise them above the pettiness and meanness and selfishness of their lives, to remind them of what they owe to Him.

The first two settlers we came across confessed, both in the same words, to membership only in the "big church"—which means no church. The next families, though they avoided admitting it, were Mormons; the first we had met on the trip. Others we found, however, who were eager for the ministrations of the Christian Church.

The Hole lies south of Yellowstone Park. It must have been one great lake at some time, but is now a wide, flat valley with Jackson Lake almost at its centre and the Snake River winding through it. It is walled in on all sides by high mountains and was until recently a refuge for outlaws and desperadoes. The land is fertile and free from alkali, but the season is short. They raise timothy instead of alfalfa, and were eating strawberries the first of August. It now takes two days by stage to reach Jackson from Idaho, but the railway will soon find its way in and a period of rapid development is sure to follow.

At Jackson we found the Rev. Robert M. Beckett, the priest who has been in charge, the Rev. Seth C. Hawley, who succeeds him and who had just arrived, as well as Bishop and Mrs. Thomas. The log parish house under construction was not yet finished, so the bishop accepted the Mormons' generous offer of their building for Sunday services. The Holy Communion was celebrated in the morning. As the people have not yet acquired the habit of attending morning service the attendance was not large, but at night the place was crowded. More than half the town's population must have been there.

The following Tuesday evening at Grovont, a town in its infancy, fifteen miles north of Jackson, the bishop held a service in the sawmill. Benches to accommodate fifty people had been arranged with the rough planks, and they were more than crowded. The "chancel" was flanked by the great saw, and other machinery loomed vaguely in



OUR CAMP

the background. Light was furnished by hanging lanterns, and music to accompany the singing of the hymns by the roar of waters in the mill-race and the Gros Ventre River rushing beneath the mill. It was a service as hearty and inspiring as it was unusual, and laden with promise for the new minister's work.

His "parish," though thinly populated, is at the beginning of an extended growth. His predecessor has, in the face of hostility and indifference, broken the ground, and there is now a great opportunity to sow the seed. The Church is first in the field, and the people are ready for it. The Baptists are also on the ground, doing a vigorous work. We have a parish house, "St. John's Hostel," at Jackson and a church at Grovont, both as yet uncompleted. They must be finished immediately in order to permit the accomplishment of effective work.

The archdeacon remained for ten days in the Hole to join Mr. Hawley and Mr. Beckett in arousing fresh interest and securing support for the work. After a trip into the Park with Bishop and Mrs. Thomas, I rejoined him and we retraced our way over the mountains. One Sunday found us near the top of the Pass. All about us in the open were the range cattle, and hidden in the forest were the elk. At dawn we could hear the coyotes yelp, and we knew that the wolf and the bear and the mountain lion were not far away. It was with a thrill that we found ourselves repeating in Morning Prayer, "All the beasts of the forest are mine, and so are the cattle upon a thousand hills."

Face to face with the Church's problem, how to reach the isolated settler and ranchman, we felt sure that God will send more laborers into His harvest and bless the work of those in the field. For He who "knows all the fowls upon the mountains, and in whose sight are the wild beasts of the field," knows also His own children and keeps them ever in His sight.



ST. THOMAS'S CHURCH, DUBOIS

THE Presbyterian Board of Foreign Missions has issued a call for 100 additional men and women to go to China within the next three years.

A MISSION THAT HELPED ITSELF

THE mission of Spirit Lake, Northern Idaho, might almost be called a product of chance —if one did not know that the Spirit of God is ruling in the growth of His Church. In August, 1910, our missioner in that section visited the town. On this occasion the Prayer Book was used for the first time at Spirit Lake.

So deep was the impression made by this visit that a mission was immediately organized by the few resident communicants of the Church, and arrangements were made for a monthly visit by the missioner. The splendid spirit manifested led him, in October, to make his headquarters at Spirit Lake, and in the following month the building of the church was discussed. A guild had been formed almost at the beginning, which began immediately to take up work for the new church. Once a month or oftener the business men, and other communicants, met to discuss ways and means. Easter of last year saw $200 accumulated. The land was given by a generous layman, plans for building were adopted, and July saw the building under construction. It was sufficiently completed to be used for services last winter. It seats about a hundred, and by self-sacrificing work of its members every penny of indebtedness has been paid. Some things, of course, are still wanting for its equipment: proper vessels for the Holy Communion, font, lectern, altar book, etc.



ST. JOHN'S, SPIRIT LAKE

The Sunday-school festival on December 23d was held in the basement of the church, which was found to be admirably adapted for public purposes. It is full concrete, lofty, light and comfortable, equipped with complete plumbing and having an abundant water supply. As soon as practicable, the basement will be made free to the use of the public as a place of resort, for reading, writing and quiet recreation.

FORWARD MOVEMENT NOTES

A VESTRYMAN of a Central New York parish says: "The duplex envelopes have made it possible for us to pay our apportionment in full from the offerings of the people for the first time! Heretofore, we have had to make up the shortage in other ways. As one who vouched for the success of the plan, I feel much gratified."

THE Committee on General Missions in the Diocese of Bethlehem reports that forty-seven congregations have adopted the weekly offering plan. In every case an increase of gifts for diocesan and general missions is reported. Many of the congregations using the system have succeeded in giving the apportionment for general missions in full for the first time in their

history. The committee commends the duplex envelope as the best of systems. It has stood the test. The committee advises all other congregations to try it.

¶

TESTIMONY FROM DEPARTMENT VIII

I CAN say most sincerely that the duplex system has proved to be a success in our parish. It was the only way a beginning could be made and in itself it is a continuous educational campaign. We will raise more money for missionary purposes and parochial work than ever before. The income from pews remains the same. Best of all it is the only system of Church giving which adequately emphasizes the mission of the Church. I have the satisfaction of feeling that this system does away with the many special appeals that I had to make for missions. It has the merit of explaining itself.

The duplex system is a good thing. Those who opposed it are falling into line. During the past year the pledges have more than doubled the income of the congregation.

¶

THE duplex system has been used in this mission for some time and works well. I am satisfied as to its usefulness.

¶

THE duplex way is the only way. It certainly has produced results here. Offerings for parochial work have increased. Church attendance has improved, and there is a better feeling in regard to missions in the parish. The envelopes educate people on the subject every Sunday in the year, teach them to give, and at the same time take away that enthusiasm-killing sudden demand for a large sum for missions. In short, my experience has justified every claim made by the Board of Missions for the plans it recommends.

THE duplex system has proved successful beyond our most sanguine hopes. We have more than doubled our apportionment for general missions. The yearly apportionment in the past, less in amount than this year, has never been fully met. The result achieved with general missions will also obtain with the diocesan Church extension apportionment, which will also be doubled before the end of the year, as the stream of weekly offerings for extra-parochial purposes is increasing steadily as the people realize, more and more, the Church's true work. Words can hardly express the good effect of the every-member canvass which preceded the change of system, as it established by personal contact a bond of sympathy between the members, whereby the parish has been greatly strengthened. Notwithstanding the big increase in offerings for others, those for the support of the parish have also shown a remarkable gain, and for the first time the regular income this year has proved sufficient to care for all current expenses. Any church that finds difficulty in meeting its apportionments and does not avail itself of the duplex system is neglecting a great opportunity.

¶

A MAD CONGREGATION

THE congregation of the Chapel of the Nativity at Silver Lake, Pa., has evidently read "Pilgrim's Progress" to good effect, and is profiting by the example of the man whose

> ". . . neighbors called him mad,
> The more he gave away, the more he had!"

Services are held in the loft of a barn at present, but it is hoped some day to have a church. In the meantime the clergyman-in-charge sends us a check for $8.55, representing collections taken up, asking that it be used for General Missions.

NEWS AND NOTES

THE new Japanese diocese to which aid is to be given by the Canadian Church is to be called Mid-Japan. The bishop-designate is the Rev. Heber Hamilton. The population of the diocese is about 6,000,000, but only about 1,000 are baptized members of the Nippon Sei Kokwai. Among those recently baptized are three judges of the High Court. The diocese has about forty workers—Canadian and Japanese.

¶

AN English Churchman recently received a letter from a young man who lately left England to settle in the United States. In the course of the letter the young man says: "I am living in a town with 2,000 population and four 'churches,' but none of them Episcopal. The nearest Episcopal one is fifty miles away, and if I and my wife went it would cost us eighteen to twenty shillings for the trip. I never took much interest in missions at home, but have wished thousands of times that I had, and I hope that when you have any missionary services you will urge the people to help the bishop and ministers of this country with every penny that you can, that we may get more churches and more ministers established in this country."

¶

Bishop Temple sends this message from North Texas:

THE Church's work in this district is moving on, and while we are not doing anything out of the ordinary, we have every reason to feel encouraged about the work. I have all the places filled with good men for the first time since I have been in the work.

¶

THE Archbishop of Canterbury, speaking upon the responsibility of the Church of England for the religious needs of Western Canada, said recently: "We stand at one of the stages of the world's history, which (a thousand years hence, may be) people will look back to as a turning point. Colossal issues turn upon our action or inaction just now here in England for the future of Canada."

¶

THE George C. Thomas Memorial Library, connected with St. Matthew's Mission, which since its erection has been doing such splendid work for the people of Fairbanks, Alaska, has added yet another to its excellent activities. A night-school has been established, designed particularly for older people who have been deprived of educational opportunities. Many such can be found in these mining camps, and they are eager for a chance to learn. This night school should add materially to the usefulness of the library and its beneficent influence in the community.

¶

BISHOP Biller, of South Dakota, who was consecrated on September 18th, took an early opportunity of getting into immediate touch with the Indian work which forms so important a part of his responsibilities. The first of October saw him on his way to the Rosebud Agency, where he made a round of visitations. A touching incident occurred at the opening of his trip. His first visit was to St. Agnes's Mission, White Lake, where a new day-school for Indian children has just been opened. As he arrived a group of Indians appeared to greet their new bishop. They shook hands with him and then Mrs. Knock-off-two placed in his hand a small sum in silver coins, saying: "This is a greeting in token of friendly helpfulness from our woman's society, to be used as the bishop wishes." Where, even among white folk, would a more gracious act have been done?

THE new Emperor of Japan has been daring enough to make at least one startling innovation in established custom. He has ridden in the same carriage with his wife. This is the first time such an event has occurred in the history of Japan.

¶

MR. MATHEW MAHORNER, a well-known Roman Catholic lawyer of Alabama, speaking recently in New Orleans, said that on a visit to Cuba for the purpose of organizing the Knights of Columbus, he found very few men attending church, although Cuba had always been "a Catholic country."

¶

THE Rev. W. E. S. Holland, one of the leaders in the work of the Church of England among the students of India, asks this pertinent question: "Has England any right to the Gospel that does not belong equally to India and China? England has had ten thousand-fold the opportunity that has ever yet been offered to non-Christian Asia. It is time for the Church to redress the balance."

¶

THE Bishop of London, speaking about some observations on his visit to Khartum last January, says: "The fact remains that the great tracts in Soudan handed over to British missions and kept intact for them have far fewer mission stations than the tracts handed over to the Roman Church. Here great tribes, such as the Dinkas and Shillooks, have not yet fallen under the domination of Islam and still present virgin soil."

¶

MR. S. EBARA, an earnest Japanese Christian, has recently been promoted to a seat in the House of Peers in the Japanese Parliament. For a number of years he has been floor leader of the dominant party in the lower house. Mr. Ebara is the first Christian to take his seat in the upper house.

WHEN the Hon. Hamilton King, United States Minister to Siam, died recently in Bangkok, Christian work in that country lost a clear-headed and warm-hearted friend. Prior to his entrance upon diplomatic life in 1898, he was a teacher and lecturer. His influence in Siam on behalf of Christian truth and living was always openly expressed. He was a close friend of the Presbyterian missionaries and cooperated with them in every way proper for a public official. His example of regular attendance upon Christian worship made a deep impression.

¶

THE College Board of the Presbyterian Church has affiliated with it and gives aid to fifty-seven colleges and seven academies containing nearly 23,000 students.

¶

"HE is to India what the Mayos are to America." An American visitor thus epitomizes the work of Dr. Wanless, a Presbyterian missionary at Miraj. "One of the commonest troubles in India is cataract of the eye. One afternoon when I visited the hospital they had twenty-five operations for cataract; sometimes they have as many as fifty cases in one afternoon. These poor blind people are brought in right off the streets and put upon the table, a benevolent drug is put into the eye and within three minutes the skilful surgeon removes the cataracts. No wonder that those simple-minded, child-like people want to worship the doctor as a god. He treats 1,700 individual cases a year, and 10,000 pass through the dispensary. Dr. Wanless has treated a half million people since he began his work at Miraj. The Maharajah of Kolhapur said: 'If Dr. Wanless would turn his attention to making money out of his practice he could make $6,000 a month.' Yet he is giving his great skill to the Lord and the poor afflicted people of India for the ordinary missionary's salary of $800 a year."

DR. SEITZ, a recent governor of the Cameroons in German West Africa, expresses the opinion that, "apart from the other injuries it inflicts on the whole life of the natives, polygamy is one of the chief causes of the smallness and of the slow increase of the population of the country. Statistical figures have shown that from 372 monogamous marriages there were 406 children, while 169 polygamists, having 375 wives, had only 296 children.

¶

IN an editorial *The Outlook* of November 16th devotes considerable space to the discussion of Bishop Brent's convocation address. It speaks of him as "a religious leader who is also a statesman, and who has the heroic and prophetic qualities of the missionary, not only abroad but at home." The two features of the bishop's address which *The Outlook* stresses are his treatment of the Opium Conference at the Hague (of which he was the president), and the portion devoted to the World Conference on Faith and Order. Strong words of approval are spoken by the editor.

¶

The following communication from the Commission of the House of Bishops in co-operation with the Orthodox Eastern Churches has been received, with the request that it be given publicity:

THE members of the Commission of the House of Bishops to promote co-operation with the authorities of the Orthodox Eastern Churches in this country venture to bring before you the enclosed appeal of the American Greek Red Cross Committee. Greece has never forgotten the sympathy shown by the United States in her long struggle for independence and the help and backing given to her by us at different times. The friendship of the Anglican Communion is understood, and there is a warm appreciation of the attitude toward the Greek Church by the American Episcopal Church as it has been shown, for example, in the ministry of Bishop Southgate in Turkey, or in the schools for Greek girls maintained by us for many years in Athens.

In Church and State, Greeks feel that we American Episcopalians are peculiarly their friends, and it is especially fitting that we should make an effort to aid the Greek Red Cross Committee in the charitable work of caring for the sick and wounded. The members of the committee are known to us personally or by reputation, and all contributions sent to them or to any of us will reach those in need at the earliest possible moment.

FREDERICK JOSEPH KINSMAN,
Bishop of Delaware.
EDWARD MELVILLE PARKER,
Bishop Coadjutor
of New Hampshire.
JAMES HENRY DARLINGTON,
Bishop of Harrisburg.

With the commencement of hostilities between Greece and Turkey, the demands upon the Greek Red Cross, heavily taxed already by the general mobilization of the army, are daily growing larger, and the Society is becoming dependent, to a very great extent, upon the aid of those who sympathize with the sufferers in this inevitable struggle.

At the request of the governing body of the Greek Red Cross in Athens, we make an earnest appeal to the generosity of the people of the United States to send us contributions, to enable us to strengthen the important and arduous labors of the "Red Cross," and to assure its continuance. Small or large sums will be equally thankfully received. Every dollar helps. Every contribution will be acknowleged by our treasurer, Mr. A. P. Ralli, care of Ralli Bros., No. 15 William Street, New York City, to whom kind subscribers to our funds are requested to forward their remittance.

Yours respectfully,

D. N. BOTASSI,
Consul-General of Greece,
Chairman.

C. PAPAMICHALOPOULOS,
(Manager of Pan-Hellenic Union.)
A. P. RALLI, Treasurer and
Secretary of Committee.

MISSION STUDY IN CINCINNATI

ONE of the first fruits of "The World in Cincinnati" was the recent Missionary Institute, or School of Methods, held in Cincinnati from October 7th to 19th inclusive, under the auspices of the Continuation Committee. The Episcopal Church took a prominent part both in the arrangements and the proceedings. The Rev. Samuel Tyler, of the Church of the Advent, was dean, and the classes were held in two Episcopal churches—at the Advent, Walnut Hills, a central suburban parish, and at Christ Church, in the heart of the city. Some two hundred and twenty-five students took an active part in the school, many joining two and three separate classes of six sessions each. While the attendance was not remarkable in point of numbers, we were happy in reaching representative people, whose interest and earnestness were shown by the regularity of their attendance.

We were also very fortunate in our leaders. Dr. T. H. P. Sailer, Mr. Harry S. Meyers, Mr. Jay S. Stowell, Miss Susan Mendenhall, and Mrs. Georgia Underwood were the only ones from a distance; the two first teaching normal classes, while the others had especially to do with the subject of missions in the Sunday-school.

There were numerous other classes, studying all the best-known text-books, under trained local leaders. Among these leaders were quite a large proportion of Churchwomen. Both auxiliaries were represented—the Woman's Auxiliary by our educational secretary, Miss Emily C. Tillotson, who led a class on "Japan Advancing," and the Junior Auxiliary by its president, Miss Susie F. Tuite, whose subject was "Missionary Meetings." Some sixty students took the normal course from Dr. Sailer, and our only regret was that more could not have availed themselves of this opportunity of gaining the inspiration and clear, definite training that was given in his classes; but the necessary limit to the size of a class prevented some from obtaining this privilege, which is so rarely presented to Church workers in their own neighborhood. Mr. Meyers's four classes were also well attended. That these men have not labored, nor sacrificed time and other projects in vain, has been proved by the share of responsibility that the members of their classes are willing, nay, eager, to assume in the further campaign of missionary education.

We wish to take advantage of the fact that of the 225 students in the School of Methods, some ninety were Episcopalians, no other Church coming near us in point of numbers. We dare not lose any of this band. We need every one's ability and enthusiasm, and under the able leadership of Miss Tillotson we hope to organize in such a manner as will make for our greater efficiency. This matter is still under advisement, but our aim is to help the whole cause where and when we can by co-operation, and to concentrate our efforts when and where we may by individual specialization.

¶

HERE and there are evidences that the caste system of India is feeling the effect of the proclamation of the Christian conception of human brotherhood. The editor of the *Indian Review*, himself a Brahman, recently expressed indignation that 60,000,000 of people, "as a class gentle, docile, industrious, pathetically submissive," should be "branded as untouchables." We may touch a dog, we may touch any other animal, but the touch of these human beings is pollution. They are not admitted to the temples, and yet with what pathetic affection these people, oppressed, degraded and ill-used, cling to the Hinduism which flouts and outrages them. . . . Is it any wonder that many of them desert Hinduism for the Crescent and the Cross?

LIGHT-BEARERS IN DARK PLACES

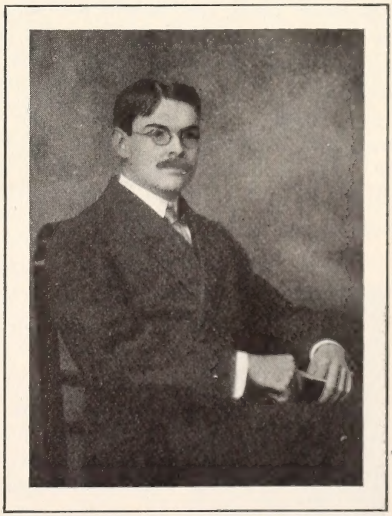
NEW RECRUITS FOR DISTANT FIELDS

DURING the past year a few volunteers from the Church at home have gone out to do her work abroad. The number has been distressingly small in comparison with the great need. We cannot hope to conquer the world for Christ by sending a corporal's guard to each mission field. All honor to those who have gone! Because they are few their enlistment is the more honorable and their task more difficult. We who remain at home will naturally wish to follow them with our sympathy and our prayers, as well as our gifts. We shall do this better if we have seen their faces and know something of them personally. Herein lies the sufficient reason for that which follows:

HOWARD F. SMITH, M.D., is of Quaker stock and was born in Baltimore, Md. He studied in the public schools of his native town, and later graduated from the Baltimore Medical School. Until recently he was connected with Hinton Hospital, W. Va., where he gained the reputation of being a very efficient surgeon and physician. Dr. Smith and his wife sought confirmation in the Church and offered for the mission field. He has been assigned as medical missionary at St. James's Hospital, Anking, China.

MISS MARGARET HART BAILEY is the daughter of a clergyman, and comes of a family well-known for its services to the Church. Her first studies were made at Mrs. Leslie Morgan's School, and later she graduated from Barnard College, Columbia University. She was afterward connected with the National Cathedral School for Girls at Washington, D. C., and later was a helper of Deaconess Goodwin, Student Secretary at the Church Missions House. In going to Shanghai, China, Miss Bailey has her heart's desire, and the mission field receives a promising recruit. Her future will be closely watched by the hosts of friends who miss her presence, and whose good wishes for success follow her.

DR. THEODORE BLISS left a flourishing practice in Schenectady, N. Y., when he responded to an emergency call from St. Luke's Hospital, Tokyo, in 1909. As he was not at that time a communicant of our Church, he did not ask for a regular appointment. In 1911 he was confirmed and now takes his place as an appointed member of the staff. His work at St. Luke's has fulfilled the prophecy of those who knew him, and he has proved an admirable coadjutor to Dr. Teusler. His facility in German and French has been particularly useful among the foreigners who go to St. Luke's as the best-equipped hospital in Japan.



THEODORE BLISS, M.D.

Evelyn Alma Taber, who at the age of twelve was a Sunday-school teacher, at twenty-one is a missionary worker in China. Brought up in the family of a clergyman, she was educated in Hannah More Academy, Reisterstown, Md., going later to the Church Training and Deaconess House, Philadelphia. After completing her course, she became a parish visitor, while waiting until she might go to the mission field. To the idea of becoming a missionary she has clung tenaciously, in spite of disappointment, never wavering one moment, until she had reached the goal of her ambition, and saw herself *en route* for her field of her future labors.



Joseph Franklin Putnam, after a varied experience, finds himself an instructor at St. John's University, Shanghai. He was born in Indiana, but later settled at Ithaca, N. Y. After graduating from the public schools, he was appointed a midshipman at the United States Naval Academy, but an accident forced him to resign at the end of two years. Later he became an engineer and instructor at Cornell University. He is a man whose talents and ability are sure to make him a welcome helper in far-away China.



Ethel Byron Strawn.—A Philadelphian by birth, but residing for years at the scene of her present labors. Miss Strawn enters upon her new work in Mexico with an unusual fitness born of years of contact with the problems of Mexican life. She studied in the United States and in Europe, and speaks Spanish with fluency. Miss Strawn is to be a helper of Deaconess Affleck in her important and taxing work among the poor of the City of Mexico.

Norah B. Harnett, who leaves the sunny land of southern California for the snows of Alaska, was born in England and came to this country when a child, entering Long Beach High School, and later graduating from the Normal College. In accepting the assignment to Ketchikan, she makes a large financial sacrifice, but she will take up a work which has known the benediction of a greater sacrifice, for she follows Deaconess Louisa Smart, who last spring died at her post. A clergyman says of Miss Harnett: "The diocese is losing one of its best workers, and the public school one of its best teachers."



Laura E. Lenhart, of Tacoma, Washington, when she volunteered for missionary service in Shanghai, China, brought to the work the equipment of a college woman and an experienced hospital nurse. She had her training at Smith College and at the Good Samaritan Hospital at Portland, Ore.



Roberta S. Caldwell, of San José Cal., has given up what would mean a life position in the public schools of her state to take work at Honolulu. She was trained in the Deaconess School at

Berkeley, Cal. Miss Caldwell has been assigned to the island of Lahaina.



Sarah Wayne Ashhurst is a member of an old Philadelphia family and received her education in that city. For many years after leaving school she took an active interest in the work of her own parish. As a result of this, she heard the call of the mission field and offered herself for Cuba. It is expected that she will be stationed at Santiago.

Ada Whitehouse is of English parentage but had her training and experience as a nurse in the United States. She was connected with two or three of the large and important Eastern hospitals. Recently she offered for China and she will have the joy of helping Dr. Mary V. Glenton, one of our veteran missionaries in Alaska and China, who has long sorely needed this assistance. In the Elizabeth Bunn Memorial Hospital for women and children she will find ample opportunity for ministry and service in that old land which looks to our new world for help and guidance.



Grace Hutchins. In sending Miss Grace Hutchins to the work in China, Trinity Church, Boston, is giving of its best. She is the only daughter of one of its vestrymen, and has been for some years an active worker and a leader in mission study classes. Indeed, Miss Hutchins is counted as one of our most earnest and capable missionary leaders, wherever she is known throughout the Church. Her splendid physique and excellent intellectual equipment, added to her strong character and useful experience, give every promise of effective service.





MR. AND MRS. EDWARD K. THURLOW

The Rev. Edward K. Thurlow was born in West Newbury, Mass. He was educated in the schools of his native town and at Harvard University, and afterwards graduated from Berkeley Divinity-school. Shortly after his ordination he offered for work in China. He is a well-equipped man, and has had a great deal of practical experience in matters not usually embraced in the missionary equipment. It is said of him that he could design a house and build it.

Miss Ruth Lauretta Howe, of Cambridge, Mass., offered for missionary work about the same time as Mr. Thurlow. This fact brought them together, with the result that she goes to the field as Mrs. Thurlow. The young bride, in addition to her literary training, has had experience in commercial life which will be valuable to her and her husband. Mr. and Mrs. Thurlow will for the present make their home in the house of Bishop Huntington in Wuhu. The field of their final labors will be decided later.

Miss Sarah E. Mellowes. It was a visit to her brother which influenced Miss Mellowes to remain in Porto Rico, where she now is a missionary at Mayaguez. Miss Mellowes is English by birth and training, with extensive colonial experience.

Miss Jenny Zimmermann is a native of Odense, Denmark. Coming to this country in youth, she entered the Training - school for Nurses attached to Johns Hopkins University, Baltimore, from which she graduated in 1911. On a visit to the East she became interested in the medical work of our Church. Returning to this country, she was confirmed in St. James's Church, Baltimore, and volunteered to return to Japan as a missionary nurse. Dr. Teusler, with whom she is now associated in St. Luke's Hospital, Tokyo, speaks highly of her character and ability.



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SOME SIGNIFICANT NEW WORDS IN CHINA

A YOUNG missionary of the London Missionary Society writes:

"There are six of us studying Chinese together. Our teacher tells us that we must pay more attention to the new words now coming into use. I do not mean the host of scientific terms being turned into Chinese, but the miscellaneous phrases, coined chiefly since 1890, to meet the needs of the new style of thought. These expressions have gained currency mainly through the newspapers, and so we go to the newspapers to find them rather than to the Sinologues, whose vocabularies were acquired in ante-Boxer days. There is one new word that everybody glibly recites to the inquiring newcomer. It is the word for an ideal, meaning literally 'the thing you have your eye on.' A fit companion to this is a new way of speaking of a man's purpose in life: 'his magnetic needle points in such and such a direction.' A group of new expressions, with the following meanings, 'society,' 'reform,' 'the public good,' 'constitutional government,' 'protection of life,' 'taking the initiative,' 'removing obstructions,' 'to volunteer one's services,' indicate the direction in which the winds of thought are blowing in China. The newspapers now have a good word meaning 'rotten,' which they freely apply to the mandarins, to the army, to the schools and to things in general. 'Freedom of religion' is another new phrase in Chinese. So is a term meaning 'to educate,' as distinguished from 'to instruct.' The use of the latter was illustrated by a distinguished Chinese (not a Christian), when he declared that the Young Men's Christian Association school in Tientsin was better than the Confucian schools, because it educates its pupils, developing them both in morals and knowledge, whereas the Chinese practice is to hand out chunks of learning and ethical advice for the pupils to swallow or not as they choose."

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CREATING AN APPETITE

The following is certainly a most unique way of setting forth an important truth. It appeared in *The Church News* of the Diocese of West Texas. We greatly appreciate the editor's enthusiastic words about the value of this magazine:

FEW men take up the use of tobacco easily or naturally. To most men it is at first nauseating. A love for it comes only after much perseverance or long usage. The same may be said of strong drink. Much the same thing may be said of missions. A love for it must be created. The Missionary Society of the Church understands this fully and for this reason it places The Spirit of Missions in the hands of all the clergy. They are expected to use this beautiful magazine to create a love for missions. Every number is brim full of thrilling incidents and news items.

LITERATURE OF MISSIONS

BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

THE FETISH FOLK OF WEST AFRICA. By Robert H. Milligan. Illustrated. Cloth, $1.50. Fleming H. Revell Company, New York.

JUST BEFORE THE DAWN: The Life and Work of Ninomiya Sontoku. By Robert Cornell Armstrong, M.A., of Kobe, Japan. The Macmillan Company, New York. Price, $1.50.

DEERING OF DEAL; or, The Spirit of the School. By Latta Griswold. The Macmillan Company, New York. Price, $1.25.

THE CHURCH TRIUMPHANT. By the Rev. Lucien A. Davison, B.P., A.M. The Young Churchman Company, Milwaukee.

ESSAYS IN APPRECIATION. By George William Douglas, D.D., S.T.D., Canon of the Cathedral of St. John the Divine, New York.

AN ATTEMPT AT UNITY IN JAPAN (Anglican and Eastern Orthodox Churches). By the Rev. Charles F. Sweet. (For private distribution.)

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH. Seventy-fifth Annual Report, 1912. Illustrated. Published at 156 Fifth avenue, New York.

REPORT OF THE PROCEEDINGS OF THE FOURTH ANNUAL MEDICAL MISSIONARY CONFERENCE, held at Battle Creek Sanitarium, January 2d-5th, 1912.

ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, together with a list of Auxiliary Societies, Their Officers, and an Appendix.

EVERYLAND. A Quarterly Magazine for Girls and Boys. Everyland Publishing Company, West Medford, Boston, Mass. Yearly subscription, 50 cents. Fifteen cents a copy.

BOOK NOTICES

The Fetish Folk of West Africa. Mr. Milligan, who is the author also of *The Jungle Folk of West Africa,* supplies in this volume many interesting sidelights on the mental habits and beliefs of that mysterious creature, the native African. As a missionary of long experience among these people, he has had excellent opportunity for gathering authoritative information. The book is written in readable style and filled with interesting incidents well set forth. The writer has succeeded in his aim of revealing the interior world of the African, with its sombreness and simplicity, its credulity and cruelty.

Deering of Deal; or, The Spirit of the School. A story of life at one of the large Church schools. Mr. Griswold has written as one who knows his boys. At Deal School they are of many kinds—good, bad and worse than indifferent—but they are real boys, and one follows their fortunes with interest. An undercurrent of feeling runs through the story, which comes very near to tragedy at the close. The author, however, knows how to draw the line between sentiment and sentimentality. Virtue triumphs in a wholesome way, and we lay down the book feeling with Mr. Griswold the spirit of the school—

"Old boys surround us; and the heart is glad
For all the friendliness of vanished years."

Just Before the Dawn. The author of this book deserves the hearty thanks of every one who desires insight into "Things Japanese." It is both the story of a very remarkable man, and a picture of Japan just before the great modern changes began there.

The early life of Ninomiya has curious parallel to that of Lincoln. Both worked by day and studied by night. Lincoln used pine-knots for light. Ninomiya used oil which he earned by cultivating a bit of waste land after his day's work was ended, and practised writing with a chop-stick in the sand. The two were alike also in outspoken honesty, in insight into human nature and influence over men, and in the power of simple, forcible and pregnant speech.

Ninomiya's career was that of a reformer, who believed and taught that in social reform moral and economic uplift must go together. Quite early in life the work that he had done for his family led to his employment to put in order the estate of an embarrassed samurai; his success in this led to employment by a daimyo, to reform and restore a part of his dominions, which had fallen into industrial decay, and his success in this still larger task to similar employment elsewhere.

To the moral principle underlying his work, Ninomiya applies the word *hotoku,*

"rewarding virtue." Men owe all that they have and are, he teaches, to three sources—heaven, earth and man; and to each of these a proper and grateful return is due, and the power to make this depends upon industry and economy.

The book contains many striking sayings of Ninomiya, showing how words reveal character. He says that a lazy man would say, "Water in Yedo is so scarce that one has to buy it"; an industrious man, "Water in Yedo is so scarce that one may earn money by selling it." To a person who supposed that his method required him to treat those he dealt with as if they were his own children, he said, "We are related to our children by very strong ties of nature, but in our relation to others we have not those ties to bind us. People who are not related to us come when favor is given, and go when it is withheld; therefore we must love other people twice as much as we do our own children, if we would have them in our land."

Ninomiya and his teachings are still a power in Japan, and his influence is growing. There are numerous "Hotoku" societies, with funds of considerable size, part of which are used to relieve distress in times of great public calamities like earthquake, flood and fire, and part lent to members for any worthy enterprise approved by the society.

Mr. Armstrong's interesting account of these things is preceded by an introduction (which some readers may prefer to read afterward), giving a sketch of religious thought down to Ninomiya's time.

THEODOSIUS S. TYNG.

Everyland, the quarterly undenominational magazine for girls and boys, comes, in its December issue, as near to being the ideal periodical for children as is given to mortal magazines to be. Pictures and letter-press are alike admirable. Tales from many lands, and nature stories make a wholesome, breezy atmosphere for juvenile reading. The frontispiece alone is worth the price of the number.

The seventy-fifth annual report of the Presbyterian Board of Foreign Missions is an admirable example of what may be done with the ordinarily dry details contained in the average missionary report. The whole matter is vitalized in treatment, and the plentiful illustrations and excellent maps make vivid to the mind of the reader what would otherwise be indefinite.

¶

One of our missionaries located at Mayaguez, Porto Rico, writes:

THOUGH the work here in sunny Porto Rico may appear to grow slowly and to show little result, yet there is a good and healthful interest, and a general appreciation of our schools for the children. This was shown on the birthday of Miss McCullough. She is the head of the mission and the school, and her unselfish life and tireless labors are making their mark. Anyone who knew conditions in the neighborhood can notice the change since she came from Cuba, four years ago. The birthday was October 5th, and early in the morning gifts began to arrive. At 2 P.M. came the great surprise party. The teachers and children of the school trooped in singing a native *aguinaldo* with words composed by one of the teachers. They carried all kinds of useful and handsome presents, flowers and fruits. They remained for some time singing and playing games and were regaled with cakes and *refrescos.* Immediately afterwards followed the usual monthly meeting of the Woman's Guild, the members bringing their congratulations and more gifts. In the evening Porto Rican and American friends concluded a busy but happy day with songs and music.

If only we had a resident priest and regular services and a new, attractive church in this growing, healthy, beautiful part of our city, the Word would have grand opportunities and we might be able to influence those who do not understand our Spanish services and now find nothing to help them if they come.

SANTA CLAUS IN A NEW ENGLAND DIOCESE

WESTERN MASSACHUSETTS in its rural work might almost be called a missionary jurisdiction, for there are catalogued on the cards of the Diocesan Missionary 5,000 persons not belonging to any parish, and the number grows by hundreds as he and his summer workers drive about the hills and valleys of our farming districts. The Auxiliary Secretary for diocesan missions has her card catalogue also of 1,500 children who will have no reminder of a Church Christmas unless she finds a way. And the way has been found through the Auxiliary branches.

Early in September she meets the twelve workers who have been visiting in this "diocesan parish" during the summer, and examines every name on their list, finding here a child who has never had a real doll, there a boy who needs a knife, or a new baby who needs a christening robe, or perhaps an old lady who would be made happy by a letter, a Church paper or calendar. And her cards contain such information and addresses, together with a note of what was sent the year before and from whom.

Then she writes to every parish Auxiliary secretary asking her to find as many women as possible willing to send by mail some little gift and a note of Christmas greeting. The Juniors take care of the mission Sunday-schools, providing even the tree decorations and candy, and in each package goes a card directed to the Diocesan Missionary that he may know the gift has been sent and received.

Wouldn't you like to see the eager, excited eyes of the children when such an unexpected gift comes to them? And to the parents must come the thought that the Church is the mother of her children everywhere. There is also another side to it. Money to carry on mission work and to supply workers is no easier to obtain in New England than elsewhere, and by this simple means the missionary is kept in touch with the scattered people at a time of year when only Santa Claus's reindeer could climb some of the hill roads. To many others goes a personal Christmas card from the missionary, the Auxiliary providing the necessary postage and printing, and preparation of envelopes.

Out of this work comes too the joy of personal service and friendliness on the part of the givers such as no mere "box work" could give. The little child's misspelled note of thanks, painfully printed, has sometimes resulted in a long journey to see the family and in the establishing of a vital relationship founded in the feeling that we are all one in the family of Christ. Last year 1,200 children were provided for, and 1,500 this year do not dismay the secretary.

¶

THE dangers to which our Alaska missionaries are exposed in their winter journeyings are brought vividly to mind by the experience of the Rev. Percy Braughton, a missionary of the Anglican Church among the Eskimo of Baffin Land. Mr. Braughton strayed from his guides while on an expedition last March. In trying to make his way back to the coast the ice was broken up by a strong wind. He jumped into the sea and succeeded in reaching the shore, but with feet so badly frozen from two nights spent in the open that he had to crawl on his hands and knees to a native village, where an ill-advised native applied heat to the frozen feet. The result was that he lay for three months in agony, his cook probably saving his life by cutting off all the toes of the right foot. The mission ship arrived in August and a doctor on board performed two more operations. By a slow and painful journey Mr. Braughton reached Sydney, Nova Scotia, in November. After a visit to his native land he hopes to be able to return to his lonely and difficult post.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Africa

Miss Sarah Elizabeth Conway, who was appointed on October 8th, for one year, left New York by the steamer "Celtic" on November 7th, and sailed from Liverpool on November 20th, *en route* to Cape Mount.

Alaska

Miss Clara M. Carter, Deaconess, on furlough, left St. John's-in-the-Wilderness on August 22d. and after visiting friends in the Canadian Northwest for seventeen days arrived at her home, Port Colborne, on October 17th.

Mrs. Amy Millicent Sutphen, who was appointed on October 8th, left Wellington, Kansas, on November 1st for Ketchikan.

The employment of Mrs. Nora S. Davis as nurse at Iditarod, in place of Miss Barbara O'Connor, has been approved.

The resignation of Miss Anna H. Frost, of Valdez, was accepted by Bishop Rowe, to date from October 1st.

Cuba

At the request of Bishop Knight the appointment of Miss Iva Gertrude Lester, of Key West, Fla., was approved by the Executive Committee on November 12th.

The Rev. Wm. H. Decker, with his wife and family, left Peckville, Pa., on October 24th and sailed from New York by the steamer "Havana" on October 26th *en route* to the Isle of Pines.

Hankow

At the request of Bishop Roots the appointment of the Rev. Edward Walker, of Penrith, Cumberland, England, was approved by the Executive Committee on November 12th.

The Rev. A. M. Sherman and family, who sailed from Shanghai on October 4th, arrived at San Francisco on the 28th and reached Baltimore on November 5th.

Miss Ada Whitehouse, who sailed from San Francisco on August 31st, arrived at Shanghai on September 24th and proceeded to Hankow.

Mexico

At the request of Bishop Aves the Rev. Leland H. Tracy was given a regular appointment as missionary at Guadalajara, to date from his arrival in the field, May, 1910.

Miss Tinie Tarver McKnight, of San Antonio, Texas, was appointed by the Executive Committee on November 12th, as school principal in the Mary Josephine Hooker Memorial School, Mexico City, at the request of Bishop Aves.

Miss Claudine Whitaker, Deaconess, arrived in Mexico City, October 28th.

Porto Rico

The resignation of Mrs. Helen A. Luther was accepted by the Executive Committee on November 12th, to date from August 31st; the resignation of Miss Iva M. Woodruff was also accepted.

The Rev. Frederick A. Warden, on furlough, sailed from San Juan by the steamer "Philadelphia" on October 12th and arrived at New York on the 17th.

Shanghai

Mrs. Cameron F. McRae, returning on account of the illness of her daughter Elizabeth, sailed from Shanghai by the steamer "Nile" on October 18th, arrived at San Francisco on November 11th and reached New York on the 16th.

The Philippines

At the meeting of the Executive Committee on November 12th the resignation of Miss Clara A. Mears was accepted, to date from November 1st, with leave of absence to May 1st, 1913.

Miss Ellen T. Hicks, who was unexpectedly prevented from returning via Scotland, sailed from Manila by the U. S. A. Transport "Thomas" on October 15th, and arrived in New York November 21st.

Tokyo

The Rev. Charles F. Sweet, on regular furlough, returning by way of Europe, expects to leave Tokyo about January 11th.

Miss Elizabeth G. Newbold, who sailed from San Francisco on September 14th, arrived at Tokyo on October 1st.

Wuhu

The Rev. F. E. Lund and family, who sailed from San Francisco on August 31st, arrived at Shanghai on September 24th and reached Wuhu on the 27th.

Dr. Howard F. Smith, who was appointed on September 24th, with his wife left New York on November 5th, and sailed from San Francisco by the "Chiyo Maru" on the 15th.

MEETING OF THE EXECUTIVE COMMITTEE

THE Executive Committee held its monthly meeting on November 12th, with all members present. The Treasurer's report showed a net increase of $10,000 over the receipts of last year at the same date.

A large amount of business was transacted, including the following appointments: Miss Iva G. Lester, teacher, to Cuba; the Rev. Edward Walker, to Boone University, Wuchang, China; Miss Tinie T. McKnight, as principal of Hooker School, Mexico City. Rev. L. H. Tracy was also appointed a missionary on the Mexican staff. The resignation of Miss Clara Meares, missionary in the Philippines, was accepted.

Appropriations were made in the sum of $1,500 to replace the servants' quarters at the University Hospital in Manila, condemned by the authorities; $7,000 (gold) from the New China Fund to provide a site for a new church in Wuchang; $1,500 to replace the roof of St. John's Church, Kyoto, Japan, and $900 to provide needed assistance for Mr. Smalley, the business agent of our China missions. Other smaller items to meet urgent needs were appropriated, both for the domestic and foreign fields.

An invitation from the Diocese of Pittsburgh to hold the February meeting of the Board in that place was declined with regret, in view of the fact that the December meeting is to be held in Indianapolis, and it is impracticable at this time to hold two successive meetings outside of New York.

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A PRESBYTERIAN layman, who is specially commissioned to minister to the "lumber jacks" of Oregon, last year visited 132 camps, containing 13,000 men. He distributed 1,350 pounds of reading matter besides holding many services and visiting nearly 1,000 sick men.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

The Church Missions Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. ——— ——— ———.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, 826 Topeka Avenue, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Brazil

Rev. John G. Meem.

China

Hankow:
Miss M. E. Wood, of Wuchang.
Shanghai:
Mrs. F. R. Graves, of Shanghai.
Miss A. B. Richmond, of Shanghai.

Porto Rico

Rev. F. A. Warden, of San Juan.

Wyoming

Right Rev. N. S. Thomas, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE WOMAN'S AUXILIARY

To the Board of Missions



A GROUP OF COOKING SCHOOL GIRLS

ST. AUGUSTINE'S SCHOOL

By Grace Moseley

WHY is it that so often lawyers, statesmen, teachers and clergymen point back to the little country school-house as the place where were laid the foundations of that character that has made them what they are? Was it not that in the little old school-house there was a man or a woman who had seen "the vision," who had caught firm hold of high ideals of honesty, of truth, of moral obligation to fellow-men, who had looked into History and grasped its lesson, had sought God and learned His Truth?

Throughout all the country districts of the South there are young Negro boys and girls waiting to come in touch with just such men and women before they themselves can grow into capable men and women—useful, law-abiding citizens.

Where and how are these young people to be so well trained that when they go out to teach others they, like the master spirits in the old-time school-house, shall have "caught firm hold of high ideals of honesty, of truth, of moral obligation to fellow-men," shall have "looked into History and grasped its lessons," shall have "sought God and learned His Truth"?

The Church has schools well fitted to train such leaders, and earnest, faithful work is being done every day to that end.

In Raleigh, N. C., St. Augustine's School, founded some forty-five years ago, is making a brave effort to send forth young Negro men and women fitted for pioneer work, trained to go out into the difficult places, to aid in the general uplift of education and civilization.

To accomplish this there is, first, the chapel where daily Morning and Evening Prayer are said. The beautiful, reverent service of the Church plays a large part in the religious foundation of the character that is to be built. There are a few students who come to St. Augustine's from Church mission schools, and to them the service is already familiar and dear. Some students come from well-ordered denominational congregations, and they listen with intelligent

reverence. Others have had only the spiritual care of the ignorant exhorter and know only the religion of highly-excited emotions, with no teaching to guide their moral lives. Of these last some few come, in time, into the orderly training of the Church; of the second class many receive Baptism and Confirmation; while those who come to the school as the children of the Church in due course of time come to Confirmation. An old student once said, "Visitors used to speak with such enthusiasm of our chapel services. I thought they said it just to be agreeable, but now that I am out in the world I see that it is a different service from others; it is so *real.*" Echoes of those "real" services are heard in the hymns of the Church sung down in the tobacco fields of Kentucky, in the prayers of the Church offered with a Baptist congregation in tide-water North Carolina, in the teachings of the Church in every graduate and old student who has stood true in the place of temptation. The services, with the usual Sunday-school work and Junior Auxiliary, form the basis of St. Augustine's character building.

For the development of the intellectual life there is the primary school—the free school for the children of the neighborhood—where the pupils range in age from the very little ones to those of the Fourth Grade, and the older school, where regular class-room work is done, from the Fifth Grade through the normal department and into the higher department from which the young men may enter the theological schools. These older students are housed in a long brick building, a portion of which was built by the young men themselves. In the classrooms are order and neatness, and a general air of dignity and purpose pervades the whole building. Human nature crops out here and there, as one might expect, but on the whole one is conscious of work being done. When the students of the normal department reach the last grade of their course they have actual practice in teaching in the primary school, and practical instruction and criticism by a competent supervisor, so that they are prepared to meet directly their problems of the schoolroom. To supplement the classroom work and to test the mental ability of the student, St. Augustine's has a library of some five thousand volumes, and in addition to the shelves the reading tables offer a rich supply of magazines. There are magazines to help the normal student, the young men of the debating society, the student who wishes to keep in touch with current news, and even the children of the primary school, who love the pictures and simple stories. Good friends have made all this possible, and Benson Library is no small factor in developing a sturdy mental strength.



PRIMARY CHILDREN SALUTING THE FLAG

For the manual training, for the development that comes of knowing how to make a "true corner," to set a line of type, to lay a straight wall, there are the carpentry shop, the printing office and the masonry department. From nine to fourteen hours a week are spent by every boy and young man in one of these shops. The student receives a grade mark in this work as well as in that of the class-room, and as the normal students have practical work in their teaching, so these departments actually accomplish practical results. The

new hospital, all of stone, Benson Library, the concrete laundry, the teachers' cottages—in fact, almost all of the fourteen buildings on the campus, whether of stone, brick or wood—have been built by the carpentry or masonry department. All the repair work, the plumbing, and the electric lighting, are in the hands of the students. Splendid opportunity to learn how to do things! The printing office with its eight or ten boys has done its share of good work. From time to time convocation reports, medical pamphlets, business announcements, etc., have been printed here, and regularly the School Catalogue, the School paper, *St. Augustine's Record,* and the students' paper, *Augustinian,* are gotten out.

For the girls there are courses in cooking, sewing and general housework. The drudgery of the cook room is certainly lightened when one dons spotless cap, apron and long sleeves and proudly pinning a pot holder to one's belt, enters the cooking school on the stroke of the bell. Bells are rung for cooking, for this is a class, and class-room and grade marks are given for brown gravy and bread-making as well as for recitations in United States History. There is a graded course with a weekly lesson for three years, covering a long list of sensibles and of mere goodies, and there is the excitement of examinations both oral and cooked, all to be crowned by a diploma on Commencement Day. And into that course has gone something more than head and hand training; something more has been developed than cooking sense and judgment, for some thought of the responsibility of mothers and housewives has been given these young minds, and here again is another force in our character development. In the sewing department there is the same graded system, and the pupils must pass examinations in stitches before going on to the garment class, and a fair showing must be made before one can be advanced to the drafting class and the regular dressmaking.

Order, system, faithful work, exactness are the aim everywhere.

The physical development of the student of St. Augustine's is not neglected, and the young men have their military drill, base-ball and foot-ball, and the girls gymnastic exercises under competent instructors.

In addition to class work in shop or schoolroom, each student gives to the school some thirty-five hours of work each month, for which he receives credit. The work may be cleaning floors or washing dishes, setting type or ringing the bell; it helps pay his way through school.

We have been speaking of the regular student who pays seventy dollars per year and also gives thirty-five hours of work per month. There are two other classes that go to make up the student body at St. Augustine's.

The trade students in dressmaking, printing, masonry, or carpentry work through the day at their respective trades and go to school at night. For the technical training they pay certain small sums, monthly.

The third class, the industrial students, work all day in the kitchen, in the steam or hand laundry, on the farm, anywhere that work must be done to care for this family of some three hundred souls. Credit is given for the work, so after a few years of working through the day and attending school at night, the student has sufficient credit to enter the day department.

After a tour of the school proper one finds that on the school campus the Church has furnished an additional aid in this work of character building. In St. Agnes's Training-school for Nurses there are some twenty or more young women of the Negro race, who are taking a two years' course of training. They must be at least twenty-one years of age, have a good foundation in common school branches, and, before qualifying as students of the training-school, must have served a six months' proba-



SOME OF ST. AGNES'S PATIENTS

tion. Dr. Catherine P. Hayden has put the highest ideals before the young women who have come under her care, and through the two years and a half of practical work in St. Agnes's Hospital, of class-room and lecture work, she has held before them the high calling of their profession, and has taught that the first qualification is character. Like the school, the training-school has its echoes in the far South, out in the Middle West, and as far north as Connecticut. Enthusiastic, grateful testimony has come from physicians and patients, of the splendid, faithful, intelligent work of St. Agnes's nurses. To the young Negro women themselves the training-school is a blessing, for it offers one more opportunity for a self-respecting service to those whose field of activity is limited.

We have tried to show the spirit of St. Augustine's and St. Agnes's, the spirit that for nearly twenty-five years has been nurtured with untiring devotion by the present principal and his wife, the Rev. and Mrs. A. B. Hunter.

Just now the great need is for a new and safe home for the hundred and more girls. The pity of the situation is distressing. Here are the boys of the masonry class waiting for the work, here is the splendid site for the new building, and here is the half-finished building itself, all these wait the necessary funds for completion! The plan of the George C. Thomas Memorial dormitory is one of two long wings with a central fireproof tower. The north wing and tower are about ready for the roof. Two thousand dollars would start the work and carry it on to a point where the girls could occupy the building. The expense of plumbing and heating equipment would not be met by this sum. The present girls' building is most unsafe, and the constant danger from fire is one of the burdens that lies most heavily on the hearts of those in charge.

It is difficult to remember that one is character-building when so much thought, so much distressing anxiety, has to be given to the mere shops where that character is to be wrought!

From Texas to New York, in public and private schools, often with insufficient equipment, meagre salary and big odds against them, the women of St. Augustine's have labored with splendid zeal.

Is their present number to be the limit of St. Augustine's strength? Because of incomplete equipment is the force to be decreased, that is being sent out to further the work of education and civilization? These are questions that appeal to every thinking Churchman.



Going to work

A MEETING OF THE WOMEN IN A COLORED CONVOCATION

Reported by a United Offering Missionary

THE Council for Colored Churchmen, which met in St. Mary's Church, Columbia, was most interesting, as showing the growth of the Church among the Negroes, and their advance in self-help. The most important event was the appointment of a Colored archdeacon (the Rev. J. S. Quarles) for the Negro work.

With the bishop's sanction and help, and the co-operation of the ministers, we had a very interesting meeting of the Colored women. Notwithstanding the short time, there were gathered five from a nearby mission, St. Ann's, one from St. Luke's, Newberry, one from the Church of the Atonement, Walterboro, besides a good many from Columbia, in all I think about twenty-five. I had hoped for a representative from my own mission, but she was prevented by illness in her family.

The bishop opened the meeting with prayer, and the inspiring hymn, "Fling out the Banner," was sung; then the bishop gave such a fine address, explaining the United Offering, and telling the women of the great privilege Churchwomen have in sharing in this great gift of thanks. Afterward I talked a little; then, as we could not take up more of the time from the Council proceedings, we (the women) adjourned to one of the schoolrooms, and there had an informal meeting. There was great interest manifested, and I shall place a great many United Offering boxes and leaflets, besides forming study classes. Many of these groups of women will subscribe to THE SPIRIT OF MISSIONS.

The bishop hopes that before long regular branches of the Woman's Auxiliary may be formed. I distributed the leaflets sent me. I never saw a more interested body of women, and I was much gratified by their willingness and anxiety to know more.

NEW BRANCHES FOR THE WOMAN'S AUXILIARY

FOR twenty-eight years an annual conference of Church workers among Colored people has been held, the meetings taking place in different dioceses, both North and South. This conference has a Woman's Auxiliary, and for eighteen years a Woman's Day has been conducted in connection with it.

The last conference was held in New Bern, East Carolina, when twenty-seven women from fourteen parishes in six dioceses attended. The sessions were preceded by the Service of the Holy Communion. Papers on the "Beginnings of the Conference," "The Auxiliary," "Our Juniors," and "The Babies' Branch" were read. Mrs. Hunter spoke of St. Augustine's School, and the Rev. S. H. Bishop made a missionary address. Reports were presented from thirty-one branches of women workers, three Juniors and one Babies' Branch, in sixteen dioceses. A yearly gift is made by the women to the work in Africa.

The president of this Auxiliary sends a message which we are sure will lead the branches of the Woman's Auxiliary to the Board of Missions to extend a warmer welcome than ever to these associates in our common work.

"When I was elected president of the body I found things just going on in a haphazard way. My plan is to work first just as members of the Woman's Auxiliary to the Board of Missions in harmony with diocesan branches, wherever they recognize the Colored sisters, and then as members of conferences of Church workers among Colored people on the same line, trying to interest them to do something in their own behalf.

"In many parishes they desire to work, but have been sadly neglected, and the only medium of education and information on Auxiliary work must come from the annual conferences. I sincerely hope you can understand my position and help me to elevate my people by sending me any suggestions that may occur to your mind at any time. You cannot realize how far-reaching such help will be, but the Master who knows will amply reward your efforts."

HOW CAN THE NEXT TRIENNIAL BE OUR BEST?

WOMEN from eleven branches gathered on November 21st to consider how the Triennial of October, 1913, may be the best the Woman's Auxiliary has ever held.

From Atlanta came one officer (Junior); Connecticut, 1; Los Angeles, 1; Newark, 6; New York, 11; Pennsylvania, 6; Shanghai, 1; Southern Virginia, 1 (Junior), while Ohio and West Texas each sent a visitor.

The conference was preceded by the Holy Communion, celebrated by Bishop Lloyd. The hour, 9:30, may be earlier than is convenient for all, but we hope that as the months pass the value of this Service may be increasingly felt and more and more of the officers make the effort to enjoy its blessings and obtain the help and strength it offers for their task.

At ten o'clock Mr. Wood gave a rapid review of the chief missionary happenings of the month:

China—The first anniversary of Independence Day kept in Hankow, with Bishop Roots as chief speaker; Mr. Gilman released from other duties to become editor of the Church's literary work in China; the George C. Thomas Memorial Scientific Hall at Boone University completed; the work of medical education in all districts combined in one medical college in Shanghai.

Japan—New buildings for St. Paul's College, Tokyo, soon to be erected, with $26,000 contributed and $50,000 borrowed.

Africa—A young woman sent to Cape Mount to remain with Miss Seaman during Miss Ridgely's furlough.

Mexico—Miss McKnight sent to be associated as Educational Principal with Miss Driggs.

South Dakota—Bishop Biller constantly travelling and hoping to cover the entire field by June. The Indians have given him a name, which means "The man it is good to be with!"

Mr. Wood also referred to the war in Turkey and to the influence for good in that region of Robert College.

Miss Lindley reported meetings attended by the Secretary or herself, and Miss Benson, president of the Long Island branch, told of the fortieth anniversary of that branch (the first diocesan branch formed for all departments of the work in the Woman's Auxiliary), and the two Junior officers from Atlanta and Southern Virginia told of institutes and educational work lately conducted in those dioceses.

The conference on the subject of the day was then conducted by Mrs. Biddle, of Pennsylvania, who presented the report from that branch.

It opened with an earnest plea that in these months of preparation, as well as at the time of the Triennial itself, members of the Auxiliary seek diligently to gain the spirit of Christ, approaching the season of the Triennial with prayer, asking for patience with one another and entire forgetfulness of self.

Definite Suggestions were made as follows

That the Triennial be used to learn the best ways of helping to carry out the plans of the Board of Missions.

That the business meetings be few as possible.

Not too many other meetings.

That conferences on important subjects be held after the discussion method; one or two of Juniors and women separately, but joint conferences valuable.

Good noonday meetings.

Opportunity to hear from missionaries, men and women (especially women), at work under our bishops in the mission field, but not from more than three at a time, that each may have ten or fifteen minutes.

That we read the latest reports from the field in preparation for the Triennial, in order to be more intelligent listeners there.

That there should not be too many social affairs; the afternoon teas helpful.

The study classes to be as many as can be arranged for, upon the text-books of the Educational Department.

A Quiet Hour of preparation in advance of the Triennial and two hours of Bible instruction in its course.

Ten days for the Auxiliary work, closing at luncheon time to give opportunity to visit General Convention.

The United Offering Service: Shall it be early as in Cincinnati, or later as at other Triennials?

N. B.—Within the week after reading these minutes, we ask all interested to write the Secretary, giving their opinion about the hour for the United Offering Service and reasons for it, commenting on anything suggested in these notes of the conference and making other suggestions of their own.

It must be understood that the suggestions given here are suggestions only, commended by the conference to the attention of the Woman's Auxiliary generally.

THE METHOD SUGGESTED BY ONE DIOCESAN OFFICER

IF we can preserve the calm, peaceful dignity which belongs to our work as members of Christ's Church, the Triennial of 1913 will be the best. This we must try to do by

Avoiding too many meetings; preventing over-crowding; overcoming the feverish excitement of trying to do everything on the programme; entertaining missionaries and visitors in our own homes at small functions, where we can have the personal touch; arranging for daily services in various churches, for spiritual refreshment and meditation, when no advertising of a special speaker will draw; avoiding hurrying through discussions at committee or other meetings; giving plenty of time for visitors to go about quietly and by themselves, sight-seeing and for recreation; and in numerous other ways keeping our quiet and dignity by perfection of arrangement.

We shall then appear before the Church and the public at large as earnest women, doing our work for Christ, while looking above for guidance and listening for the "still small Voice."

A DAY OF UNITED PRAYER

A REQUEST comes to us from a meeting of representatives of various Women's Boards of Foreign Missions to join our fellow-women in keeping a day of united prayer. The day selected is Thursday, January 9th, and the plan suggests that women in every village and town throughout the country meet in some central place for a united service of prayer.

We bring this request before the members of the Auxiliary, with the suggestion that they seek their Rectors' approval of the plan, and their advice as to how best they may take part in it. The introduction of the Creed and of Collects and petitions from the Litany and missionary litanies and prayers to be obtained from the Church Missions House may be our contributions to such an occasion. Also, as Thursday is a day when the Holy Communion is weekly celebrated in many parish churches, will not the women in such parishes attend the service on that day—so early in the Epiphany season—and there remember before God the sorrows, sins and sufferings of those who do not know Him, and our own shortcomings, and plead in behalf of all the Love and Sacrifice of Christ, our Saviour?

THE DECEMBER CONFERENCE

THE December Conference will be held on Thursday, the 19th—subject, "Meetings of Parish Branches, Large and Small." This conference will be under the conduct of the Michigan branch.

Branches which cannot be represented are asked to send in questions or comments upon the subject, in advance of the meeting.

Preceding the conference, the Holy Communion will be celebrated in the Chapel, at 9:30 A.M., and at 10 o'clock will be the talk on current events, after which, and a brief business session, the conference will follow, until noonday prayers.

THE JUNIOR PAGE

FROM MICHIGAN

TWO Junior leaders, who are at present in charge of no particular branch, were appointed by the Junior diocesan president to take active steps with regard to interesting girls between the ages of sixteen and twenty in missionary or Auxiliary work. Several Sunday-schools were visited during the session and girls of that age personally invited to a fifteen-cent supper at one of the down-town churches. As a result of that effort between fifty and sixty enthusiastic young women sat down to a simple but wholesome supper (of baked beans, salad, brown bread, pumpkin pie and coffee), every cent of expense being covered by the fifteen cents apiece.

After supper the leader explained the purpose of the gathering, and it was decided to call the new association the Young Woman's Auxiliary to the Board of Missions. Then was introduced a young woman not of the Episcopal Church, who told about the work of the Christian Endeavor Union, which is very active in our city. She also spoke freely and impressively about what a consecrated young life can do for the extension of Christ's Kingdom.

After this talk, the entire number was divided into three groups, each girl making her choice of the programme, work or educational committee, each committee being under the direction of a qualified leader. It was decided to hold similar meetings about four times a year, to conduct mission study classes among themselves, to edit a missionary magazine, and to raise money to send delegates to the Lake Geneva missionary conference.

After the group meetings, which lasted fifteen minutes, simple parlor games were played by all, and the young women were ready to go home by eight o'clock.

The ultimate aim of the leaders is to train the members for active and efficient work in the Woman's Auxiliary, and when we considered that, owing to the lack of time, only four parishes had been invited, we felt the opportunity for the development of the work to be great.

FROM WESTERN NEW YORK

"AT our District Officers' Conference we are following the suggestion, 'How to Begin,' by preceding our conference with a celebration of the Holy Communion, and wonder why we never thought of beginning the year's work in this way before."

FROM KENTUCKY

"I HAVE taken up the study of Parliamentary Law, and am going to offer a course to the Junior directors, having the meetings open to any of our Churchwomen who care to attend. I think it may help a great deal."

FROM CENTRAL NEW YORK

THE Juniors of Trinity Parish, Watertown, have a membership of 135 with an average attendance of ninety. Our correspondent writes: "This is particularly encouraging when we are without a parish house and are meeting in an unattractive room."

FROM EASTON

"I AM enclosing one dollar from one of the Little Helpers. He makes it from one of his watermelon patches and sends it over and above what is in his box, to use for something I care for most. So please give it to the New China Relief Fund, and I will write and tell him about it, and try to interest him in the wonderful things that are happening in that great country."

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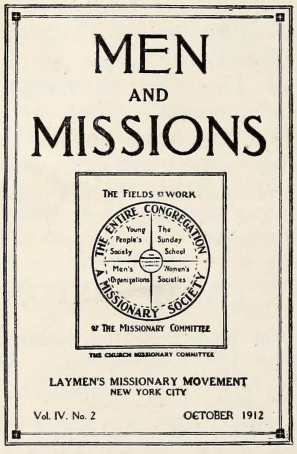
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